THE WORKS

Of the *HOLY MOTHER*

S^t. Tereſa of Jeſus,

Foundreſs of the Reformation of the Diſcalced Carmelites.

Divided into Two Parts.

Tranſlated into Engliſh.

Printed in the Year, MDCLXXV.

The First Part Containing

The History { Of her LIFE,
Of her FOUNDATIONS:

The Manner of Visiting the Monasteries of the Discalced Nunns.

THE
HOLY MOTHER'S PREFACE TO

The Hiſtory of her Life, written by her Confeſſor's Command, to whom ſhe Directs it.

I Could have wiſhed that thoſe, who have commanded, and given a large liberty to me, to ſet down the manner of my Prayer, and the Favours, which our Lord hath bin pleaſed to do me, had alſo no leſſe permitted me to declare my great Sins and wicked Life in very particular and cleare manner; for, herein, I ſhould have received much conſolation. But this they would not ſuffer; nay rather have much reſtrained me in this kind. And therefore I beg earneſtly for the love of our Lord, that whoſoever ſhall read this Diſcourſe of my Life, will reflect that it hath been ſo very wicked, as that I have not found any Saint, amongſt all them who have been converted from Sin to the Service of God, in whoſe example I may take comfort. For I conſider, that, when once our Lord called them to himſelf, they returned not any-more to offend him; whereas I afterward not only grew worſe, but (it ſeems) made it my very buſineſs and ſtudy how to reſiſt thoſe great Favours, which his Divine Majeſty was pleaſed to do me: As one, who, on the one ſide, found her ſelf obliged for theſe to ſerve him ſo much the more; and yet, who, on the other, obſerved, that ſhe was unable to make him any payment for the leaſt part of that, which ſhe already owed him. Let him be Bleſſed for ever, who vouchafed to expect me

ſo long; and I beſeech him with my whole heart to give me grace, that I may with all clarity and truth make this Relation, which my Ghoſtly Fathers have commanded me; yea, and which, I know, our Lord himſelf hath long expected from me; ſave that I wanted courage to venture upon it; and that it may prove to the glory and praiſe of his Divine Majeſty; as alſo that my ſaid Ghoſtly Fathers, (growing hereafter into a clearer knowledge of me) may aſſiſt my weakneſs, that ſo at length I may pay ſome little part of the much ſervice, which I owe to our Lord, Whom let all Creatures praiſe for all Eternity. Amen.

THE

H. LION.

THE LIFE

Of the *HOLY MOTHER*

S. TERESA;

Foundreſs of the Reformation of the Diſcalced Carmelites, according to the Primitive Rule.

Divided into Two Parts.

The Second containing

HER FOUNDATIONS

Act. 2. 17. *Effundam de Spiritu meo ſuper omnem Carnem :— Juvenes veſtri Viſiones videbunt, & Seniores veſtri ſomnia ſomniabunt.*

Jo. 14. 23. *Si Quis diligit me, Sermonem meum ſervabit ; & Pater meus diliget eum ; & ad eum veniemus ; & manſionem apud eum f ciemus.* ver. 21. *Et ego diligam eum, & manifeſtabo ei meipſum*

1 Co. 2. 14. *Animalis Homo non percipit ea, qua ſunt Spiritus Stultitia enim eſt Illi.*

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THE

LIFE

OF THE MOST EMINENT

S. TERESA;

Founder of the Reformation of the
Discalced Carmelites, according to
the Primitive Rule.

In Two Parts.

The Second containing

THE FOUNDATIONS

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The PREFACE.

THat God, in all Ages, hath uſed an extraordinary familiarity with, & done ſpecial favours to, ſome Perſons of more ſingular *Sanctity*, *Retiredneſs*, and *Mortification*, appears by the evidences of the *Church-Hiſtory* of all Times; wherein Perſons, ſufficiently creditable, and perfectly informed, have carefully Regiſtred, and conſigned them to Poſterity; partly to celebrate, and ſet forth God's exceeding great kindneſs and bounty to thoſe, who ſerve him more intirely; and to ſhew the abundant Grace purchaſed by the Merits of our Lord Incarnate for all, who are willing to make themſelves capable thereof; and partly, to encourage many others to the imitation of ſuch Sanctity, by ſeeing the greatneſs of thoſe Spiritual *Joys* and *Conſolations*, which, even in this life, accompanyed it. Now very eminent in this kind are theſe *Works* of the *Holy Mother Tereſa*.

For a Preparative to the reading of which, ſince this Great Saint ſeems deſigned by the Divine Providence, in the tepidity of theſe latter times, for an improvement of the Chriſtian World in *Prayer*, and in the great perfections acquirable thereby, it ſeems neceſſary, before the pious Reader enter upon her Works, to give him ſome brief account of the *ſtrange Ways*, by which God conducted her in order to this end; and, the great Uſe She afterward made of it; and *Inſtructions* She was enabled to give, in the conduct of others. Intending here to preſent him only with a rude and compendious draught thereof, rather to provoke his longing to look into theſe excellent *Writings*, than to give him any full intelligence of their *Contents*.

Here, then, we find a Yong Virgin, after her being firſt enflamed with the frequent Lection of Books of Devotion, and eſpecially ſuch as treated of *Mental Prayer*, of the ſeveral *Aſcents* therein, and admirable *Effects* thereof, with great courage, reſolving to ſpend many hours of the Day in it, and try its rewards: Meditating, as ſhe ſaith,

and on the sudden End, and Vanishing of all *Present* things (Persons or Possessions); and *Eternity* of the *Future*; which thoughts drew her from the love of the perishing World; and excited her exceedingly to that of our Lord; who, such a Person as *He*, had done, and suffered such things for the saving of such a Person, as *She*.

Next; in this her practice of *Prayer*, whilst in her beginnings, She combated with much Distraction of Thoughts linked as yet to some Secular Vanities, many Aridities, and Desolations of Spirit, and other impediments, yet we find her rigidly exacting of her self the *foreset portion* of time for it, without diversion, or rising from *Gods Presence*; and in such distraction or dulness, if much, ordinarily procuring the fixing of her *Thoughts*, and the exciting of her *Affections*, by the reading of some Book of *Devotion*; She always having one, for this end, lying by her.

This her *Perseverance* in Prayer, through whatever accidents thereof, joyned with *Purity* of Conversation, and an endeavour, out of love and gratitude to so good a Lord, no more to offend him, by putting her self in the occasions of committing either *Mortal*, or also any, voluntary and predeliberated, *Venial* Sin, we find rewarded, by certain degrees, with many rich and supernatural *favours* received in *Prayer*, even such as her books had formerly told her of; and some of these ‖ enjoyed not long after her beginning this holy Exercise, and even before the *Twentieth* year of her age: As, a certain extraordinary *Tenderness* of the *Heart*, and melting into most sweet and joyful *Tears*, sometimes without ability to stop them; a particular sense of the *Divine Presence*, as by, or within her; an Internal *Recollection* of the Soul, as it were, shutting the door of the Exteriour Senses, and using others more Interiour of its own; *Prayer* of *Quiet*, or an *Union* of the Will to God in a certain Fruition and Contemplation of him, *quiescent* from the former *Discoursing*. But these not so frequent in her first years; nor so long continued; nor so well discerned, and observed by her, as afterward.

‖ *Her Life.* Chap. 4.

‖ *Her Life.* Chap. 10.

But, in her proceeding in this holy Practice, these became more ordinary, and of longer duration, and followed with elevations of the Soul yet much higher: A *Sense* of *Gods Presence* in a more sublime manner; [For of this *Presence* certain degrees, as She advanced in Prayer, may be observed in her writings, to have succeeded one another. The first step was a Representation, which She made

made to her self, of our Lord, as *by*, *near*, or *within*, her, (wherein yet She saith, She was not able to represent to, or within, her self any certain forme, or shape of Him. *See her Life*, c. 4.) The next, a *sence* of Gods special *Presence* discerned by the *Supernatural effects*, and influences upon the Soul, at such time received from him, whereby he intimates such his presence to it; a rest from discourse, & union of Love, *&c.* Such as are enjoyed in the Prayer of *Quiet*. See *ibid.* c. 27. The third, A certain knowledg, free from all dubitancy, of his Presence, not by the effects only, but by a *Representation* of himself to the Soul, (for as God is *essentially*, or *substantially* present in all, so, to some more highly favoured, he gives a clear and evident *perception* thereof); yet this not discerned by any formed appearance but, she saith, as one person may certainly know the presence of another standing by him, though in the dark. See *Ib.* c. 27. & c. 10. and *Mansion* 5. c. 1. The Fourth; An *Imaginary Vision*, as She calls it, or Apparition, but Internal, of our *Lord*, with forme and shape, See *Ib.* c. 28. 5. And the last, and most supream: A *sence* of the *presence* of the most *H. Trinity*, with a clear distinction of the Persons. See Her Life c. 34, 36. and the Additions, *Mansion* 7. c. 1. *Letter* 18. to *F. Rodrigo Alvarez*. To qualifie all the which honours done her, She seemed charged with those many *Corporal Infirmities*, as S. *Paul* was, with his *Thorn* in the *Flesh*. To proceed. Now also, a *total Union* and *suspension* of all the *Faculties*; in which was little, or no, use of the external *Senses*, or of *Motion*. In these suspentions, again, frequent *Visions*; and of these, some *Intellectual* only, without discerning any form, or shape; other *Imaginary*, with form and shape. *Visions*, in both these manners, of our *Lord Christ* (as hath been said); and of Him in several conditions; as passive; or, as glorified, and infinitely beautiful (but this latter more frequent); alone, or accompanied with a multitude of Angels. *Visions*, of *Angels*, and these of a very different Splendor or Glory, one transcending another ‖; of *Saints*; and this with a certain distinct knowledg, as it were after long acquaintance, what Saints they are; and, of all these, either silent, or also speaking to Her, lastly, Visions of Souls ascending out of Purgatory. Hearing also of *Internal Words*, mostly, as spoken by our Lord, represented as by, or within her: with whose *words* also contained in the *Gospel*, She saith she was more moved, and sooner recollected, than with any other the most elegantly composed books ‖ (these words sometimes coming as from abroad, sometimes as from the interiour part of the Soul, but always very

‖ *Her Life.* c. 29. 36.

‖ Way of Perfection. c. 21.

very clear and plain, and making a ſtrange impreſſion,) words conſolatory, Inſtructive, Reprehenſive; adviſing, and informing of things done in *abſence*, all found true; of things *future*, all moſt ſurely coming to paſs, (which ſhew the Spirit to be of God): but all theſe *Words* and *Sights*, ordinarily interiour, and tranſacted with the Senſes of the Soul, not thoſe of the Body. Strange *Illuminations* and *Revelations* of many *Divine Myſteries*; and ſuddenly infuſed intelligence of ſeveral paſſages of *Scripture*, and of *unknown* Languages. Laſtly, *Extaſies*, and *Rapts*, & *Flights* of the *Spirit* upward, ſomtimes ſo vehement, as to raiſe the *Body* alſo by force, to a certain diſtance from the ground; wherein the Spirit ſeemed to be hurried away without knowing whither it went, or who carried it, or how; putting her Soul at the firſt in exceeding great fear, yet no way reſiſtible; in which *Rapts*, (as very violent, ſo ſhort), many *Celeſtial Secrets* are diſcovered in an inſtant, without Words: Somtimes the Soul pierced as it were with ſuch a mortal *Wound* of *Love*, as brings moſt intolerable pain, out of a ſenſe of its preſent non-enjoyment, and abſence of its Beloved; which renders Life moſt tedious, and Death extreamly wiſhed for. It is needleſs to name more, let the inquiſitive ſearch her Books. All theſe *Graces*, and *Favours* came this Saint, paſſing through the Gate of *Prayer*, to be acquainted and honoured with.

But, in the mid'ſt of theſe ſupernatural Careſſes and Communications, eſpecially when grown ſo high (though we ſee the like things, ſuch *Extaſies*, or *Rapts*, and *Viſions*; ſuch *Allocutions* of our *Lord*, and of the *Holy Spirit*, not unfrequent to ſeveral Saints in Scripture. See *Act.* 10. 10, 11.--2 *Cor.* 12. 2, 3, 4.--*Act.* 9. 4, 5, 6. *Again*, 9, 10, *&c.* to 17.--*Act.* 10, 19, 20. and, 11. 5. 12.--*Act.* 16. 6, 9.--*Act.* 20. 22, 23.--*Act.* 22. 17. &c. to 22.--2 *Cor.* 12. 9.--*Col.* 2. 5.) yet, when grown ſo high, to one that thought her ſelf ſo great a Sinner, we find Her, out of Her profound Humility (for, as every ones Sanctity, ſo is their Humility greater) very much dejected, and perplexed; afflicted with Gods kindneſs to her, and her fears increaſing, as her *perfections* did; and, becauſe ſhe could not imagine ſuch graces, and familiarities of the Deity, and his Saints, competible to ſuch unworthineſs, poſſeſſed with a ſtrange terrour, that they were ſome great deluſions of *Satan* (only free ſhe was from theſe fancies, in the time of the enjoyment of ſuch favours).

And this her *jealouſy* was further nouriſhed, and increaſed; By her own obſerving, that many perſons, eſteemed of extraordinary San-

Sanctity, and much Prayer, yet had no such divine communications? And By the inexperience also of her *Confessors*, to whom she first happened, after such fears, to apply her self; who, unacquainted with such supernatural excesses of the *Spirit*, and also discerning in her still some imperfections, easily became of the same perswasion with her self, and added to her frights; and some proceeded so far, as to forewarn others the keeping her company; when as, on the other side, neither durst She, by reason of these fears, hardly, at some times, stay alone; some also diswaded her *Confessors* from taking her Confessions. To all which may be added; that, about the same time, had been discovered several *Impostures* of *Women*; who, either ambitious to procure the fame of Sanctity, or deceived by the Devil, pretended such Supernatural Elevations. Of whose miscarriages also, there were those, that did not fail to remember her.

To accumulate her misery, She is also commanded, and so her self, in Obedience, used her uttermost endeavours, though impotent, to resist, and as it were affront these extraordinary *Divine Visits*, and *Communications*, as feared to be disguises of Satan; (no small torment to her, and a thing disliked by that holy Person, Father *John Avila*, in his Letters to her); and many Prayers are made for, and by her, that God would be pleased to direct her in his Service by some other way. But all this to little purpose: the more resistance She made, the more the same, and also much higher *Attractions* and *Fervours*, still happened to her; and, from her reluctance, She only learnt this, that they were irresistible. She is also commanded, as in a case of great danger, to conceal nothing of these Supernatural accidents, nor of the effects, whatever wrought in her by them; but to manifest all, from time to time, simply and clearly to her Confessors, that so, though the Devil tempted, he might not hurt; and his designes, if tending to any evil, might be discovered. And here first it cost her great pains to describe such *Supernatural* things, and God was pleased to give her an admirable faculty in it, that at her first attempting it, seemed to her impossible. And then, She being enjoyned a strict confession of these favours, and they growing daily more transcendent, and exorbitant, this also became, as She saith, a much greater shame and confusion to her to reveal *them*, than to confess her greatest *Sins*; the more high and transcendent they were, being by this rendred the more incredible; and so serving still more to confirm her *Confessors* in the opinion, that they were *Satanical* Impostures, or at least but the *deliriums* of a *Womans* fancy: the *effects*

also, wrought in her by them, unless she would bely them, (which was a Sin), tended so much to her own *Commendation*, and the divulging of them to such a seeming violation of her *Humility*, that herein She suffered great reluctance. Now also, when She committed any Sin, and offended God, though never so little, this seemed to upbraid her with so much *ingratitude* upon these his so extraordinary Communications to her, and was so intolerable an affliction, and grief, that She knew not what to do with her self; and begged, on this account, either the further hindering of any such her *Treacheries*, and miscarriages, or the substraction of such his favours.

And thus, out of a deep humility, and sense of her own sins, and unworthiness, begetting in her a great fear of delusions, & out of the inexperience of her Confessors, came all those *extraordinary Communications*, and familiarities, which his Divine Majesty useth toward purer Souls; and all those wonderful *Graces* and *perfections* which these infused into her, to be divulged, and proclaimed to the world as it were by force; and that with more plain and intelligible expressions of them, than former times have used; whilst her great jealousie consulted all the Learned and Spiritual persons which any opportunity afforded her; and these again (unknown to her) related them to others. Thus came I say these favours (in a time that seemed much to require it) to be disclosed by her, seeking mean while the cure of a Person *possessed*, rather than the applause of a *Saint*, which favours other *Saints* of God out of the same *humility*, but accompanied with more confidence, have studiously concealed and hid from the World.

Now also She was commanded, further, to write the *Narration* of her *Life*, to be revised by some Spiritual Persons far distant; and shortly after, the same *Narration* by the jealousie of some, into whose hands it came (She also desiring it) was committed to the Examinaon of the *Inquisition*. And, when She also heard of any eminent for Learning, that opposed and spake against her *Spirit*, (as there were divers, being mis-informed) She procured, rather, to confess her self to them; as hoping here more *Impartial* dealing, and *perfecter* knowledg of her *faults*. The issue was; All turned at last to a general *approbation*, both from the *Fathers* of the *Inquisition*, and other Spiritual persons, to whom it was conveyed. Amongst whom Dr. *John Avila*, famous then in *Spain* for his Sanctity, in his Consolatory Letter to Her, upon his perusal of the Story of her Life, tells her, *That the things in her Book were such, as he'd other persons in*

those

assurance, that they were from God. See Jerome Graziani's Relation here annexed, and her own joyned to her Life, ‖ concerning these approbations; and the many *Testimonials* of the chief *Governours* of the *Church*, and other Persons of eminent learning and piety, both in her own, and latter times; an ample Collection of which you may find set before her Works, both in the *Spanish*, *Italian*, and other Editions thereof; and especially in the Preface written before her *Life* by the *Bishop* of *Tarassone*. And those also, who formerly most suspected and questioned her Spirit, became her greatest *Scholars*, *Patrons*, and *admirers*; and several of them, her *Imitaters*, in betaking themselves to a more assiduous practice of *Prayer*. ‖ Relat. 3.

She, thus honoured with so many Favours, enriched with so many Graces & Vertues, having passed through so many hardships, and so much experience; and comforted, and assured in the goodness of her *Spirit*, both this Love of God, wherewith She was wounded, begat an insatiable desire in her of communicating it to others, and of drawing all the World (if She could) to serve so kind a Master; and her Superiours seeing the effect, which the Narration of her *Life* then going about in Manuscript (though writ at first for another end) had produced on many, both Devout persons, and great Sinners, would not suffer her Pen to rest; but still put her on new work; and enjoyned her to write several Treatises to teach others this Divine *Art* of *Prayer*, wherein She her self had made so great a proficiency; which task with what readiness and speed, without blots, relections, or emendations, She performed. See what is said by the Bishop of *Tarrasone*, in the extract out of his works here annexed. And indeed, her often *Digressions* to other Discourses, that seemed any way beneficial, from that primarily intended; the frequent *interposing* of her *Devotions*, Ejaculations, and Colloquies with our Lord, to which She gave way, obeying as it were the present motions of the Spirit, whatever way it carried her, and not able readily to break her *habit* of Prayer; the prolix *Parentheses*, that here and there are found in her Writings, as if She had no time to chuse another place for them; and her often iterated *Apologies* for these Surprizes of her self, do shew, neither her *Matter*, nor *Method* curiously pre-designed; and that her Pen was *Calamus Scribæ velociter scribentis*, a Scribe, of whom She had not the perfect mastery; which also sometimes her self, but very modestly, intimates.

Thus

Thus ſet on work by command, we find Her in theſe Writings, as a Perſon that had her ſelf paſſed through all the *difficulties* & hardſhips of *Prayer*, that had (for almoſt Twenty Years, as She ſaith) toiled, and rowed many times both againſt wind and tide; and had taſted alſo all the *ſweets* and ſolaces hereof; and, after much patience, been exalted to the higheſt ſteps and rounds of this Celeſtial Ladder, we find Her in theſe Writings, I ſay, with great zeal and prudence, applying her ſelf equally to all conditions; both inſtructing, and initiating *Novices*; and further advancing *Proficients*; and that in ſuch an experimental Spiritual Language, as is much better fitted for vulgar underſtandings, than that of the *Schools*. Here you may view Her to the weak, becoming as weak, and ranking her ſelf amongſt the greateſt of Sinners, (her great Humility alſo really believing her ſelf to be ſuch), that none might deſpair of a timely amendment, by taking the ſame courſe; nor, out of their unworthineſs, abandon themſelves as unfit for ſuch an holy deſign: Shewing to theſe, that no condition in this World is below the benefit of Prayer; and that, the worſe any have been, the more need they have to practiſe it.

1. Here you may ſee Her: Firſt, Endeavouring to plant in theſe Perſons that are ſtrangers to Prayer, and charged with former ill habits, ſome good deſires and wiſhes, and the patience every day, for ſome *ſet time*, after an humble *Confeſſion* of their Sins and defects; reſolutely to place themſelves in the *Preſence* of *God*, repreſented by the *Memory*, as, *near*, *by*, or *within*, them; and to thank Him, that he will endure them ſo, though yet as it were Strangers, and not having the heart to ſpeak to Him, and with their thoughts meanwhile ſtrayed abroad after their Secular loves.

The time She recommends for their daily Devotions, is the ſpace of *two hours* at leaſt, (her ſelf ſpent more ‖); Recollection, and all the other great effects of prayer, being (as it is in other things) attained by much cuſtome and practice of it.

‖ See her Life, c. 8.

[As for thoſe, to whom the neceſſary *Acts* of *Obedience* or Charity permit not ſo much time for retirement and Prayer; [Where *Neceſſary* is meant, both as to the *thing* to be done, and as to the *Perſon*, and *time* of, doing it; ſo as that the neceſſity neither permits the diſpatch of ſuch buſineſs, by another perſon, (on whom, without any fault or dammage, it may be devolv'd); nor the diſpatch, at ſome other time or hour of the day, than that allotted for prayer; nor yet permits ſome other hour of the day to be aſſumed for Prayer, inſtead

of

of it; which *Neceſſity* ſeldom happens. Again, a deed of *Charity* it muſt be in ſuch a ſence *Neceſſary*, as that, things well weighed, *Prayer*, which alſo is one of the greateſt works of Charity, and that to our ſelves, the firſt object of Charity, is not the more neceſſary of the two: Where note, the *works* of *Charity* can never bring ſuch an evidence of their neceſſity, as to afford a daily or conſtant excuſe of omitting the ſet-times of Prayer: For here, in ſuch a conſtant privation of this principal duty, the Neceſſity of Prayer will become greater, and muſt take place of them. This cleared, now to go on].

For ſuch I ſay, as are thus diverted by *neceſſary affairs*, ſhe adviſeth them, ſo much the more diligently to mingle Prayer with their buſineſs, by interior frequent ſuſpirings and ejaculations interpoſed; and to be the more careful to apply and exhibit by ſeveral *parcels* as it were, what cannot now be preſented in one *entire* piece: To proceed (in ſuch neceſſary affaires) with great advertency of not employing their thoughts *wholly* upon them, or ſuffering any total *diſ-Union* of them from God: but interiourly often to recur to, and remind themſelves of him; and that rather with *amorous*, than *diſcourſive*, acts (ſo the *Holy Mother* ſaith of her ſelf ‖, that buſineſs, though of importance, had no continued poſſeſſion of her thoughts, but by turns. But that her thought of God was much-what conſtant, and continued): To be often offering-up *themſelves* to him (50 times a day, ſhe ſaith in her *Rules*, i. e. as it were without intermiſſion), and alſo their *imployments*, that they may be for his Service; remembring him, for whoſe ſake they do them; and, that for him only they leave him; Often to call to mind in their daily imployments the *Subject*, and the particulars, of their laſt *Meditations*; Often, to make their *buſineſs* alſo the ſubject of their *Prayers*, ſince *Without God they can do nothing*; and, *It is he, who worketh all things in us*; and, *It is not of the Willer, nor of the Runner*, &c: *Nor is the Planter, or the Waterer any thing; but God, that gives the growth*: To examine their *Conſcience*, after every action done, at whatever hour it be, concerning their defects: (See, how much *work* of *Devotion* this Holy perſon finds alſo in *buſineſs*): To indeavour to forget our buſineſs as to any ſolicitude concerning it; and not to ſuffer the thoughts to rave upon it, *before*, or *after*, the time of its diſpatch, where no neceſſity of ſuch preconſideration, or reflection: Laſtly, in whatever imployment, to conform always, and hold their *Wills* United to *Gods*, ſo that there is nothing he Wills concerning them, but that they Will the ſame: Where ſhe tells them, that for Prayer,

‖ Relat 1. n. 27.

Jo. 15. 5. Iſai. 26. 12. 1 Cor. 3. 7. Rom. 9. 16. Pſal. 126. 1.

no more is necessary, than only Love, and Custome; that a true Lover, in all occurrences, is still Loving and calling to mind her Beloved: and, that it were an hard case for such, if *Prayer* could only be made in *Cells*, and *Solitude*; And that somtimes a better disposition for enflaming the Soul in the Love of God, and attaining perfect *Contemplation*, may arise from such works of *Obedience* and *Charity* rightly performed, than from the solitudes of *Prayer* and *Meditation*. But yet, that a devout Soul desires always this latter; and, detained in *Martha*'s imployments, still longs for *Marie*'s. Her self being asked by a Confessor of hers, how she spent the day; meaning, How she distributed it, for *business*, and *Prayer*; Her answer was this (notwithstanding the much business passed through her hands) *That, even as a Lover, that could not bear the absence of his Beloved for a moment, such a Lover was she of Christ our Lord, delighting her self with him, and always speaking to, and of, Him.*

† See Foundations. c. 10. and her Life c. 7.

Riber. l. 4. c. 10.

It suites to this purpose, (in our speaking of deeds of *Charity*, pressing-in to abbridg the time of *Prayer*), what this *Holy Mother* ‖ writ to a Bishop, who was very Zealous of the Service of God, and continually imployed in works of Charity, and the duties of his charge; of whom also she saith, ‖ that he Fasted four days in the week, and did much other penance; and that he visited his Dioceses on foot, *&c*; This Bishop having been her Confessor, and much importuning her recommending of him in her Prayers to our Lord, after some time she return'd him this account of it,---*Having* (*saith she*) *represented to our Lord the Graces which he hath done you, and which I well know; he having bestowed on you, Humility, Charity, Zeal of Souls, and of his Honour in every thing, I besought our Lord for the increase of all these vertues and perfections in you, to render you every way so accomplished, as that Dignity, wherein God hath placed you, requires. It was shewed to me, that what was principally necessary to these vertues, was yet wanting to you: and that, defective in the principal, and that which is the Foundation, the work is Ruinous, and not Firm; That you wanted Prayer, as a Torch lighted, which is the light of Faith; and perseverance in Prayer, with resolution, and valour; thus breaking off that which maintaines Union, which is the Unction of the Spirit; from the want of which proceeds all that dryness and dis-union which the Soul suffers; and again, such importunity of an army of Thoughts, and impertinent Imaginations, and the vehemencies of natural inclinations, to which the Soul, from this aridity, and dis-union, is exposed*; all which she exhorts him patiently to endure; and not, for

‖ Letter. 8.

‖ Foundat. c. 34.

these

theſe, to deſiſt from *Prayer*. And afterward----*When* (*ſaith ſhe*) *the fleſh riſeth againſt the Spirit with a thouſand ſorts of deceits and diſcompoſures; repreſenting to it, that one may be more beneficial in ſomthing elſe; as, in aſſiſting the neceſſities of his Neighbours; in ſtudying for Sermons, and governing what is committed to his charge; to this he may anſwer, that the firſt, and that of greater obligation, is ones own neceſſity; and that perfect Charity begins from ones ſelf*, &c. Thus ſhe, from what ſhe received in Prayer, to the Biſhop full of Charitable imployments. And her Counſel, we may preſume, had great effect on this pious Prelat, from what ſhe writes of him, two years before her death, in her *Foundations*, ‖ (I ſuppoſe of a latter date, than this Letter;) and from his reſigning, when now grown more infirm, his Arch-*Biſhoprick* of *Compoſtella*; & ending his dayes in *retirement*.

‖ I will add to this, as hoping it may not be unuſeful, what ſhe relates of her ſelf, and of her own practice, in a Letter to *F. Gonzalo* of the *Society* of *Jeſus*, *Rector* of a *Colledg*, and her Confeſſor, concerning the ſame ſubject, (multitude of *buſineſs* hindering *Prayer*) he asking her advice in it ‖----*There are* (ſaith ſhe) *no Perſecutions, nor afflictions, that can ſo much trouble me, as to have much buſineſs, that is to paſs through my hands. If it be an affaire, wherein I can uſe any expedition, I ſit up till two or three hours after mid-night to leave my Soul afterward diſengaged from any further attendance of my thoughts upon it; and that I may receive no hinderance as to a thing, eſteemed much more neceſſary. And, for the ſame reaſon, it gives me much content to leave what matters I can to be diſpatched by my Siſters, though it might be done ſomewhat better by my ſelf: ----For I find my ſelf notably advanced in my interior, the more I do procure a diſ-engagement from affaires. Yet, though I know this manifeſtly, I neglect ſomtimes to uſe my beſt indeavours therein [in declining buſineſs]: and I certainly experience the hurt of it: and I ſee that, as to this, I might uſe more caution, and it would be much better for me. But this muſt not be underſtood of great affaires, which may not be ſo abandoned, and left in the power of others ---- And I well perceive, that all that, which one doth for the better diſcharge of his duty, is a thing ſo acceptable to God, that he gives to thoſe, ſo imployed, in a ſmall time that, [advancement in Spirit] that he would otherwiſe confer, in a much longer.* Thus the Holy Mother. The ſum thereof ſeems to be, For buſineſs of *leſs importance*, not haſtily to charge our ſelves with it; or to leave and commit it to o-

‖ c. 34.

‖ See the Biſhop of *Oſma's* remarks on her Letter. Letter 21.

thers, who may bear part of our burden, though perhaps it ſhall not be ſo well done by them, as if it had paſſed through our hands: For buſineſs of more *moment*, which we cannot thus transfer, to diſpatch it, if capable of expedition, ſpeedily; and rid our hands of it; the readieſt way, totally to diſcharge our thoughts of it: But for affaires, that are neither to be *deſerted*, or *transferred*, nor of a *quick* diſpatch, to attend thereon with all diligence and chearfulneſs, as the *Will* of *God*; and to expect a greater advancement toward perfection from this conformity to his will, in ſuch neceſſary *employment*, than from the ſame time ſpent in *ſolitude* and *Prayer*. This for the frequentation of Prayer.

See way of Perfect. c. 29. Foundat. c. 10. Manſi. 4. c. 1. ‖ Way of Perfect. c. 21.

2. Next: She inſtructs them: That Prayer is an *Act* of *loving*, rather, than *thinking*; That one may pray much, that ſaith but little: (for which alſo ſhe diſlikes the ſaying over many *Vocal Prayers* unconſidered, and as it were in haſt ‖) And, that it is not ſo much an imployment of the *brain*, or Intellect, as of the Will, and *heart*; and conſiſts more in *ſighing* and ſuſpiring after that Object, that it is already convinced moſt to deſerve its love, than in *diſcourſing* and enventing; Like as the Prayers of the greateſt and moſt illuminated *Scripture-Saints* are rather frequent, and often repeated ejaculations of their Holy paſſions, than curious fancies, or ſpeculations of the brain: Not, that theſe perſons were barren in their *intellectual Conceptions*, but that the exerciſe of their affections, in theſe their Devotions, were *predominant* to thoſe of their other Faculties, and in ſome ſort ſilenced their working; the ſtrong intenſiveneſs and activeneſs of the intellect, rather hindering, than furthering, the motions of the Will, becauſe the Soul cannot be equally intent upon, nor the Spirits ſerve, *two* functions at once. She alſo tells them, that this Prayer by way of loving, and exerciſe of the *affections*, may with eaſe be much longer continued, ‖ than that of *diſcourſe*, becauſe intenſive thinking is tedious, and tires, but *love* is never weary, nor ſatisfied: That the inclinations of the Will become pliant and habituated, and eaſily reduced, when we pleaſe, to the embracing and paſſionate affecting ſuch deſirable object, as we are *much practiſed* and *accuſtomed*-to, as alſo thoſe of the Intellect are. Therefore *the H. Mother* (in her *Rules*) adviſed her Daughters to accuſtome themſelves to make every day many *Acts* of *love*, *becauſe theſe* (ſaith ſhe)

‖ Agreeable to 1 *Theſ.* 5. 17. *Eph.* 6. 18. *Lu.* 2. 37. 1 *Tim.* 5. 5, 6. *Act.* 10. 2. *Lu.* 18. 1. Way of Perfect. c. 28.

ſhe) *do enflame the Soul, and make it tender.* Laſtly, That ſuch Prayer may be ſufficiently performed, if we can but *ſigh, confeſs, adore, praiſe, promiſe,* &c: Or, if we cannot do theſe, perform an *act* of *patience*, and reſignation in our being able (as we conceive) to do nothing; though to *have*, and to *feel*, devotion, or the love of God, are not the ſame thing, and the firſt may be ſomtimes without the ſecond.

She ſaith, That many miſtake, in making Prayer too active and thoughtful, and ſo, tedious unto them. Which is to be imployed as well (with much *Reſignation* and *Subjection*), in *hearking*, as in *ſpeaking*, to God. To whom, when, in *Prayer*, we deplore our miſery; reveal our ſcruples and doubts; conſult concerning our affaires, and our better ſerving of him; deſire him to teach, to enlighten, to make known to us his Will, *&c*: it is but reaſon, that we attend alſo, and expect what he may *anſwer* to us; what diſcoveries he, who then ſpecially uſeth to open the eyes of the Soul ‖, makes of our imperfections and faults, (who, ſaith ſhe ‖, gives us a thouſand interiour advices in ſeveral manners, to let us know them); what Reprehenſions and Convictions, what Conſolations, what Inſtructions, he gives: Who, if at other times he teacheth us, & all good motions at any time, and every good thought in us, come from his Spirit, how much rather may we expect this in Prayer? That, therefore, when we go to Prayer, we ſhould imagine, that we go to be *Taught* of *God* in this his *School*; who is alwaies ſaying ſomthing to our ſoules, when, ſtilling the noyſe of worldly things about us, we render our ſelves never ſo little *attentive*. *We are* (ſaith ſhe ‖) *to procure retirement, that we may hear and underſtand him, to whom we ſpeak; and may ſtand attentive to that which our Lord Anſwers to our Petitions: Think we, that ſhe ſtands ſilent, although we do not perceive him? He ſpeaks much to the heart, when from the heart we Pray to him*: And. Ib. c. 34. *He is your Maſter, and will not ceaſe to inſtruct you, although ye are not aware of it, and do not diſcern him*; And (*Manſions* 2. *c.* 1.) ſhe reckons amongſt other calls of God, the truth, that he teacheth us, at ſuch times as we remain before him in Prayer; *which* (ſaith ſhe) *how tepidly ſoever* [by our weakneſs] *done, is much valued by him.* And, in her *Rules*, ſhe chargeth her Daughters to have a ſpecial care of *preſerving, and putting in execution, thoſe inſtructions and good deſires, God gives them in Prayer.*

‖ *Letter.* 8.

‖ Manſion. 5. *c.* 4.

See *Jo.* 6. 44, 45. 14. 26. 1 *Theſ.* 4. 9. *Heb.* 8. 10, 11. 1 *Jo.* 2. 27. 1 *Cor.* 3. 5. *Heb.* 13. 21.

‖ Way of Perfect. c. 24.

3. Now, for the *Matter* of their *Prayer*, and the beſt *Means* of

exciting this *Love*, when the fire of it is not yet well kindled in them; or, kindled, is after ſome time again decayed, and gone out; ſhe adviſeth them not to loſe time in thinking on no certain thing, and in neglecting here the help of the *Intellect*; and in expecting as it were Fire from Heaven, to conſume the *Sacrifice* of it ſelf, which the Soul deſires then to offer to God, with the thoughts roving here and there unemployed, or unſet on work (an Errour, ſhe ſaith, ‖ that for ſome time ſhe fell into her ſelf, out of an indeavour the ſooner to ſuſpend the Faculties, and enter into Supernatural Prayer; Gods work, not ours; without advancing thereby either in *Prayer* or *Vertue*); but to ſerve themſelves in ſuch caſe, of the Brain and *Underſtanding*, in meditating on ſome moving ſubject; herewith to blow this fire in the *Will*, and renew its heat. And here again; for thoſe Perſons (among whom ſhe numbers her ſelf) that have not the Talent of diſcourſing acutely, and ſubtilly, with the Intellect on ſuch ſubject; ſhe ſaith, that it may be ſufficient, for the recovering of this Fire, to make uſe only of the *Memory*, in a bare repreſenting of ſuch ſubject to the underſtanding, and keeping it in mind, and as it were ſimply viewing, and looking upon it, till ſome ſparks are thus ſtruck out, that may kindle the Affections.

Manſion. 4. c. 3.

‖ 6 Manſion. *chap.* 7. and ſee her Life, c. 22.

And here alſo, the *Subjects* of *Meditation*, She recommends to them, are not difficult, and curious; but eaſie, obvious, and general, ſuch as theſe (which ſhe frequently repeats), *The true Knowledg of our ſelves, and conſideration what we are, both as Mortals and Sinners; How much we owe to God; and how much we have offended Him, and how ungrateful we are toward him; What He is; and how much he loveth us, and what He hath done for us; the great Humiliations and Sufferings of our Lord for our Redemption from Sin and Satan; the Eternal Puniſhments and Rewards, to come; the ſudden Vaniſhing of all preſent things.* All which do ſerve much for intendring the heart, and begetting tears, and for the kindling, and enflaming of the *Love* of *God*, and our *Gratitude* toward Him, and our Study, for hereafter, no more to diſpleaſe Him: when we reflect, what He, ſuch a Perſon, hath done and ſuffered for us, ſuch perſons, to free us from ſuch torments, deſerved; and advance us to ſuch glories, *gratis*: Eſpecially when ſuch *conſiderations* are applied to our own *particular*. So, how much greater the true *knowledg* of our *ſelves*, and ſight of our own ſins is, the greater appears his kindneſs, and compaſſion, toward our ſelves; and, upon this, a greater love to him, "*To whom much is forgiven, the ſame loveth much.* So, the conſideration of ſpecial favours done

See her Life, c. 10.

to

to our ſelves (as who is there that hath not many ſuch, in ſome kind or other, done him: and, that hath not receiv'd ſome *ſpecial Talent* from God?) much more excites our love of him, in the apprehending his particular love of us. For, out of *love* to our ſelves, we love our *Lovers*; and one love begets another. *Non fecit taliter*, is a great incentive of love: and the *H. Mother* || chides that *humble* kind of *ingratitude*, when extraordinary favours done to our ſelves paſs ſupinely *unobſerved*, and unacknowledged by us, (and ſo our love of God, and zeal in his Service, thereupon much abated,) becauſe we ought to think them *undeſerved*. The laſt Meditation alſo, the *vaniſhing* of all *preſent things*, ſerves much to take off our Love from any thing elſe, as, not permanent; or, if they were, not, in compariſon of this Lord, worthy our Love. Such *plain*, and eaſie, *Meditations* She preſcribes, as more effective for raiſing our Affections, than thoſe more *ſubtile* and laboured, which weaken the operations of the *Heart*, by too much exerciſe of the *Brain*.

Pſal. 147. 20. || Her Life, c. 10.

And, generally, ſhe expreſſeth a diſlike of all *painful* and *forced* devotions, and, that cauſe *inquietude*; As to ſtrive to think on nothing, on one ſide, (becauſe the thoughts are ſuſpended, in *Contemplation*;) or, to invent high and ſubtile conceptions on our ſubject of Meditation, on the other. *Saying, That theſe interiour operations are to be all ſweet, and peacefull; to be done with much compleaſance, and many artificial intricements, not to affright the Soul* ||. *And*--En eſta obra de eſpiritu, quien menos pienſa, y quiere hazer, haze mas.

|| Manſion. 4. c. 3. Way of Perfect. c. 26.

With theſe Meditations, She much recommends the uſe of certain eaſie and familiar *Colloquies* || (which, ſo frequently interpoſed in her Works, ſhew that She was many times in *Mental Prayer*, when She writ): Converſing and diſcourſing with our Lord, as we would do with *a Parent, a Friend, a Benefactor*, or *Phyſitian, our Advocate and Mediator, our Brother, our Spouſe, our Head*, & one bound by ſuch Relations to take care of us (*ſince*, ſaith ſhe, *we never want words to talk with other perſons, why ſhould we, to ſpeak with God?*) Matter of which *Colloquy* with Him none can want, ſave ſuch as owe nothing to Him; and, here, or hereafter, deſire, or expect nothing from Him. Somtimes, therefore, humbling our ſelves before Him; *confeſſing*, and begging pardon for our many diſloyalties; *complaining* to Him of our many infirmities; minding him of his Promiſes, and the Obligation He hath contracted, to help us; *thanking* him for his great patience towards us; *ſolacing* our ſelves with him, as our only comfort and delight; *compaſſionating*, and condoling with him in his ſuffer-

Manſion 7. c. 4. Life c. 29. || See Way of Perfection. chap. 26. & 28.

sufferings, and the daily affronts he receives from obstinate Sinners; [this *Compassion* being a pain very delightful, as proceeding from *Love*, and naturally following it, where the person beloved suffers; and a devotion, wherein she saith, our Lord takes much content and Gust,] *promising*, for the future, better obedience; *offering* all that we have, and are, to his Service; *consulting* him in our business and doubts; *petitioning* him for our many necessities and wants; but always this, as to our *secular needs* and *conveniences*, (matters, she saith, of small importance,) with more indifference, and less importunity; as in which we little know, what is best for us; and in which, she saith, if God should sometimes hear us, peradventure there would be one soul less in Heaven; ‖ and of which, God hath promised, we minding nobler things, to take the care upon himself; and the thinking of them is apt to cause some extravagation of our thoughts in Prayer, and infer some solicitude about them. ‖

16. Manſi. c. 7. *Rom.* 8 26.

‖ Way of Perfect c. 1. Exclamat. 17.

‖ Way of Perfection. *chap.* 39 - c. 1.

4. After this; for *recollecting* of the *Thoughts*, and hindering them from extravagancy (the chief difficulty, and pain of *Prayer*, especially to those of no long practice), and for drawing the *Soul* gently into an *interiour* Solitude, and retirement into it self; First, She prescribes them in general; beforehand, as much as may be, to dispatch, and rid out of the way, all *secular affaires*, especially such as cause any present *inquietude* or anxiety, though this seemingly good and pious; and to dismiss them, even as if we were then to *dye*. Looking upon *Prayer* (i. e. conversing with God, and hearkning to his Counsel, and the internal motions of his H. Spirit) as the most *important* business we have in this Life, and the Source and Root of all Good to us: To hinder also all Objects from the *exteriour Senses*; and in particular, to shut the *Eyes*; and to endeavour to have the Object not *abroad*, but *within* them, on which their Love may busie it self; and to speak to God, and make their addresses to his Divine Presence (which indeed is every where) not as a-far off, but *within*, the *Soul*; to imagine Him residing there, as in a glorious Palace, and themselves, as, there prostrate before Him; drawing the Spirits and affections thither, and calling all their forces, from the out-works of the Body, to this Center, there to kindle a greater fire of Love, and the more to melt and enflame the Heart toward God; and there *to love him with all our Heart, and all our Soul, and all our Mind, and all our Strength* ‖; and, if they Meditate concerning any *Actions*, or *Sufferings*, of our *Lord*, to represent them to themselves in their *Interiour*, and there contemplate, and peruse them.

1 *Pet.* 3. 7. 1. *Tim.* 2. 8. Her Life c. 13. Letter 8.

Mark 12. 30.

Hence

Hence also she much adviseth ‖ the practice of an internal recollecting themselves, and of continuing with, and entertaining, our *Lord, there*, in Prayer, for some good space of time, immediatly after their having receiv'd the *Communion*, as being then of a certainty *corporally present* within them. And also, at other times of hearing Mass, instructs them ‖ to *communicate Spiritually*, and so to retreat within themselves unto Him,---*Which* (saith she) *is of very great benefit; and the Love of this Lord hereby is much imprinted in us: for, when thus we prepare our selves to receive, he never ceaseth to give, in many ways, we do not understand.*

‖ *Way of Perfect. c.* 34.

‖ *Ibid. c.* 35.

In recommendation of this *Practice* of representing, & making addresses to, our Lord, as within them, she speaks much every where. The Reader particularly may view the 26th, 28th. & 29th. Chapters of *The Way of Perfection*: and the 4th. 12th. 13th. & 29th. Chapters of *Her Life*. *Way of Perfection*, chap. 28. *Observe* (saith she) *that it concerns you much to understand this truth; that God abides* within you, *and that there we may abide with Him.* This *way of praying, although it be vocally, with much more speed, recollects the Understanding, and is a way of Prayer, that brings with it many good things, being stiled* of Recollection; *because the Soul in it recollects all her Faculties, and enters within her self with her God; and there her Divine Master comes, to instruct, and teach her, in a much briefer manner, than it is in other ways, and to bestow upon her the* Prayer of Rest. *Thus retired, She may here with her self meditate on the Passion, and here represent the Son* [as Crucified], *and offer Him to the Father, and not weary the Understanding, in going forth to seek him on Mount* Calvary, *or in the Garden, or at the Pillar. Those, who in this manner can lock-in themselves in this little Heaven of our Soul, where abides He, that created both the Heaven, and the Earth; and shall enure themselves not to behold, nor stay, where the exteriour Senses distract them, let them believe, that they walk in an excellent way; and that they shall not fail at last to arrive to drink Water from the Fountain.* Again, chap. 29. *If he will speak, he must procure to remind himself that he hath one to speak with within him; if hearken, he hath to consider, that he ought to hear one, who speaks the most intimately to him; in summe, to make account, that he may, if he will, never disjoyn himself from so good Company*, &c. In the fourth Chapter of her *Life*.---*I endeavoured* (saith she) *the best I could, to carry* Jesus Christ *our Soveraign Good, and our Lord, always present within me, and this was my manner of Prayer. If I medi-*

meditated on any paſſage of his Paſſion, I repreſented it to my ſelf in my Interiour, &c. And---*Way of Perfection*, chap. 29. *Our Lord* (ſaith ſhe) *teach this to thoſe of you, who do not know it. I confeſs for my ſelf, that I never knew what it was to pray with any Affection, until our Lord taught me this way. And I have always found ſo much benefit of this Cuſtome, and manner of Recollection within my ſelf, that, for that reaſon, I have here ſo long inſiſted on it. I conclude; he, who would attain this profitable way of Recollection (becauſe, as I ſay, with the help of God it lies in our own power) let him not be weary to practiſe himſelf in what is here ſpoken.* And, a little before, ſhe ſaith, *That this is not at all a thing Supernatural; but, that it depends on our Will, and that we are able to do it with that help of God, without which we are able to do nothing at all, not ſo much as to have of our ſelves one only good thought. For this is not a ſilence of the Faculties, but a ſhutting them up within themſelves*; [That is, in an Action, and on an Object, interiour]. Again; chap. 26. *O Siſters, thoſe of you, that cannot diſcourſe much with the Underſtanding, nor can fix the thought without ſtarting aſide; accuſtome, accuſtome your ſelves to this* [That is, procuring to have the company of our Lord within you]; *take notice, that I know, that you may do it,* &c.---- *And, if you cannot compaſs it in one year, let it be in more: let it not repent you of time ſo well ſpent,* &c. And ſo it was, that many of her *Spiritual Daughters*, by ſuch directions, attained to many of her *perfections.*]

Secondly, For the better fixing of the thoughts alſo, ſhe adviſed the taking ſome certain *ſubject* provided before hand, whereon to entertain them; and not to go to Prayer without preconſidering wherein to employ it (for which *Prayer* alſo, a *ſubject* thereof was, every night, propoſed to her *Religious*): And this ſubject to be, at ſeveral times, a ſeveral, *that* (ſaith ſhe) *the Soul be not cloyed with feeding always on the ſame diſh:* yet not therefore they to change unconſtantly, and often, the ſubject of their Meditation at the ſame time of Prayer, leſt ſo none of them happen to work any great *Impreſſion* on themſelves; or effect with God; who, in our requeſts to him, is to be overcome with *Importunity*, and *perſeverance*.

See *Luk.* 11. 8. 18. 1, 5.

Thirdly, Not able this way to effect any thing, ſhe adviſeth ‖ to betake themſelves to reading ſome *Book* of *Devotion* (a thing, ſhe ſaith, her ſelf uſed for many years, not daring to go to Prayer without one lying by her); or elſe, to the repeating ſome *Vocal Prayers*, or other pious matter got by heart, out of the Memory. [In which *Vocal Prayers*, when uſed, ſhe ſaith, ſhe found this the beſt remedy for

‖ *See* Way of Perfection. c. 26. & c. 34.

for confining the mind from ſtraying to Impertinencies, *to keep the thought fixed*, [not ſo much on the words, or their ſence, as] *on him, to whom ſhe directed the words* ‖. A thing alſo obſerved and recommended by the Holy Biſhop of *Rocheſter*, *Fiſher*, in his Treatiſe *De orando Deum* ‖ ---- *Si fixus in Deo nuſquam alio vagetur, magis proficiet in amore Dei* (*qui verus precandi finis eſt*) *quam ſi verbis, aut verborum ſenſui, fuerit intentiſſimus*; [Spoken upon ſuppoſition, that theſe ſeveral *intentions* are apt to hinder one another.] And the ſame, which is ſaid here of *Vocal Prayer*, holds as true in *Mental*; or, in *buſineſs*; that one ſhall profit more in the Love of God (which is the true end of all our buſineſs), the *more* he thinks of God, and *leſs* of his buſineſs; which alwaies ought to be directed to God.] She adviſeth them alſo, at ſuch times, to make uſe of ſome devout Picture of our Lord, and to diſcourſe with Him; aſſuring them, that they ſhall never want what to ſay to Him, after they have once a little accuſtomed themſelves to it; and that Himſelf will teach them, when willing to converſe with Him, what they ſhall ſay to Him; or alſo, when not able to meditate, ſimply to *repreſent* to themſelves, by the help of the *Memory*, the *Divine Preſence*, as by, near, or within, them; or, ſome *Myſtery* of our Lords *Life*, or *Paſſion*, or ſome other ſubject, apt to endear him to us; and, wanting diſcourſe, only to retain it in their mind and remembrance, and be often as it were looking upon it: Till, by ſome of theſe ways, they happen to meet with ſomthing, that begins to kindle the *Affections*; which, once excited, will eaſily recal the thoughts to the Object, they are taken with; or, if they do not, their wandring is both leſs hurtful, and leſs tedious. To this purpoſe---*I do not require* (ſaith ſhe ‖), *that you* buſie *your* thoughts *on our Lord, ſo as to extract many handſome conceits, nor that with your underſtanding you frame ſome high and ſubtile conſiderations. I require nothing more than this, that ye only* behold, *and* look upon *him. Now, who diſenables you to turn your eyes, although it be but for the ſhorteſt ſpace of time, if ye can do no more, toward this Lord? If ye can look upon things the moſt deformed*, &c.

‖ Way of Perfect. c. 24. ‖ Part 3. c. 3

‖ Way of Perfect. c. 26.

5. In time of *Aridities*, and *dulneſs of Spirit*, if this proceed not from ſome *Indiſpoſition* of the *Body* (in which caſe ſhe would have Prayer for that time to be omitted, and ſome other good, employment taken in hand) She adviſed them, patiently, and reſignedly to bear this Croſs; and not for it to *ſhorten* the *time* allotted for

their Devotion, nor retire from their ſtanding in Gods Preſence; deſiring a conformity only to his Will, and thanking him, that he will ſuffer them in his company; and, when they find nothing to ſay to him, expecting what He may be pleaſed to ſay to them; (which *patience* ſhe, out of her experience, tells them, uſeth many times, unexpectedly, and on a ſudden, to be rewarded with great *Conſolations*, and favours): She ſhews them alſo, how to turn theſe *Aridities* to their benefit; in the minding them to *reform* ſomthing offenſive to Him in their lives, whereby his Divine Majeſty may be rendred more kind, and bountiful to them; in their reflecting, at ſuch time, on their own *weakneſs*, and nothingneſs, and inability to ſtir any further in theſe *Spiritual* matters, than God moves them; In their increaſing in *Humility*, and ſelf-diſeſteem, and in reſolving to perſevere in their duty, and ſerve God, if he pleaſe, as it were for nothing; and without any wages, preſently paid them; which abſence of preſent Conſolations, and encouragements, alſo ſhews perhaps, that he puts the more confidence in their conſtant and reſolute ſervice, and *fidelity*, to him; and hereby they may expect the more glory hereafter: telling them, that the chief effects of *Prayer* are, not *Guſts*, and ſenſible Conſolations, (things many times more neceſſary for weaker Chriſtians, and taken away by God, from others, to keep them lowly) but *Humility*, *Patience*, *Obedience*, *Indifferency*, *Mortification of our own deſires*, *& Conformity to Gods Will*; things, ‖ wherein there is much more *ſecurity*; & theſe often times, better learnt in ſuch *Sterilities*. *It is no ſmall fruit of Prayer* (ſaith the *H. Mother* in her Letter to the Biſhop of *Oſme* ‖ perſwading him to perſeverance) *to ſuffer theſe moleſtations, and importunities with patience. This is to offer ones ſelf for an Holocauſt, in having all the Sacrifice conſumed in the fire of Temptation, without ſaving any thing out of it.--- To continue in ſuch poſture, without extracting any thing from it, is not time loſt, but very gainful to us; for this is labouring without any intereſt of ours, and only for the Glory of God.*

‖ Way of Perfect. c. 17.

‖ Letter. 8.

She alſo tells them: That the *doing*, or *ſuffering*, any thing for *God* [*for God*, i. e. to pleaſe him, and in order to that perfection the *Evangelical Counſels* require in us], as, *all Heroick Acts of Chriſtian Vertues*, *Acts of Penance and Mortification*; *Faſtings*, and other *macerations* of the *Body*, and *croſſings* of the *Will*, do much help to revive, and increaſe the *Love* of *God* in us, and to advance the *fervour* of devotion, and *Prayer*. For we *Love God* ſo much the more, when we

we do any thing, for which we think he *loves us*, (as when thus we deprive our ſelves of all other loves for his ſake). And ſuch our *love* of him begets a new deſire of more *acting*, and *ſuffering* for him; and theſe two, love and ſufferings, are the mutual effects of one another. And where the Love of God is fervent, Prayer is ſo too. As for the *practiſe* of *Mortifications*, ſhe tells them, that there are many that hurt not our health at all: That all the *pain* lies a little in the *beginning*; And, That, *accuſtomed* once, all are *eaſie*: That, by doing *ſmaller* at firſt, we may eaſily aſcend, and bend our Wills, to thoſe *higher*, and more difficult.

6. Without *purifying* the *Soul*, and *reforming* their former cuſtomary ſins, ſhe tells them, that *Mental Prayer* is very *difficult*; [I ſuppoſe, becauſe affections, not yet taken off from vanities, are more hardly inclined toward God, the work of Prayer; nor can one entertain two contrary Loves at once]; and, eſpecially She had obſerved *Supernatural* Prayer of *Union*, ſeldome conceded to any perſons, but thoſe firſt ſtrongly rooted, and confirmed in *Vertue*, (becauſe the ſame *Love of God*, which advanceth them to ſupernatural *Prayer*, operates alſo in them to the perfection of Chriſtian *Vertues*; nor can love ſtand idle ‖); and particularly, rooted in *Humility*; [whence alſo the *H. Mother* took notice; ‖ That, when ſhe moſt *debaſed* her ſelf in Prayer, and moſt annihilated and confounded her ſelf for being ſo miſerable, and wicked, then it was, that ſhe received the higheſt *Rapts*, and *favours*, viz: when to her ſelf ſhe ſeem'd the moſt unworthy, and uncapable, of them.] For the *reforming*, therefore, of their former *life* and *offences*, which offences now begin alſo to appear much greater, and become much more afflictive to the Soul, after uſing Prayer, in ſeeing their ſo great Obligation to the perſon offended, and alſo, what ſufferings theſe have already put him to; She firſt directs a ſtrict obſervance of, and, upon this, a flying from, and avoiding afar off, the *occaſions*, that have led into them: This foreſeeing, and ſhunning the occaſions, being the great, and almoſt only, Art of avoiding Sin, to thoſe, who are as yet entangled in ill habits, and not confirmed in good ones. And, amongſt theſe *occaſions*, She forewarnes them much of thoſe, into which they are apt to put themſelves, after their own converſion, out of a *zeal* of helping or doing ſome good to *others*; yet, from which too early adventure of theirs, to benefit others, She obſerved, uſually themſelves to receive hurt, and damage; and often

See way of Perfect. c. 16. Manſi. 7. c. 4. Manſion 5. c. 3. Life c. 19.

‖ Manſion. 5. c. 4.

‖ her Life, c. 22. 34. 36.

to fall, and advance the imperfections, and weaknesses of others, by their ill example; and these their *good intentions* seldome to have good success, because their own Vertues are not yet perfected. Therefore, for this *purging* of themselves, She required rather of them the practice of much retiredness, and *solitude* (except when necessary duties of Obedience, or Charity, call them from it); and not to leave their Nest, and fly abroad, before well-feathered; for, to negociate the affairs of the *World*, and keep the Mind wholly on *God*, to spend most of their time about them, and mean while truly believe the *vanity*, and *nothingness* of them, seems too hard a task for such persons; and, to make this World seem to them so very little, as indeed it is, such must stand farther from it. But yet for those, whose *Vertues* were already wel-grown, and *rooted*, when the Ser-
Her Life, c. 21. vice of God, or their Neighbour, shall put them frequently on such *occasions*, and thrust them into the world, and common converse, she said, the Soul runs no hazard thereby, but rather reaps benefit, and converts others by the sight of their Graces and perfections.

After this; as the *Love* of *God* grows stronger in them, She now invites them to the making scruple of offending so good a Lord by any *sin* at all, though seeming never so *small*, and venial, *wittingly*, and with a preadvertency of it: For that any such seems, after such *friendship* made with our Lord by *Prayer*, and, a special *Presence* of Him still accompanying, and looking on, them, no small affront.
‖ See Way of Perfect. c. 41. Her Life, c. 13. That therefore, for this, at the first, they are to stand, both as to their *words*, and *company*, and converse, upon a very strict guard, ‖ till a custome and habit of the *fear*, and *reverence* of God, is acquired; for that, afterward, they may walk with more liberty, nor will this be so painful unto them; nor are such, as have attained to some perfection, observed to commit these lesser faults, (though exposing themselves, for Gods sake, to all occasions), not out of an *actual advertency*, and watchfulness so much, as out of a well-rooted *habit* therein, now grown easie unto them.

This for *New Beginners*. But, for those further advanced in this *Holy Art*, and such, as, through the Divine Goodness rewarding their industry, have already arrived to some degree of *Supernatural* Prayer, wherein the understanding perceives it self to be illuminated, and the will to be moved toward God more immediatly by *himself*, & not by the usual manner of any precedent *object*, or *operation* of the *Soul*, producing such effect; and, which consisting of a more special

Pre-

Preſence, and a certain *Contemplation* or *Intuition*, and *Fruition*, of the *Divine Majeſty*, perfecteth much more; and produceth far richer effects in the Soul, than the former Prayer performed by *Meditation*, and *Diſcourſe*.

1. She warnes them, in the beginning of ſuch *Recollection*, and Repoſe of the Soul, contentedly to *yield* to, and indulge it: and not to reluct (as Novices, not well diſcerning ſuch Recollection, do), nor to think all that time loſt in Prayer, that is not ſpent in Meditation, and Diſcourſe; nor, by theſe, to ſeek ſtill that, which they have already found (for there are two culpable Extreams, both, in *purſuing* Meditation; and in *declining* of it): But, here, to exerciſe ſome *Acts* of *Humiliation*, *Love*, and *Contemplation* of ſuch an infinite Beauty, and Goodneſs, as now begins, by degrees, to diſcover it ſelf unto them; to ſilence, as much as they can, the Underſtanding, and wait upon our Lord; and to take heed of diſturbing the *Divine* operation in them by their own acting; and not now to ſpeak, but hearken.

2. Next; Whilſt the *Will* and *Affections* have a quiet fruition of the Divine Preſence, and ſtand United to God, if the *Cognoſcitive* Faculties cannot be ſo eaſily compoſed, and fixed, as the Will is, but with a multitude of ſtraggling thoughts diſturb its quiet, as many times it happens in this firſt Degree of *Supernatural* Prayer; here alſo She counſels them, to ſlight, and neglect their extravagations, (the reflecting on which keeps them more in mind; and which ſooner ceaſe by their being contemned, than contended with;) and not, by a ſolicitude of reducing them, for the enjoying of a *greater* repoſe, to loſe that already poſſeſſed.

3. Again; She having obſerved, that many, either out of a *falſe humility*, in thinking it *pride* for ſuch ſinners to aſpire to ſuch extraordinary perfections, and to endeavour to procure ſuch *Converſation*, and *Familiarity*, with his Divine Majeſty (and pride indeed it is, if, relying on their *own forces*, and not only on the *Grace* of *God*, and always, to a good end, they deſire ſuch things); Or elſe, out of the great ſatisfaction they already find in the Celeſtial favours they are admitted-to, in theſe firſt beginnings of Supernatural Prayer, ſo far tranſcending any ſecular contents, or delights, do here ſit down, and acquieſs, without attempting any further progreſs, thinking they have attained all, that in this world can make them

happy;

happy; She, as though nothing almoſt were already gained, diſcovers many richer, and more valuable treaſures, yet behind; and ſo provokes them to an higher flight; minds them, that, as this *Object*, on which their love now is placed, is *infinite*; ſo the *Communications* of it, to Souls of generous reſolutions, and wholly reſigned, are experienced to be ſtill greater, and greater, as it were in *infinitum*; and the *effects* of it in them, and their love to it, ſtill to increaſe proportionably; nor is this *love* ever to be ſatiated; but, the more of its object it diſcovers, and enjoys, the more it longs, and would give all the world for any the leaſt further addition to it. ‖ She opens to them ſeveral *Spiritual Manſions* one more interiour than another, till they arrive at the chief *Chamber* of *Preſence*, wherein his Divine Majeſty appears in his greateſt *Glory*, and attractions.

‖ *Eccluſ* c. 24. 29. *Qui edunt me adhuc eſurient, & qui bibunt me, adhuc ſitient.*

From *Prayer* of *Recollection*, or *Quiet* (as She calls it), the loweſt ſtep of Supernatural Prayer, She leads them up to that of *Union*; from theſe to *Extaſies* and *Rapts*; Wherein ſhe tells them, of the ſwift *Impetuoſities*, Soarings, and *Flights* of the *Spirit*, carried upward as it were by force; and not without fear, at firſt, of a preſent diſſolution; (and ſome like Flight ſhe imagins that to be, which the Souls of Saints take at their Death); of the *Darts*, the *Wounds*, of *Love*, and the moſt bitter-ſweet pains thereof: Interiour *Viſions*, *Words*, *Revelations*, ſuddenly infuſed *Science*, and underſtanding of the greateſt Myſteries, and Celeſtial Secrets, and of unknown Tongues; And an *intellectual* ſpeaking unto the Soul in the interior part thereof, without any *formed words*, Exterior or Interior, at all ‖; frequent *Company* of our *Lord*, *Angels*, glorified *Saints*; things mentioned before. Laſtly; after theſe *Viſions*, repleniſhed indeed with great delights, but very ſhort, and violent, ſuſpending the ſenſes, conſtipating the Spirits, accompanied with great bodily pains, diſenabling a perſon for the time as to ſecular imployments, *&c.* (for the Contemplative alſo bear great Croſſes ‖) She diſcovers unto them an *Union* more *calme*, and tranquil, and *permanent*; a fruition of the Divine Preſence perceived in a more extraordinary manner, and an exceſſive Joy received therefrom; but this, now, without any *Rapt*, or *Extaſie* (which uſually ceaſe in ſuch Souls), and without the *ſuſpenſion* of their Senſes, or other Faculties. Which *Divine Preſence* is now continued to the Soul, and the Soul quietly enjoys, and reſts conſolated with it, in the midſt of worldly affaires, which, mean-while, it diſpatcheth; and in the midſt of any croſſes, which, with little ſenſe, it undergoes; and, whilſt the *inferiour* part of the *Soul* [or the *Cognoſcitive* faculties,

‖ Her Life. c. 27.

‖ Way of Perfect. c. 18.

as

as the *Holy Mother* expreſſeth it elſewhere ‖] is employed, and ſuffers, and is in *Martha's* condition, the *Superior*, or interior, part, or the Spirit [or the *Will*, and Affective faculties] reſteth in the fruition of God, and is in *Mary's*. Though this *Preſence* of *God*, or *ſenſe* of it, is not always equal, but ſomtimes more, ſomtimes leſs; Yet ſo, that, whenſoever the Soul applies it ſelf to this Contemplation, She finds within her this Divine Company; though not ſeen ſo clearly by her, except at ſuch times as God pleaſeth more to manifeſt himſelf to her. ‖

‖ See *Rela.* 5.

‖ See Manſion 7. c. 1. Her Life, c. 17. Way of Perfect, c. 31. *Jo.* 14. 21, 23. 2 *Cor.* 6. 16. 1 *Cor.* 3. 16. 6. 17, 19.

4. After the *H. Mothers* diſcovery to them, of theſe many *Aſcents* of *Prayer*, and of a kind of Celeſtial Court kept, here on earth, within a Soul ſo highly favoured. In the next place, that theſe gradual Elevations may not ſeem a matter only of Spiritual Curioſity, and guſt, She takes much pains in a frequent deſcribing the variety of the *Effects*, and *Graces*, conferred by them, tranſcending one another, and anſwerable, in their dignity, to the ſeveral *heights* of *Prayer*; to ſet all devout Chriſtians on ſuch a Queſt; not ſo much for the ſingular Conſolations to be enjoyed therein, as for the perfection of vertues to be attained thereby, and for the great pleaſure and delight, which his Divine Majeſty receives from ſuch familiarity and communication with Holy men.

By theſe high *Communications* and diſcoveries of the *Divine* Perfections, and Beauty. 1. Then, ſhe ſaith, ariſeth ſuch an *ardent*, and unſatiable, *Love* of God, that this Saint profeſſeth of her ſelf, ‖ after ſome raviſhing Viſions ſhe had received of our Lord, that ſhe would rather chuſe to endure the greateſt torment in the world to the end thereof, ſo the reward might be the leaſt degree of a *perfecter* knowledg, and fruition, of God in the next (for, who *knows* him more, *loves* him more), than go to Heaven preſently with the poſſeſſion of a *Glory*, never ſo little *leſs*.

See, for many of theſe, her *Relations* joyned to her *Life*, 1. 2, 3. Her Life, c. 33.

And, ſo great was her Zeal of his *Honour*, and grief for the great injuries and affronts, that our *Lord* ſuffered, in thoſe times, from the *Hugonots*, or *Lutherans* as ſhe calls them, then much prevailing in the Southern parts of *France*, demoliſhing the Churches and Altars, and Violating all Sacred perſons, and things, That ſhe ſaith ‖ ſhe, not able, as being a woman, and that of no worth, to do him other Service, erected thoſe her *new Foundations*, chiefly for this end, to endeavour with continual *Prayer*, and rigid *Penances*, performed therein, to appeaſe the Divine wrath for the great ſins of *Chriſtendom*, and to implore his aſſiſtance to the *Catholick* Clergy,

‖ Way of Perfect. c. 1. — & c. 35.

and all other Defenders of the true Faith; and to procure the *Conversion* of so many unfortunate Souls, seduced into such gross impiety.---*It seems to me* (saith she ‖) *that I would have laid down a thousand Lives for the aide, and recovery of one Soul of those so many, that in this way perished. But seeing my self a Woman*, &c. Hence also such an ardent desire to be continually *alone*; and in *Prayer*, i. e. in keeping company, and discoursing, with God.

‖ *Ibid.*

2. Here is gained such a profound *Humility*, by the Soul's plainly discovering its own nothingness (from these nearer approaches of Gods greatness) and, by the clearer sight of the Divine Influences; the Soul now perceiving, that not any thing of that, wherewith she is accomplished, is of, or from, her self, but totally Gods; that it seems now impossible to her, that she should be tainted with any *Vain-glory*. And this not so much by resisting or repelling it; as by forgetting, or not having any suggestions of it, as the Soul being wholly employed, and taken up, with the thought and the desire, of *Gods Glory*. Nor do *her own* Praises, heard, now move her any more, than those of a *Third* Person; nor is she willing (as formerly) to forbear a good work, for avoiding them. And also, when the *Divine Favours* done her are, upon some necessary occasion, related by her self, they seem to her as those spoken of a Third Person; nor hath she reluctance, as formerly, that others should know them, looking only at Gods glory herein; and thinking, that these, the greater they be to her, the more discredit her, and represent her still worse, that, of so *great* grace, hath made so *small* profit.

Her *Life* c. 19.

3. Here such a sight of her own *misery*, and *defects*, is discovered to the Soul, by approaching the nearer such a *Divine Light*, and Purity, as she takes her self for the greatest Sinner, and the basest thing in the world, and is not able to think of the faults, or imperfections abroad, but only of her own; in which she can perceive none so unexcusable as her self, because none, so unworthy, seem to her to have been so much tolerated, so much courted. The remembrance also of her *former sins*, and offences, becomes now more *frequent*, and much more *afflictive* to her: But this alwaies with a peaceful and comfortable sorrow for them, never despairing of Gods favours to the Soul, but more endearing it, and esteeming also the feeling of this pain a Favour? ‖ The H. Mother in the 6th. *Mansion* ‖ saith of her self. *That how much more* Graces *and Favours she received from God, so much more increased the pain for her* Sins, and *that she much more thought of these, than of the other, which were carried away*

‖ Her *Life* c. 30.

‖ c. 7.

as with a Flood; But this of her ſins, like mud, ſtayed ſtill behind, and revived in her memory, and was a very heavy Croſs---That it in way relieved this pain, *to believe, that our Lord had already pardoned and forgotten theſe her ſins; but rather increaſed it, to ſee ſo great a goodneſs, and ſo much favour, ſhewen to one, deſerving* Hell. *And that now all the fear is, not in regard of ones own pain, or Glory; but, leſt, God leting them go out of his hand, they ſhould return again to a condition, that appears ſo* miſerable. And herein, ſhe ſaith, our Lord ſomtimes helped to advance her apprehenſions,---*Repreſenting to her her former Vanities and faults, and giving her alſo to underſtand them, much more aggravated, than ſhe could have imagined: Shewing to her ſomthing of* Hell-torments, *to ſignifie to her, from what he had preſerved her; and telling her, how much ſhe owed him, doing ſo many favours to her, even whilſt ſhe committed ſuch offences againſt him,* &c. See her Life, *chap.* 34. 32. 22.

4. Again; here ariſeth in her, ſo tender a *Senſe* of her any way *offending* God in the leaſt matter with *advertency*, proceeding, not from fear of *puniſhment*, (unleſs *pœna damni*, the pain of loſing, and being abſent from God); but from a particular perception, of the Divine Preſence looking on her the while; and of the *diſhonour* done to ſo great a Majeſty, (now much more clearly diſcerned by her,) in her preferring ſuch baſe things before it; and of the great *ingratitude*, and unkindneſs that ſuch offence ſeems to carry with it toward ſo good, and ſo obliging a Lord, that the Soul begs to loſe all theſe his *favours* rather, than to endure ſuch a *torment*; unleſs he will preſerve her, for the future, from ſuch great diſloyalty.

5. Here, ſuch an *hate* and loathing of this world, and *preſent* things, now, upon ſuch fore-taſt of things *future*, and *divine*, (unleſs at times when God permits ſomwhat the forgetting of them), as that death is continually wiſhed for; and the Soul, in the midſt of the *Worlds* beſt entertainments, finds it ſelf as in a great *Solitude*, or Deſert, offended even to eat, drink, and ſleep, to ſee, hear, or ſmell, the moſt grateful objects it affords: and pleaſed only with the *pain* of her *Love*, and any *actings*, or *ſufferings* for his ſake, on whom ſhe is enamoured, and any manner of ſervice done to his indigent Members and Relations; in whom ſhe repreſents him to her ſelf, and herein receives much conſolation ‖ Not having power to entertain ſecular matters with a *continued* thought on them, as formerly, but by certain *viciſſitudes*, and with Devotions interpoſing. [*I have a much continued thinking on God* (ſaith the H. Mother ‖) *and though I am treating*

‖ *Mat.* 25. 43.

‖ *Relation* 1. n. 27.

of other matters, without my procurement, I know not who doth awaken me: and this not alwaies, but when I treat of matters of importance: and ſuch things buſie my thoughts with intervals, and not perpetually.] Afflicted to converſe with others; and alſo forgetting her own *ſecular* neceſſities, or conveniences. Equal, and not much altered upon any *proſperous*, or *ſiniſter* accidents; as neither of theſe much valued, heeded, or thought on, the one much deſired, or the other declined; and wondring now, how the *death* of Parents, or Friends, or other ſecular *mis-haps* have before cauſed its grief. And here is alſo attained ſuch a perfect obedience, and *conformity* to the *Divine Will*, upon a fuller ſight of his infinite Wiſdome, and Providence, as begets a great *liberty* of *Spirit*, and indifferency to all events, ſo as the mind can neither be much joyed, or afflicted, concerning what ever happens, and remains always, as to theſe, *free* from *Complaints*, and doth buſineſs without any ſolicitude, and with much leſs, than formerly, confidence, or reliance on its own endeavours; knowing, that it is God doth all that is good, and underſtands better what ever he doth, than the Soul, what ſhe deſires. ‖

Her *Life*. c. 36.

‖ Manſion. 15. c. 3.

6. The not ſeeing, or ſtaying upon, or being much afflicted, or diſquieted with, the *faults* of *others*, or impatiently deſiring their ſpeedy amendment, as formerly; the Soul being ſtraight, introverted from them, into its ſelf, and eaſily conforming to Gods will, and time, concerning their redreſs; and feeding its thoughts rather on ſome good diſcerned in them: ſo likewiſe, not remembring any *injuries*, or offences, or moleſtations, receiv'd in the World, ſave only *in tranſitu*, and in a glance, and with the mind ſuddenly retiring from them to things more affected. Hence do ſuch perſons *ſpeak well* of all the world, except themſelves; are free from ſuſpicions, and interpret all things in the *beſt*, and moſt charitable, *ſenſe*, (the other, as offending God, ſo diminiſhing the love to our Neighbour); and ſo are free from murmuring againſt, or *ſpeaking ill* of, any: For who dwell ſo much at home, and ſuffer themſelves to ſee no faults abroad, talk of none; And, the *Love* of their *Neighbour*, poſſeſſed in ſo high a degree, (like that, of ſome dear friend,) covereth and excuſeth his faults. Eminent was this *Saint* in this Vertue, even from her Noviceſhip. See *Relat.* 1. *Art.* 25. & Her Life *c.* 6. Where ſhe ſaith, *that ſhe procured of her ſelf, and others, to obſerve this, with great endeavour.* And, *that they uſed to ſay; where ſhe was, their backs were ſafe.* And, in a Letter to a Religious Woman that complained to her of the multitude, and the qualities, of thoſe of her ſociety, ſhe ſaith; that ſhe freed her ſelf of the like trouble thereof, in the Monaſtery where

1 Cor. 13. 5. 7.

where she lived, by not observing their *defects* (provided one bear no office), but confining her mind and thoughts, as if there were in the world only God, and her self.

7. A vehement desire in the Soul of doing much *penance*, and *mortification*, and of any afflictions, (not exceeding strength) for the love of God; now not wondring so much, as formerly, at those *great* things which the *Saints* have suffered for Him, as knowing by experience, how God assists and transforms the Soul, and changeth its former weakness into valour ‖; and, how perfect love casts out all fears. Also the not grieving, but *rejoycing*, and receiving Consolation in *Sickness*, or other *Crosses*, and sufferings, that she hath somthing to offer to our Lord, in return for His; and the being not able to desire repose, and content here, seeing a contrary life lived by her Spouse, except the peace and content, that ariseth from these sufferings, which is very great. ‖

‖ Mansion. 5. c. 4. 1 Jo. 4. 8. ‖ Her Life. c. 7. See 2 Cor. 12. 10.

Therefore was this Saint accustomed, in the acute sense of her greatest *Pains*, to make this *Obligation* of them to *God*, that, if it pleased Him to give her Patience, and that it were for his Service, She was willing to have them so continued upon her until the Day of Judgment. And, when her Arme was broken by a fall, she said to her Daughters that stood by her; That she would not for any thing have wanted this *Suffering*; and presently made use of it to consider the *Racking* of our Lords Armes upon the *Cross*: though this *so great* a suffering, that she was never afterward able to Cloath her self, or put her Veile on her Head, till her death.

‖ Mansion 5. c. 2. Bishop of *Tarasone*. part 2. c. 12.

She used to commend, and call *Pain* the reward of Pain; and, when God sent any, accepted it as a *Recompence* of some former *Service* done Him. And, in her beholding some great *Sufferings* of others, either, admiring their *Patience*, she desired, God giving her the same Patience, to suffer the like; or, compassionating their great *pains*, She requested a Translation of them on Her self. And more than once were her wishes in this kind heard, and fulfilled. See *Her Life*, chap. 5. & *chap.* 33. And these her desires she confesseth ‖, God answered in so plentiful a manner, that she in her youth was wont to say somtimes, *O Lord, I would not have so much*: But (she saith) still as our Lord gave her them, so he increased her strength to bear them. Hence also she had no rest, till she had not only reduced her Order to its *Primitive rigor*, and severity, but added several austerities to it; and yet more she attempted; both as to *Coursenes* of *Cloathing*, and of *Diet*; endeavouring to live only on *Pulse*, and to

‖ Concept of the Love of God. c. 6. See *Bishop of Tarassone*. part 2. c. 5.

wear their innermoſt garment of *courſe Cloath*, till the practiſe of theſe things, for ſome ſmall time, by Her, and her Spiritual Daughters, diſcovered them inconſiſtent with any tolerable Health; and ſo they were prohibited by her Superiors.

See *Ribera Vit. S. Teref.* l. 18. c.

Hence alſo She had an ardent deſire to *found* her Monaſteries rather in *Poverty*, ſo to have a more immediate dependence on the Divine Providence, and to exerciſe *Faith* and *Hope* in God; and to expoſe her Religious to more hardſhip, and Mortification; and cut off all Superfluities, and exceſs, and the ſecular cares, which accompany a Revenue. Hence it was alſo, that She, much longing to imitate the great *Penances* of that holy Hermite *Catharine de Cardona*, and, prohibited it by her Confeſſors, conſidering her debility, ſhe had a thought, whether it were not better to neglect the obſervance of this their reſtraint, When our Lord was pleaſed to admoniſh her that he valued *Obedience* more, than *Penance*.

See Additions to her *Life.*—*Ribera* l. 4. c. 18.

From the ſame high value of any *Suffering* it was, that, being much obliged to her Brother *Laurence de Cepeda* (then by her direction much given to Prayer), for a Token of her gratitude ſhe ſent him a *Cilice*; for (ſaith ſhe ‖) *when you cannot eaſily recollect your ſelf in Prayer, and when you feel an inclination to do ſomthing* [that is, ſome Mortification] *for God, this ſerves much to awaken Love:* [judging of its effect in others, by that in Her ſelf]. And *when* (ſaith ſhe) *we find our ſelves once touched with this Love, it brings us ſo great a content to do any thing for God (though it be, rather, nothing we do), that I would have you to try it.* [make ſome uſe of her *Preſent*].

‖ Letter. 32.

From the ſame great delight ſhe took in mortifying her ſelf it was, that, imagining the *Converſation* ſhe held with ſome *Spiritual* Perſons, with whom ſhe treated the matters of her Soul, and the affection ſhe bare to other great Servants of God, and the ſolacing her ſelf with them, was too much *addiction* to the *Creature*, ſhe had a purpoſe, for the future, to deprive her ſelf of it (which was all the content this World afforded her), had not our Lord ſignified to her, that He was well pleaſed, and ſhe benefited, by it; only charging her, that, in ſuch converſe, her *words* ſhould always be *well weighed*, and *pious*. And See ‖ the ſame reſolution of diſſolving her former frequent converſation with her Brother *Laurence*, a great Benefactor to her Monaſteries, upon the ſame fear, leſt her affection to him ſhould not keep due bounds, of whom ſhe ſpeaks thus in her Letter to the Prioreſs of Sevil ‖ *The affection I bear to my Brother is great. Yet I aſſure you for truth, that it is a Conſolation to me to be ſo remote from him. I cannot*

Her *Life* c. 36.

‖ *Ribera* l. 4 c. 10.

‖ *Letter.* 59.

gueſs

gueſs the reaſon, unleſs it be, that the contents of this life are affections to me, (perhaps for fear I ſhould be too much linked, and affected to any thing of it); and ſo it is better to withdraw my ſelf from the occaſions.

The like effect of Self-Mortification was the *burning* of her Book of *Meditations* on the *Canticles*, upon her *Confeſſors* bare command, who thought this no fit ſubject for a Womans pen, though this written alſo by the command of a *Confeſſor* ‖; without conſidering the pains it had coſt her, the excellent matter contained in it, and benefit receivable by it; nor ſhe ignorant, that another *Confeſſor*, acquainted with it, or perhaps the ſame left to ſecond thoughts, would ſoon have reverſed this *Sentence*. But this ſhe looked on as a blemiſh to her *Obedience*. In the obſervance of which ſhe was ſo punctual, that ſhe ſhewed her ſelf very unwilling, that her Superiours at any time ſhould give her a *reaſon* of what they commanded her; that ſo ſhe might have no other ſatisfactory Motive of her action, beſides only their command. *Dominicus Bannez* her Confeſſor (only to try her ſubmiſſion) propoſing the like *Doom* concerning the *Relation* of her *Life*, ſhe, with much equality of Spirit, deſired him to view it; and, if his Sentence was ſuch, ſhe was ready to caſt it into the Fire; By which ſhe ſeems, for the great love of Suffering, not only to have trod the World, but her ſelf alſo, under her feet, and to have delighted in any thing that might much afflict her. I might add to theſe another thing of great Mortification to her; the forbearing for about a Year the uſe of *Mental Prayer* (after ſo much content, and ſo great Favours, received in it) out of a great, but indiſcreet, and culpable, *Humility*, becauſe ſhe thought her ſelf moſt unworthy to receive ſo great favours from God, whilſt ſhe was ſo wicked, and ſerved him ſo ill; The debarring her ſelf alſo from reading *Spiritual Books* treating of *Prayer*, and *Myſtical Theology*; becauſe it ſeemed inconſiſtent with her humility, to think (and ſhe could not but think ſo) her ſelf to have already attained thoſe *high* degrees of Prayer, they deſcribed. But *Saints-Lives* ſhe read willingly, which made her bluſh at the ſight of her own imperfections, and how ſhort her performances were of Their's. So (in *Her Life*, c. 7.) ſpeaking of her *Fevers*, and other Diſeaſes; *Theſe evils* (ſaith She) *I now ſo little regard, that I do often rejoyce my ſelf that I have them; as thinking that, after this manner, I do in ſomthing ſerve our Lord.* And the *Biſhop* of *Taraſſone* relates; that, about a year before her Death, ſhe ſaid to Him: That though ſhe had ſo great a deſire to *ſee* God, yet it was counterpoiſed with another, a deſire to *ſerve* and *ſuffer* more for Him,

‖ *Concept.* of the Love of God. c. 7.

Biſhop of Taraſſone part 2. c. 2.

See *Ribera Vit. S. Ter.* l. 4. c. 15.

Her *Life* c. 7.

See her Life, c. 30.

Taraſſone Vit. part 2. c. 14.

of

of which *Death* would deprive Her. This of the 7th. effect of supernatural Prayer very eminent in this holy Person; desiring, and rejoycing in, all manner of *sufferings*.

8. The *Vertues* become so habituate and strong; and the *Contemplation*, or *Union* of the Soul to God so fix't, as that no *Converse* with any sort of persons, or *temptations* and occasions of sin, occurring (to all which they now freely expose themselves for his Service), do corrupt the *one*, nor *business* hinder, or disturb the *other*; the contrary of which usually happeneth to new Beginners.

9. An Heroick resolution, out of the fervour of Divine love, and in-gratitude to his favours, alwaies to do, not what is *lawful*, or what is *good*, but what ever, of several Good's, shall appear the *better*, and more acceptable, and perfect. And such a *Vow* this *Saint* couragiously made to her self, *Anno D.* 1560. 22 years before her Death (by which we may imagine how strangely cautious and circumspect, in what she did, must needs be the following course of her life; and what an infinite number of generous actions such a Resolution must produce), *A* Vow, *I say, to do in all things, that which tended to Gods greater Glory, and Service, and to more Perfection.* Which, at first, made thus in General, and causing many scruples in her, and much trouble to her Confessors, consulted by her, to discern, in so many different *actions* continually occurring, which was the *more perfect*, and to be preferred, after her, some five years, observance of it through these difficulties, it was thought fit by her Superiours to be thus altered and qualified: That it should oblige her only in those matters and actions, which her Confessors, when consulted by her in Confession, should resolve, and determin to her to be such. Whereby she seems released, in matters of *less moment*, from scrupulously discussing which of them is the *more perfect*; or also from consulting in every such *doubt* her Confessors. But still, as to all actions or matters, *clearly known* to her to be of *greater perfection*, here seems no relaxation, and, as to these only, how ponderous a Vow is this? And, In order to this, how strictly she weighed all her *inclinations*, and *actions*, appears from those many *scruples* of hers, (mentioned by her in the latter end of, and the *Additions* to, her *Life*, and elsewhere,) which ordinarily some *interiour words* heard from our *Lord* removed; and recomposed her mind.

See *Ribera* l. 4. c. 10. & Histor. General Carmel. *Discalceat* l. 1. c. 5.

10. To these Effects may be added the never having any thing suggested or presented to her in these interiour, *supernatural*, *Communications*, contrary to the *Doctrine* of the *Church*; or to a most

moſt ſtrict *obedience* to her Superiors; or, *Singular.* A thing very different from the new *Spirits*, and *Enthuſiaſmes*, of the preſent age.

11. The conſtant *fulfilling* and verifying in the event of thoſe things that were interiorly heard in *Prayer*; which alſo were many times related in publick, ſo ſoon as foretold, to try the *truth* of the Spirit by the *iſſue*.

12. A *Conceſſion* of the *Petitions* of ſuch advanced Souls, (according to the promiſe ſo often mentioned in the New Teſtament, See *Mat.* 21, 22,--- *Mark* 11. 24.--- *Jo.* 14. 13-15. 7.---*Jam.* 1. 5, 6.---1 *Jo.* 3. 22--5. 14, 15.) even as to *ſecular* matters, in any thing that they do *earneſtly* and *confidently* recommend to God; they not being able to ask *fervently*, what the Divine Majeſty is not pleaſed to grant them; and perceiving by their *affections* in *Prayer*, when their requeſts are accepted. For, though it may be ſaid of every one, that he *receives*, what he askes according to *Gods* will; or, when the Divine Will is pleaſed to grant it: Yet theſe Saints are further, by the *Holy Spirit* (which only fore-knows *Gods Will*, ‖) pre-inclined, only, to ask, with that *fervour*, and confidence, which the ſame Spirit gives, what is according to his *Will*; who alſo have, many times, a *pre-aſſurance*, before, or in, their asking, of their obtaining it, and as the H. Mother ſaith ‖, when not thinking on it, are interiourly put in mind to ask it. See the favour, in this kind, promiſed, and done to this our *Saint*, in the 35th. Chapter of her *Life*.

‖ *Rom.* 8. 26, 27. 1 *Cor.* 2. 11. ‖ Her Life. c. 35.

Such ſhe deſcribes the rich *effects* of theſe *higher* Degrees of *Prayer*, to provoke our purſuing the poſſeſſion of them by all ſuch means; whereby it is in our power aſſiſted by Gods Grace to prepare, and pre-diſpoſe our ſelves thereto; the *Apoſtle* having firſt warranted ſuch an holy Ambition, ſo much confident in *God*, as deſpairing of *our ſelves*. ‖

‖ 1 *Cor.* 14. 1. ‖ Her *Life* c. 13.

5ly. In theſe matters of *Spirit* ſeveral perſons having been deceived by the ſtrength of *Imagination*, others by the deluſion of *Satan*, whoſe malice will be ſowing Tares, where God doth Wheat; and whoſe Pride aſpires in every thing to imitate the *Divine* Works, ſo far as he hath power, or permiſſion, She, having had alſo experience herein, and become a prudent Diſcerner of Spirits, ſhews them the ways, how the operations of the *fancy*, or of the *evil* Spirit may be known from thoſe of the good. That, 1. For *Imaginations*; they have not ſuch a clearneſs, and certainty free from doubt, or miſtake; nor make ſuch a powerful, and during impreſſion on the

Spirit, as thoſe interiour *acts Supernatural* do. 2. For Impreſſions, *Supernatural*, (i. e. thoſe exceeding the force of our *Nature* to produce them), that thoſe of *Satan*, however it be manifeſt, that they are thus Supernatural; and however *guſtfull* alſo they be, for the preſent, yet they end ſtill in *aridity*, inquietude, dis-ſatisfaction and darkneſs, of the Soul (though we not knowing for what); or are accompanied alſo with *vain-glory*, *ſingularity*, *curioſity*, *diſobedience* to Superiours: As on the contrary the interiour actings of Gods *Spirit* are known by all the fore-mentioned Effects; more *light* in the Underſtanding, growth in *Vertue*, more *Humility*, ſtrict *Obedience*, and conformity to *Superiours*, an exact *Veracity* in what is ſpoken, a great freedome from any *curioſity*. An eminent humility in this *Saint*, Who, though ſhe had ſo many *Viſions*, and *Revelations*, yet never had the ambition, or temptation, to deſire any not Communicated to her, as thinking her ſelf moſt unworthy of thoſe freely offered. Nor did ſhe preſume (keeping alwaies an humble diſtance) to ask of our Lord, treating her ſo familiarly, the *Reſolution* of any *Queſtion*, or doubt, in Theology, or other matters, though by ſome ſolicited, and put-upon ſuch requeſts. *Letter* 18, To her Confeſſor, *Rodrigo Alvarez*, deſirous to learn ſomthing of her concerning *Paradiſe*. *I never* (ſaith ſhe) *have applied my ſelf*, (*nor dare I*), *to deſire any thing further than our Lord is pleaſed to ſhew me. For preſently I ſhould imagine the Devil would deceive me---Nor ever was I* (*glory be to God*) *curious to know any thing*, &c. She teacheth them alſo how to make advantage of *Satans* temptations, and to turn his *Evil* to their *Good*, and render this enemy thence-forward affraid to tempt them, that ſo he may not increaſe their Vertue; and ſhews them, how weak, and cowardly an adverſary he is, where he finds reſiſtance. And the ſevere Trial her Spirit underwent, hath, in a great part, removed thoſe *doubts*, and jealouſies of *deluſions*, which this Holy Exerciſe, in any Supernatural accidents, formerly laboured under; and devout perſons give themſelves to Prayer, and aſpire to Perfection with leſs fears, and apprehenſions of danger, in thoſe extraordinary *Tranſports*, and *Elevations*, through which ſo holy a Soul hath declared her happy paſſage before them.

6. Laſtly; She acquaints them, that *Supernatural Prayer* is not had always when we will; and, when had, is ſomtimes *more*, ſomtimes *leſs*; That the chief means to attain it, is frequent Mental Prayer, Purity from committing any, foreknown, and unſurprizing, *venial* Sin; *Heroical*

acts

acts of *Vertues*; especially of *Humility*, *Obedience*, and *Charity*; (*Obras quiere el Señor* ‖); Much Mortification and Penance †; and a perfect Detachment, and clearing of our *Affections* from the friendships of the Creature, and giving our selves *wholly* to God, and confidently undertaking difficult matters for his Service. Meanwhile; that, in the deficiency, or absence, of such Supernatural Attractions, they are humbly to return to the *Prayer* of *Meditation*; and---*To take care* (saith she ‖), *when ever the one Water* [that from Heaven] *shall fail, to procure the other water*, [which our selves draw out of the Well]. And for the subject of such *Meditation* she recommends the frequentation especially of these two; the first, of the *Knowledg of our selves*. Of which she saith in her Life *c.* 13. *That it is never to be utterly given over*; *Nor is any Soul in the way of Prayer so great a Giant, that he hath not need many times to turn a Child, and suck again.---That there is no state of Prayer so high, wherein it will not be necessary to turn again often to the beginning: And this point of the knowledg of our selves, and of our sins, is the daily Bread which must be eaten with all the meat (how delicate soever it may be) of such, as are in this way of Prayer. And in the* Way of Perfection, *chap.* 39. *Take care of this* (saith she), *that in the beginning, and end, of your Prayer, how high soever the Contemplation be, ye compleat all in the Knowledg of your selves. And if such Contemplation be from God, although ye desire or design no such thing, yet ye shall do this very often; because such Prayer brings with it Humility, and alwaies leaves us with more light, to discern how small a thing we are.* The second; The Meditation of the *Life* and *Passion* of *our Lord*. With some passage of which, *Francis Borgia*, sometime Duke of *Gandy*, directed the H. Mother still to begin her Prayer ‖, this being the readiest way to beget an ardent *Love* of our Lord in us (for how can we love one, we do not think of?) and a fervent desire to *do*, or *suffer*, like things for his sake, as he, for ours. (And it is observable, that the usual entertainments of Holier Souls in Supernatural Prayer also, are some Representations to them of the same subject; something of the *Words*, or *Actions*, or *Sufferings*, of our *Lord* here on earth.) To these *two* therefore, she exhorts the highest Contemplatists often to return; to think, what we have been, and still are of our selves; and who this Lord is, and what He hath done and endured, for such as we are, &c. And, after all her soarings so high, and carrying up her Schollers to the Speculation of all that variety of Supernatural Communications, *sicut Aquila provocans ad volandum pullos suos*, She lets fall her Wings,

‖ Manuscr. *c.* 3.
† *Ibid. c.* 4.
‖ Her Life. *c.* 18.
‖ Her Life, *c.* 24.

and return to mind them; that, as there be seasons of great *Consolation*, when those rich, and undeserved Favours are done the Soul in Prayer, so there are certain times also of *Spiritual Desolation*, and these not unfrequent; (see the Description of several, she suffered; in *Her Life*, c. 30, & 33.) when our Lord will have the Soul to know, what a nothing she is in her self; and what great things He doth for her: Times, wherein we must return again to our first Principles, and practice of *Meditation*; and sit down in the lowest place, till it please our Lord to exalt us higher. Thus much of her *holy Lessons*.

Attracted by the many allurements here recited, we find divers *Learned* Men in *Spain*, by her *Counsel*, or *Example*, in the taking her *Confessions*, or reading her *Writings*, forced as it were, out of their *Library* into their *Oratory*; retiring for some Months, or Years, to spend their time in more continued Devotions. By which they themselves arrived to the like Degrees of *Supernatural Prayer*; and could justifie her Descriptions of these by their own experience; And the Elevations and Favours they before rationally collected to be from God by the excellent *Effects* they saw wrought in *Her*, now they happily found to be so, by those in *themselves*; and could answer Her, as the *Samaritans* did the *Woman* there, to whom our Lord first manifested Himself, that they knew these things no more on *her* Relations, but *their own* discoveries. Of whom she saith in the 12th. *Chapter* of *Her Life*; that she knew some *Learned* Men, who, in a very small times practice, had made a very great progress therein: and that hence she collected *Learning*, if it were accompanied with *Humility*, to be a great treasure, and afford much advantage to this *Holy* Exercise. And see, in the second *Chapter* of *Her Foundations*, that Learned *Dominican Peter Juannez*, after his having for sometime taken her Confessions) retiring for the space of two years into a remote, and solitary House of his *Order*, there to give himself to Prayer. After which time recalled (much against his desire) by his Superiors to *Avila*, for other employments, this *Saint* saith of him, that *in what before he secured Her only by his Learning, now he confirmed by his experience of the Spirit, which he had very great of things* Supernatural, and see more concerning the Rapts and Extasies of the same person in the 34. *Chap.* of her Life. And see the like eminency herein of *Vincent Varron*, (another Learned Person of the same *Order*, and *Confessor* to her Father,) obtained by

by her Intercessions. ‖ See also several of those degrees of Supernatural Prayer, that are described by her in *Her Life*, attained by another *Confessor* of hers, one of those, by whose Command she writ it, after some *four Moneths* practice of this Holy Exercise ‖. To whom, though she gives an account of her proceeding in Prayer, as to her *Ghostly Father* by his Profession, and Learning, yet she often bespeaks him also as her *Scholler*, in the matters of *Spirit*. To these I may add *Father Balthasar Alvarez*, who heard her Confessions for Three Years together in her greatest perplexities, and troubles: On whom, some Five Years after this, God was pleased to bestow the same *high* manner of *Prayer*, as formerly was, on Her; ‖ and he, studious to propagate it, and giving instructions thereof to others under his charge was complained of by some mis-understanding Persons (in a time when a Sect of the *Illuminati* had given much scandal in *Spain*); and upon this examined concerning it by his Superiours; and so gave an account thereof in Writing ‖, much-what like to that of this *Saint*, and much to their satisfaction; who approved his *Spirit*, and admired his Sanctity. Her Brother also, *Laurence de Cepeda*, after his return from the *West-Indies*, addicting himself much to this holy Exercise, and punctually following her directions, who had also (though against her will) made a Vow of Obedience to do whatever she advised him, attained the same Prayer of Repose, or *Quiet*, and received from God many extraordinary favours, as appears by her Letters to Him ‖. See likewise, to what an high perfection herein, *Father Iohn of the Cross*, her Disciple, and one of the two first *Founders* of the *Discalced Carmelites*, arrived, in his Excellent works written concerning *Mystical Theology*.

‖ Foundat. *chap.* 3.

‖ Her Life, *chap.* 11.

‖ See his *Life*. *chap.* 13.

‖ *Ibid.* and *chap.* 41.

‖ S. *Teres.* Letters 32. 33. 34.

Many also there were of her *Spiritual Daughters* in the *Monasteries* she founded, that, by these her Directions, arrived to several Degrees of *Prayer Supernatural*; though I do not say many, that entred into all those higher *Mansions*, whereinto it pleased the Divine Bounty to admit Her. Of these Graces done her *Daughters*, see what she saith in the Book of her *Foundations* ‖. *The favours which our Lord doth in these* Monasteries *are so great, that they astonish me: for, He conducts them all by* Meditation; *and some attain to perfect* Contemplation; *others are advanced so far, as to arrive to* Extasies, *and* Rapts; *to others our Lord doth* Favours *of another kind, bestowing on them likewise* Revelations, *and* Visions, *such as, it is manifestly discerned, do proceed from God. There is never a one of these* Monasteries *at this day, wherein are not found either One, or Two, or*

‖ Fonndat. c. 9. pag. 83.

Three, Such. ‖ And see what she saith to the same purpose, in *Concept. of the Love of God*, c. 6. Of this he, that would further inform himself, may view the particular Narrations, that are extant, of the *Lives* of many of them; or the *Contractions* of them in *Decor Carmeli Part* 2 and 3. And the great advancement that appeares to have been frequently made by this *unlearned* Sex in this, far the noblest of all Sciences, still more confirms, That *Mystical Theology* is not so well learnt in the School of the *Understanding*, as of the *Affections*, in which that *Sex* is thought no way inferiour to men; nor had our *Lord* a greater Proficient in this School of *Love*, than S. *Mary Magdalen*. And therefore it ought to be no wonder if great Doctors have not blushed to learn this *Science* from their *Experience*. This, of the many others, who by the *Holy Mother's* Lessons became *Great Contemplatives*.

And, if many do not receive the same Rewards of *Prayer* from God, as these, and others, have done; perhaps, for some, or the most, this happeneth, because they are less assiduous, and diligent. 1. In the Work of *Prayer*; the most necessary Condition to the perfection of which is the *Continuation* of it, as every one is best skilled in that which he most practiseth: and the H. Mother observes; ‖ that such *supernatural Prayer*, especially in the beginnings, is not had but after long Mental Prayer. 2. Or defective in *Mortification*: This, and *Prayer* being the two chief Incentives of the *Love* of *God*. 3. Or less watchful, and not so circumspectly standing upon their guard, as to avoiding all *occasions* of *sin*, and the committing any small one, wittingly, and with preadvertency. For our advancement in Prayer requires, though no exquisit Meditations, yet a persevering attendance and sighing after, God; and, like a *Lover*, never letting him go out of our thoughts; requires a great distrellish and disengagement as to all *secular* Friendships, and affaires; and an acceptable *purity* of *Conscience*; which is the Souls beauty, inviting him to love us [*Mundi Corde Deum Videbunt*]. Now, though the practice of *Prayer* be not so difficult, Yet the courage and Valour, effectively to set upon it, is not so usual: *i. e.* to take the *Sonl* out of its own Country as it were, and from all its acquaintance, persons, or things, of this world, [*oblivisci populum suum & domum patris*], and lift it up to Heaven, or, rather, shut it up within it self, there, all alone, to entertain and converse with our Lord, and yield up it self, and all other things, disinterested, wholly to his Will and disposal. *Violenti rapiunt Cælum*; And--*Habenti dabitur*: And--*Qui seminat in Benedictionibus, de*

‖ *Her* Life. *chap.* 18.

Mat. 5. 8.

Psal. 44. 11.

Benedictionibus & metet. Though all the Labour and Difficulty is, chiefly, in the beginning; and as their *Industry*, (yet this never without *Grace*), maintains the work in the first, so *Grace*, (more abundantly conferred), doth this work in them afterward, as it were without their care, (as the Apostle: *Non ego Vivo, sed in me Christus:*) and they serve God at *his* charges, and with their own repose. Gal. 2. 20.

Mean-while: These her excellent *Directions*, and *Precepts*, rendred these Books, then going abroad in *Manuscript*, most acceptable, and beneficial to all sorts of *Readers*; whether those already *Spiritual*, and Holy; or those as yet involved in great *Imperfections*, and Sins; the *one* encouraged to pursue further the happy Way they were entred into, by seeing here much higher *Ascents* in Prayer, than those, they had already attained, and by being freed from many former causeless, fears, and scandals: the *other*, allured to the practice of Vertue, and Prayer, by the great *endeavours*, and *favours*, they see our Lord, even in this Life, to bestow on those, who by this holy Practice will make friendship with Him, such as far surpais those of this World, that had formerly enticed them away from him. Next this experience of so *Universal a Benefit*, wrought by them, caused these Books, first, to be Printed and published in *Spain*, though formerly intended only to pass in Manuscript for the use of the *Monasteries* of her own *Order*; as appears in the Description of *Hierom Gratian* here annexed: Again, for the benefit of more Souls, to be translated into most *Modern Languages*. And this is the Third attempt, to make also our own *Nation* happy in the enjoyment of them; purged from many former mistakes in the sense, and rendred in many places much more coherent, and perspicuous; excepting only those *obscurities*, which the *Errata* of the *Press* may have caused; which are very numerous, by reason of the little attendance that could be allowed to it: The principal of them are collected, and put at the End of the Book; which the Reader is desired to consult, where he perceives any such incongruity in the sense, as his own conjecture cannot presently rectifie.

If what here hath been said may invite the *Reader* to look into, and tast this *Present* offered him, I dare leave the rest to his *Experience*; and do little doubt, but that, by the Internal co-operation of that *Holy Spirit*, by whose special Assistance these *Works* seem to have been composed, he will soon perceive in himself the great vertue of them, for drawing Souls to a more zealous, and resigned,

Loving,

Loving, and Serving of that *Celeſtial Majeſty*, which is pleaſed to treat with ſo much kindneſs, and familiarity, thoſe, who here ſincerely ſeek after him, and to reward them with ſo great *Conſolations*, and *Regalo's* even in this *preſent* life, as do make it, and all things in it, diſtaſtful, and loathſome unto them, except the ſole *enjoyment* of Him; or the *doing*, or *ſuffering*, ſomthing for Him. Bleſſed be He, for his infinite mercies, and love to us, for ever. *Amen.*

An

An Account of Saint Tereſa's *Works, given by the* Biſhop *of* Taraſſone, *ſomtimes her* Confeſſor, *in his* 18th. Chapter *of the Third Book of the* Life *of the* Holy Mother; *declaring the Occaſion of her writing them, and the great Applauſe, and Benefit, with which the World hath ſince entertained them.*

THe Holy *Mother* Tereſa (*ſaith he*) (*beſides many looſe Papers, wherein are found things of much profit, and Spirit, ſome of which the Father* Doctor Ribera *with great diligence and fidelity hath collected in his* Hiſtory *of her* Life) *writ* Five *Books: none upon her own will, and for her pleaſure; but all out of Obedience to her* Confeſſors, *whom ſhe obeyed with the ſame exactneſs, as God himſelf. The* Firſt *Book was a Diſcourſe and* Relation *of her* Life. *And, becauſe ſome ignorant perſons, and unexperienced in the Spiritual Way, have ſcrupled at the* Saint's *writing her own* Life, *and in it ſo much of the Celeſtial Favours, and her own Vertues, not conſidering, that, She being ſo very good, and obliged alſo to ſay the Truth, how much ſoever ſhe deſired to diſcover only her faults, could not but manifeſt her Vertues, and being to recount the* Relations *and* Favours, *which our Lord did her, and the Effects, they cauſed in her Soul, could not omit the writing ſomwhat of the rare perfections, and Graces, that lodged in it: To theſe I ſay; That the* Holy Mother *did all this on meer neceſſity and conſtraint: For, She, being truly humble, and prudent, proceeded (as in the Firſt Book we have expreſſed more at large), in ſuch an exceſs of favours received from God, with a ſuſpicion and fear of being deluded by the Devil, which never let her reſt. And this our Lord certainly ſo ordained, that her Spirit might be more known in the World, and might paſs through a ſtricter ſcrutiny, and find a greater approbation. On the other ſide likewiſe her* Confeſſors (*eſpecially after that for ſome years ſhe began to have theſe things*) *though they were learned, and wiſe perſons, and ſaw in the Mother all the Marks, that the Spirit of God carries along with it; Yet, theſe Favours being ſo rare, and ſo extraordinary, did not rely on their own opinion, and judgment; but, knowing that* Father Doctor Avila, *a man of much Spirit, Experience, and Wiſdome, for diſcerning of Spirits, was in* Andaluzia, *her Confeſſor, who was then* Father Garcia de Toledo, *and one of the* Inquiſitors, *that then paſſed through*

Avila *advised her to make a* Relation *of her* Life, *in which she should give an account with all clarity, of whatsoever passed therein, and to send it to* Andaluzia *to this holy Person foremention'd.*

See here the End *she had in writing her* Life, *without ever then imagining, that it should be seen by any other, save her* Confessor, *and the* Party *that was to examine it. Yea, the* Holy Mother *then thought it to be so secret, that in part she reduced it to the* Sacrament *of* Penance, *and so she therein declared, that she permitted him not to shew to any person, more than the first* Chapters *of her* Life, *in which she writ down her faults, and the vanities she had lived in: and desired his secrecy touching the Favours God did her. This was her design, but God's was quite different; for, by this means he was pleased to bring to light those Treasures, he had deposited in that holy Soul: for presently as soon as the excellency of her* Spirit *came to be known, and the light, and clarity of her doctrine was perceived, and the great benefit it might do in the Church, her Life grew by little and little to be divulged, and without her knowledg, many Copies while she yet lived were taken of it. Afterward her* Confessors *commanded her to add thereto the Foundation of* S. Joseph *at* Avila: *for, the Relation which she sent to* Father Avila, *was short, and she made it before this passed. When the* Holy Mother *was dead, presently this Book of her* Life *was Printed, having first been many years detained and examined by the Court of the* Inquisition, *all at the instance and request of the* Holy Mother; *who, after she had communicated it to Father* Domingo Bannez, *her Confessor, by his direction, and means, delivered it to the* Lords Inquisitors.

We see then, that the First Book *the* Holy Mother *made, that of* her Life, she writ, constrained, and forced by so *many Obligations. This, as it appears by a Letter of the* Holy Mothers, *annexed at the End of the Book, was finished in the Month of* June, 1562. *Afterward, the very same Year, by command of her* Confessor *she divided it into* Chapters; *for, before, it had no Distinction; and added the* Foundation *of* S. Joseph *at* Avila.

The Second Book *was the* Way of Perfection; *which she writ being* Prioress *of* S. Joseph's *at* Avila, *for her* Nunns, *by order of Father* Domingo Bannez, *who at that time was her Confessor; This was done the same Year after she had finished the* Book *of her* Life: *and* Don Teutonio de Verganza Arch-bishop *of* Ebora *caused it to be Printed, whilst the* Mother *was yet living.*

The Third Book *was that of the* Foundations *of the other* Monasteries, *which she erected, beginning with that of* Meding, *and ending*

with

with that of Burgos, which was the laſt. She began it at Salamanca, in the Year, 1573. by the direction of Father Hierom de Ripalda, of the Society of Jeſus, who there confeſſed her, having already erected ſeven Monaſteries, and, after that, went on augmenting it, as ſhe continued her founding.

The Fourth is entitled The Interiour Caſtle, or The Manſions; which ſhe writ living at Toledo, by Order of her Confeſſor, Doctor Velaſquez, who, as we have ſaid, was afterward Biſhop of Oſma, and Arch-Biſhop of Saint James's. During which time, ſhe arrived to ſo high a Degree of Prayer, and went about ſo elevated in God, that, for ten, or twelve Days, ſhe was not able to write a Letter; and thereby got a great weakneſs in her Head, as ſhe ſpecifies in the ſame Book. She began it on the Feaſt of the moſt Holy Trinity, in the Year 1577. at Toledo, and finiſhed it at Avila, on S. Andrew's Eve, that ſame Year, almoſt five Years before ſhe died. The Reader will find in this Book admirable Learning; and plainly diſcern with how great an Excellence and Majeſty of Stile, and clearneſs of Examples, ſhe conducts a Soul to the very Gates, into which ſhe her ſelf entred; raiſing her, from one degree to another, to her very Center, which is the Seventh Manſion, the Palace of the Celeſtial Spouſe, and King of Glory Jeſus Chriſt.

The Fifth Book which the Holy Mother compoſed, was upon the Canticles of Salomon: and this by order of ſome perſons (as ſhe ſaith her ſelf) whom ſhe was bound to obey. Of this there are ſome few leaves. For, as ſhe writ it out of Obedience, ſo, upon the ſame ground, ſhe tore, or burnt it; becauſe her Confeſſor, without ſeeing it, was ſcandalized, that a Woman ſhould write upon the Canticles, and commanded her to burn it; who needed no thing more to make her do it. Yet ſome part of this Work remained, which the Nuns had ſecretly begun to copy. It was indeed a ſignal proof of the great Obedience of the Saint; ſince without expecting other's opinions ſhe burnt this Work, which would have been no leſs beneficial than the reſt, which ſhe left us in writing. And ſhe had done ſo likewiſe with the Book of her Life, if Father Domingo Bannez, who, to try her Obedience, and ſubmiſſion, enjoyned her to burn it, had not in time recalled his Command; which, the Holy Woman, as if given by God, had ſpeedily obeyed.

To the writing theſe Books, the Holy Mother was induced by precedent Revelations from our Lord, yet ſhe was not content therewith; for ſhe was guided in nothing by Revelation alone, except her Confeſſors concurred in enjoining the ſame.

Of the Book of her Life, ſhe ſaith in the Proeme: I make this Rela-

tion, which my *Confessors* have enjoyned me; and, to my knowledg, our Lord himself desired long since, but I durst not undertake.

The Book of her Foundations, *our Lord expresly commanded her to write; as she relates in the* Additions *to her* Life. *That of* The Mansions *she writ, our* Lord *furnishing her with* Matter, *the* Designe, *and* Name *to the Work.*

In writing commonly, her Mind was so absorpt in God, that, though there was a great Noise in her Cell, *it did not disturb her, or make her sensible thereof. She writ, being full of business, and cares for so many Houses governed by her; and going to the* Quire *as duly as the rest. She writ with great speed; it seems she had a Mine in her Brain, from whence issued words so well tempered, and fitted, to what she was to utter, that though she wrote so many leaves, she never staid to consider any of the things she was to write; for the Spirit dictated to her in such abundance, that, had she had many Hands, she could have employed them all, and have tired them, and yet not have wanted Matter.*

Concerning this point, of not applying her self to think of what she was to write, she speaks in the End of her Life, *in these words,* I have ventured to put in order this my disordered Life, though I have bestowed thereon no more study, or time, than needed for the writing thereof; but have set down what passed concerning me, with all the plainness and truth, that I could. *And in another place she saith*: But how many things offer themselves in the very beginning to treat of this Way, even to one, that hath been so bad a Traveller therein, as I have? I would I had many hands to write, that some things might not be forgotten by reason of others. *All this is the Holy Mother's; She saith also in her* Life, *that she writ with such ease, as one that had an* Original *before him, from which he copied something.* ‖ Whenever our Lord (*saith she*) gives a Spirit, things are easily and better expressed; and it seems to be as when one hath an *Original* before him, from which he is taking out a *Copy*; but, if the Spirit be wanting, this language can no more be explained, than if it were *Arabick.*

‖ Life. c. 14.

In the Originals, writ with her own hand, there is not found a Word cancelled, corrected, or mistaken; [*The like is testified by* Jerom Gratian, *her intimate friend*; "*She writ* (*saith he* ‖) *without ever mending a leaf of what she penned, and writ very fast, even as publick Notaries use to do:*] *which, had it been in the copying a thing Printed, would have been remarkable; but, to be done at the first hand, and upon a Subject so sublime, and with so agreeable and ordinary a Stile, seems to me one of the greatest Miracles recorded of the* Saint, *and the greatest testi-*

‖ In his *Treatise* 45. concerning her Books. chap. 5.

teſtimony of that Light, and Wiſdome, which the Holy Ghoſt *infuſed into her. For, the* Holy Woman *being formerly very rude, and ignorant, as to the underſtanding, and explicating things Spiritual and Myſtical, and no way curious to learn them; the Wiſdome of God that directed her, became ſo much the more illuſtrious in her, as ſhe of her ſelf was more unapt, and averſe.*

This may be ſufficiently underſtood from what ſhe writ of her ſelf, in her Life, *in theſe words* ‖. There were divers years, when I read many things, yet underſtood none of them; and a long time alſo, when, though God gave me ability to underſtand, yet I could not ſpeak a word, whereby to make it be underſtood; for this hath coſt me no ſmall labour; but, when his Majeſty is pleaſed to teach it, he doth it all in an inſtant, ſo that I am amazed. One thing I can ſay with truth; that, though I ſpake with many Spiritual Perſons, who had a mind to make me underſtand what our Lord imparted to me, that ſo I might be able to declare things, it is certain, that my dulneſs was ſo great, that it availed me neither little, nor much; or our Lord (as his Divine Majeſty hath ever been my *Maſter*; be He bleſſed for all; ſince it is confuſion enough for Me to be able to ſay thus much with truth) was pleaſed, that I ſhould have none to thank, but Himſelf, for it; and that, without my deſiring, or wiſhing it (for in this I was not a jot curious; wherein to be ſo, might have been a vertue; though I was ſo about other vanities) He would give me to underſtand it with all clarity in an inſtant, yea, and to be able to utter it in ſuch ſort, as they were amazed at it; and I my ſelf more than my *Confeſſors*; becauſe I better knew my own ſtupidity. This was not long ſince; and ſo I procure not to know what our Lord hath not taught me; if it be not a thing that concerns my Conſcience.

‖ *Life.* c. 12.

In the fourteenth Chapter *of her* Life, *ſhe alſo ſaith*: It is a very great advantage, when I write this, to be actually in Prayer: for I ſee plainly, it is not I, who ſay it; ſince I neither then order it with my underſtanding, nor know afterward, how I was able to declare it.

And in the Thirty-nineth Chapter, *ſhe writes in this wiſe*: Many of thoſe things, which I write here, are not out of my own head, but this my Heavenly Maſter told me them. And, becauſe in thoſe things, wherein I ſay expreſly, *This I underſtood*; or, *our Lord told me it*; I make a great ſcruple of either adding, or ſubſtracting one only Syllable; hereupon, when I do not very exactly remember every thing, it paſſeth as ſpoken by my ſelf; or becauſe indeed ſome things alſo are ſo. I call nothing mine own, that is good; for I know.

know, there is nothing in me ſo, ſave what, without my writing it, our Lord hath given me; but I call that *ſpoken by my ſelf*, which was not imparted to my Underſtanding by *Revelation*.

When ſhe writ the Book of her Life, *being come to thoſe Degrees of Prayer, which ſhe there deſcribes; it was a ſtrange thing, how, as ſhe went aſcending from one Degree to another, our Lord put her at the ſame time actually into that kind of Prayer; and, together with the experience that ſhe had, gave her a promptneſs, and felicity in expreſſing it, furniſhing her with Compariſons very pertinent, the better to explicate it.*

For confirmation of all that hath been ſaid, both of the End, the Holy Mother *propoſed to her ſelf in writing her* Life; *and of the Inability, ſhe formerly found in her ſelf; and of the Employments, wherein ſhe was engaged at the time of her writing it; It will not be amiſs here to inſert ſome of her words well-beſeeming her Spirit and Humility* ‖.

‖ Her Life, c. 10.

I relate (*ſaith ſhe*) what hath occurred to me, as I am enjoined; and, if it be not well, let Him tear it, to whom I ſend it, as knowing better than I, what is ill. Whom I beſeech for the love of our Lord, that whatever I have ſaid hitherto concerning my wicked Life, and my Sins, may be publiſhed; and from this inſtant I give this leave to all my *Confeſſors*; (for, He is one of them, to whom this is directed): and, (if they pleaſe), to do it now, whilſt I am living; to the end I may no longer deceive the World, which perhaps thinks there is ſome good in me; and really, really, I ſpeak it with truth, according to what I at preſent underſtand of my ſelf, it will be a great conſolation to me. But, as for that which I ſay hereafter, I give no ſuch liberty; nor would I have them, if they ſhew it to any, reveal the Perſon concerned in it, or who writ it; for, therefore I neither name My Self, nor any elſe; but have done the beſt I could, to write it ſo, as not to be known, and this I requeſt for the love of God. There are enow perſons ſo learned, and grave, as to authorize any thing which is good, if our Lord will give me the grace to ſay it; and, if ſuch it be, it muſt be *His*, and not Mine; ſince I want learning, and good life, nor am I inſtructed by the learned, or any elſe; for they only, who command me to write it, know, that I writ it; and at preſent they are not here; and I write it as it were by ſtealth, and with trouble; becauſe I am hindred from Spinning; and live in a poor Houſe, clogged with many employments; had our Lord given me better parts, and Memory, I could thereby have made uſe of what I had heard, and read; but mine are very mean; So that, if I ſay any thing that is good, our Lord will have it ſo for ſome good end; whatever is

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ill ſaid will be mine, and that your Reverence may cancel. Both for the one, and the other, there accrews no benefit by telling my name. During ones life, it is evident, the good done by any is not to be mentioned; and, after death, there is no reaſon for it; except the making this good to loſe all its authority, and credit, for being ſpoken of ſo baſe, and ſo wicked a Perſon. ——— And, becauſe I conceive you will do this, which I beg of you even for the love of our Lord, as likewiſe of thoſe others, that are to ſee it, I write with freedome; otherwiſe, I ſhould do it with great ſcruple; ſave in mentioning my Sins; for, herein, I have none at all; as to other things it is ſufficient to make me hang the wing, that I am a Woman; how much more then, in being a Woman, and Wicked? And therefore, whatſoever is more than a meer Relation of the courſe of my Life, your Reverence is to keep to your ſelf (ſince you have ſo exceedingly preſſed me to the writing ſome Narrative of the Favours, which God beſtows on me in *Prayer*); if it be conformable to the Truths of our Holy Catholick Faith; if not, burn it preſently; for to this I ſubmit; and I will relate what paſſed in me, to the end that, if it be conformable hereto, it may ſome way profit your Reverence; if not, you may undeceive my Soul, that ſo the Devil may get nothing by that, whereby I conceive my ſelf to gain; for our Lord knows, as I ſhall ſhew afterward, that I have ever endeavoured to ſeek out ſome one that might give me light, *&c. Thus the Holy Mother in the* Tenth Chapter *of her* Life: *And it may ſerve for her own* Preface *to her* Works. *And thus much the* Biſhop *of* Taraſſone *concerning her* Books; *the great Humility of Spirit wherewith they were written, and great Approbation and applauſe, wherewith received, then, in the World.*

The Apology of Father Hierome Gratian, *the* Holy Mothers *Chief Assistant, for publishing her Works which treating of such high, extraordinary, Spiritual, and Supernatural Matters: In his Treatise concerning the* Books *of the* Holy Mother Teresa de Jesu. *Where he saith.*

TO remove perfectly all scruple from such as shall read these Books of the Holy Mother Teresa de Jesu; *it was the Providence of God, that this his Servant was very humble, very timorous, and diffident of Her Self, and her own Parts, beyond all that I have known. He permitted likewise, that she should have these Impressions, and extraordinary matters of Spirit, whereof she treats in these Books; and should write them in a time, when Impostures were frequent in* Spain, *among deluded Women; insomuch as no Woman, discoursing on any such subject, could avoid being persecuted, and upbraided with the ill Ends of those, objected to her, who by the dreadful Tribunal of the* Inquisition *had been sentenced and condemned. Besides, it further pleased his Divine Majesty, that in her beginnings she confessed to* Confessors, *the most timorous and wary of believing things Supernatural, that I ever knew. Hence it came, that neither the* Holy Mother, *nor her* Confessors, *were secure concerning matters of her Spirit; but went seeking out as many Learned Persons as they could, that they might examine it, with a fear to be, and a desire not to be, deceived. And so she first sought out men eminent in* Prayer, *and* Spirit, *to whom she communicated this Doctrine. Among others was the Blessed Father* Fr. Peter of Alcantara, *Founder of the* Discalced Franciscans *in* Spain; *and* Father Daza, *and many others,* Spiritual *Persons. And, not satisfied with this (conceiving that, for the understanding these things there needed great* Learning, *and likewise great Integrity, and* Spirit) *she sought out the gravest Persons of the* Society *of* Jesus, *to whom she related part of her whole manner of proceeding; and, among others, one was the Blessed* Francis Borgia, *afterward* General *of the* Society; *Father* Araoz, Commissary *of the same* Society; *Father* Egidius Gonzalez, Provincial, *one of the* four *eminentest for the affairs of his* Order; *Father* Baltasar Alvarez, Rector *of* Salamanca, *afterward* Provincial, *and her* Confessor *six Years;*

Years; Father John Suarez, Provincial of Castile; Father Santander Rector of Segovia; Father Ripalda, Rector of Salamanca; and Father Roderigo Alvarez, who, in Segovia, examined all Spiritual Cases. These Fathers were in their times of the most renowned and eminent for Spirit, and Learning, of the Society of Jesus, in all Spain; and she with great diligence procured, when she understood any one of them of great fame, near the places where she lived, to speak with him, and give him an account of her Prayer, and manner of proceeding.

She enquired out Religious Persons of S. Dominic's Order, informing her self who were the eminentest for Learning, those especially, whom she knew were displeased at the novelty of the Spirit, which she was reported to have. So, she imparted her Soul, and her whole Interiour to the Fathers, Fr. Philip de Meneses, Rector of the Colledg of S. Gregory in Valladolid; to Father Lunar, Prior of S. Thomas's in Avila; to Father Fr. Diego Suarez, who was likewise Rector of the Colledg at Valladolid; to Father Chaves, Confessor to the King; to Father Salinas, Provincial of his Order; to Father Fr. Domingo Bannez, First Reader of Divinity, at Salamanca; and to Father, Fr. Bartholomew de Medina, likewise First Reader of Divinity in the same University; with whom one thing befell her worthy of remark; which was, that she, understanding that this Father much disliked her as to these things, sent for him; and, placed at his feet, earnestly intreated him for Gods sake to examine with all rigour by his skill, and learning, what she should acquaint him with. She made a General Confession to him, and gave him an account of her Spirit; who, having heard her, and very well studied these Cases, approved all this doctrine; and for a long time was her Confessor; Yet, not content with this, she also imparted her condition to others, Seculars, Doctors of Divinity, very great Scholars; as to Doctor Velasquez, who was Bishop of Osma; to Doctor Castro, Canon of Toledo, afterward Bishop of Lugo, and of Segovia; and to Doctor Manso, Bishop of Calahorra. And, being still dis-satisfied with the Examination, and approbation of Grave, Learned, and Spiritual Persons (conceiving it to be a business belonging to the Inquisition) She procured the Consultors of the Inquisition to examine, and observe her manner of proceeding. And so she sought out Father Doctor Paul Hernandez, of the Society of Jesus; and Father Fr. Vicenzo Varron of the Order of S. Dominic, both Consultors of the Inquisition. These two examined her at their best leisure, and with diligence; and approved her Spirit, and Doctrine. Yet notwithstanding she, desiring to be fully satisfied in this Case, went to the Inquisitor Don Francisco Soto de Salazar,

lazar, *afterward* Bishop of Salamanca, *telling him*: Sir, I have some ways of proceeding in Spirit extraordinary; as Extasies, Rapts, and Revelations, and I would not be deluded, or cosened by the Devil; nor admit any thing that is not very secure: I therefore put my self into the hands of the *Holy Office*, to examine me, and consider my way of proceeding, submitting my self in every thing to what they shall command me. *The* Inquisitor *answered her*; *Madam*, The *Inquisition* meddles not with the Examining of Spirits, or ways of proceeding in *Prayer*, in Persons that exercise it, but with the Punishing of *Hereticks*. You may write all these things that pass in your Interiour with all simplicity, and truth, and send them to Father *Avila*, who is a Person of much Spirit and Learning, and well experienced in these matters of Prayer; and in the Answer he gives you, you may acquiesce, having no cause of further fear. *Upon this command of the* Inquisitor, *and of other her* Confessors, *that had enjoyned her the same, and upon the requests of many of her* Friends, *she writ the full Relation of her* Life, *being the same which is had in her Books, and sent it first to* Father Francis Salsedo, *her Confessor, and then after to* Father Avila, *Author of the Book entitled* Audi Filia. Father Avila, *after he had read it, return'd a Letter (the Original whereof is in my power) in which he approves, and explains the Doctrine contained in it; which, because I conceive it pertinent, and that it declares matters concerning this subject of the Spirit, I will here set down* verbatim *a Copy of it, as follows.*

A Letter *of* Father Avila *to* Mother Teresa de Jesu; *giving light to many things Concerning the Spirit.*

The Grace, *and* Peace *of* JESUS, *be ever with you.*

WHen I received the Book, sent to me, it gave me occasion to think, not so much that I was a competent Judge of the matters therein, as that I, through the mercy of our Lord might some way benefit my self by its Doctrine; and I thank *Christ*, that having seen it, though I am in this latter regard, much comforted, without medling with the other; yet the respect I owe to the business, and to

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the Person recommending it to me, seems not to permit that I should forbear to say something of my opinion of it, at least in general.

The Book, so as it is, ‖ ought not to pass through the hands of many, because the expressions in it need correcting in some places, and in others explaining; and there are other things, that to your Spirit may be beneficial, and yet would not prove so to others, that should follow them; because particular cases whereby God conducts some, suit not with others; and these, or the greatest part of them, are here marked out by me, to put in order, and prepare them, when I shall be able; and shall find an occasion to send them to You hereafter. At the present, if you saw my infirmities, and other necessary employments, I believe, they would move you rather to compassionate, than blame me, as negligent.

‖ It was the first Copy of her *Life* that was perused by *F. Avila*. See Her 15th Letter.

The Doctrine concerning *Prayer* is for the most part good, and you may very well acquiesce in it, and follow it; and in the *Rapts* I find the Signes, which those have that are true. The Manner of God's teaching a Soul without the Imagination, and without Interiour Words, is safe; and I find nothing to scruple at; and S. *Augustine* speaks very well of it.

The *Interiour Speeches* have deceived many in our days, and the *External* are less secure; the perceiving, that they are not of ones own Spirit, is an easie matter; the discerning, whether they be from a good, or bad Spirit, is harder. There are divers Rules given for knowing, whether they are from God; and one is, if that they are spoken in a time of need, or for some great benefit; for example, to comfort one tempted, or despairing; or as an advertisement of some danger. Since, as a good Man speaks not words that are not well weighed, so much less God; and, this being considered, and that the Words are consonant to Divine Scripture, and the Doctrine of the Church, It seems to me, that those in the Book are from God.

Those *Visions* that are Imaginary, or Corporal, are those that are more doubtful; and in no wise ought to be desired, but avoided, as much as is possible; (though not by making signes of Contempt, unless when it is certainly known to be an evil Spirit; and indeed it caused a horror in me to see those that were made in this case; and it put me to great pain). Persons ought to beseech our Lord not to conduct them by the way of seeing; but that the happy sight of Him, and of his Saints be reserved for Heaven; and that here He would conduct them in the plain, beaten, Road, as he guides his Faithful; and by other good means they ought to endeavour the shunning these things.

But, if, doing all this, the Visions continue, and the Soul reaps profit thereby, and their seeing induceth not Vanity, but greater Humility, and that which is spoken [by such persons seen] is the Doctrine of the Church, and that it continues to them a long time, and with a certain inward satisfaction (which is better enjoyed than expressed) there is no cause for avoiding these; though herein none ought to rely on his own judgment, but forthwith communicate it to one, that may give him light. And this is the Universal Remedy, that must be used in all these things; and to hope in God, who, if there be Humility to submit to the opinion of another, will not suffer a Soul to be deceived, that desires to be secure.

And none is to fear, or instantly to blame these things, because the Person, he sees them conferred upon, is not perfect; since it is no new thing to the goodness of our Lord, of bad, to make Righteous men; and even out of hainous sins, to extract great blessings, by giving them very delicious relishes of himself, as I my self have seen. Who is he, that shall set limits to the bounty of our Lord? Especially since these are not given for Merit, or for one's being stronger, nay, are given to some for their being weaker; and, as they make one not more holy, so are not always given to persons more holy.

Neither have they reason, who credit not these things, because they are very high; as thinking it incredible, that the Infinite Majesty should abase himself to such an amorous communication with his Creature. It is written, that *God is Love*; and, if Love, a Love
1 John 4. 18. infinite, and a Goodness infinite; now it is no wonder, for such Love and Goodness, to shew such Excesses of Love, at which they are troubled, that know it not; and, though many know it by Faith, yet the particular experience of the affectionate, and more than affectionate, converse of God with whom he pleases (if not hindred) cannot be known throughly, till this Communication be attained. Whereupon I have seen many scandalized, at beholding the great acts of the Love of God toward his Creatures; and, themselves being very far from the like, they never imagine, that God doth to others, what he doth not to them; whereas it is reason, that, because it is a work of Love, and Love, that raises admiration; it should be taken for a Mark, that it is from God; since he is wonderful in his works, and much more in those of his Mercy; now they from this very ground take an occasion of mis-belief, which should rather cause belief; such circumstances concurring, as evidence that it is a good thing.

Me-thinks, by that which appears in the Book, you have re-

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ſiſted theſe things even more than was meet; me-thinks, they have benefited your Soul, and eſpecially have made you to know your own miſery, and defects, and to amend them; they have continued a long time; and always with ſpiritual profit; they incite you to the Loving of God, and deſpiſing your ſelf, and the doing Penance: I do not ſee why I ſhould blame them; I incline more to think them good; upon condition, that there be ever caution uſed not to rely wholly thereon, if it be a thing unuſual, or bid, that ſomthing ſingular be done, and not very plain, and eaſie. In all theſe, and the like caſes one muſt ever ſuſpend Belief, and preſently ask Counſel. Likewiſe let it be noted, that, though theſe things be from God, yet others uſe to be intermingled by the Enemy, and therefore one muſt always be ſuſpicious. Alſo, till it be known, that they are from God, one ought not to truſt much to them; ſince holineſs conſiſts only in the having an humble Love of God, and our Neighbour; and theſe other things (though good) one muſt value leſs, and place their whole ſtudy in the getting true Humility, and the Love of our Lord.

It is likewiſe expedient not to adore theſe *Viſions*, but only *Jeſus Chriſt* in Heaven, and not that which in my Imagination is repreſented to me, but [meerly] as an Image, by this means to conduct me to that, which is repreſented. I ſay alſo, that the things [mentioned] in this Book befall ſome Perſons (even in our days) and that with much aſſurance that they are from God, whoſe hand is not ſhortened, that it cannot do now that, which in former times; and in weak inſtruments too, ſo He may be glorified.

Go on in your way, but ever with a ſuſpicion of Theeves, and an enquiry after the right way: and I thank our Lord, who hath given you his holy Love, the Knowledg of your Self, and a Love of Penance, and the Croſs; for theſe other things, do not much heed them, though neither muſt you contemn them, ſince there are ſigns, that very many of them are from God; and thoſe that are not ſuch, by aſking advice, can do you no hurt. I cannot believe, that I have writ this by my own ſtrength; for, I have none: I ſuppoſe, your Prayer hath effected it. I requeſt you for the Love of *Jeſus Chriſt* our Lord, to undertake the charge of praying to him for me; He knows, I deſire it upon urgent neceſſity; this, I conceive, may ſuffice, to move your Reverence to do what I intreat You; and I beg your leave to conclude this at preſent, being obliged to write You ano-

ther. *Jesu* be glorified by all, and in all. *Amen*. From *Montiglia*, *Septemb*. 12. 1568. Your Reverence's Servant in *Christ*,

John d'Avila.

This is the Letter of Father Avila, *whose* Life *Father* Fr. Lewis *of* Granada *wrote, who, in his time, was one of the most eminent for Spirit in all* Spain.

THe Holy Mother *likewise communicated her Spirit to Father* Fr. Lewis Bertran, *of the* Order *of* S. Dominic, *who lived at* Valentia, *and sent him this Relation; He approved her Spirit, as may be seen in a Letter, annexed to the Book of the* Life *of the same Blessed Father* Lewis Bertran. *With this Letter, and that of* Doctor Avila, *the* Holy Mother *was calmed for the present; and left off her going about so solicitous* (*as she was wont*) *to seek some to examine her Doctrine, and Spirit. But God, who would have Her examined yet more severely, ordained, that a Principal* Lady *in* Spain, *having in her Custody the Book which she her self had written with her own hand, on an opportunity sent it to the* Inquisition, *saying that* Visions, Revelations, *and dangerous* Doctrines *were contained in that Book; which their* Lordships *might view, and examine. It continued in the* Inquisition *above Ten Years, in which time* (*among many others it was examined by Father* Fr. Hernando del Castello, *Author of the* History *of* S. Dominic. *At the end of these Years it fell out, that the* Holy Mother, *being in my company at* Toledo (*for I was at that time her* Provincial) *desired leave of* Cardinal Chirurga, Arch-bishop *of* Toledo, President *of the* General Inquisition, *to found a Monastery for* Nuns *in his* Arch-bishoprick; *we being far from thinking of the* Book. *The* Cardinal *used these words to her*: I am very glad of [the occasion of] knowing you; for I wished for it; and you shall have a *Chaplaine* in my stead, that shall serve, and assist you in all that shall offer it self to him; for I let (you understand, that some years since there was pre-

presented to the *Inquisition* a *Book* of Yours, and that Doctrine was examined with much rigour, I have read it over; it is a Doctrine very safe, and true, and very profitable: You may send to receive it, when you please, and I give you leave to demand it; and intreat You always to recommend me to God. *At these words spoken by a Person, who (besides his Office, and Dignity) was one of the greatest, most rigid, and sincere, that have been in* Spain, *we rejoyced exceedingly; and presently the* Holy Mother *would have had us put in a* Memorial *to the* Inquisition, *to give us the* Book. I told her, *that, since we understood by the* General Inquisitor's *own mouth, that it was approved, it would be easier for me to go (as I did) straight to the* Duke *of* Alva, Don Fernando de Toledo, *who had a* Copy *of the* Book *(which, by leave from the* Inquisition, *he had read) and desire it of him. The* Duke *gave me it, and I made some* Copies *of it be transcribed, that they might be extant in our* Monasteries *of* Friers, *and* Nuns: *One of these Copies light into the hands of the* Empress D. Maria, *who desired it might be Printed; and by command of the* Council Royal, *it was committed to Father* Lewis de Leon, Chief Reader *of the* Holy Scripture *in* Salamanca; *and the* Original *was taken out of the* Inquisition, *written with the* Holy Mother's *own hand, that so the Edition afterward might be more corrected. After this his Majesty,* King Philip the Second *took this* Original, *together with that of the* Way of Perfection, *and of the* Mansions, *and, causing them to be bound up very well, commanded, they should be put in his own* Library *at* S. Laurence's *in the* Escurial, *where at present they are.*

Of this Edition Printed in Spain, Doctor Barnabas de Marmol *carried one into* Italy, *together with the* Constitutions *of the* Nuns, *desiring our most* Holy Father Sixtus Quintus, *that he would be pleased to confirm the* Constitutions. *His* Holiness *committed the revisal thereof to* Cardinal S. Severine, *who was very glad to see the* Book; *and it much pleased many other* Prelates, *and Persons of Quality, and Spiritual, and Devout men, in* Italy; *and, among the rest, the* Bishop *of* Cavaillon, *who Translated it out of* Spanish *into* Italian. *And his* Holiness, *after the Information of* Cardinal S. Severine, *granted his* Breve, *wherein he confirmed the* Constitutions; *and, among other things, commends the* Mother Teresa, *and her Doctrine, and Instructions.*

All the time the Holy Mother *lived, it was never her meaning (nor yet mine), that these* Books *should be Printed, and come so publickly abroad, into the hands of all that had a mind to read them; but go about in* Manuscripts *through our own* Covents, *that they might prove beneficial*

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to the Friers *and* Nuns; *and, at the moſt, might be read by grave perſons, and well ſkilled in Prayer.*

But, after I had ſeen by experience the good, that this Doctrine had done among all ſorts of perſons, I changed my opinion; for I know, that many, very obſtinate Sinners, have been converted by reading theſe Spiritual Doctrines; and by ſeeing the eminent careſſes and favours, which, even in this life, our Lord beſtows on ſuch as love him with all their heart, beſides the Bliſs reſerved for them in Heaven. Many Perſons, that, living well, have contented themſelves with not ſinning, without deſiring to put themſelves in the way of Perfection of the Spirit, and Mental Prayer, by reading this Doctrine have been animated, and reſolved to apply themſelves to the Spirit, and by this courſe have aſcended to a higher degree of Vertues and Merit.

Some there are, who, before very tepid in Prayer, by reading theſe Books are become fervent, and their Spirit elevated to very high Contemplation, diſabuſed from thoſe moleſtations, that uſed to hinder the Soul from going on toward its deſired Perfection. Thoſe, that many years ſince have uſed, and followed the way of Prayer, and thereby have gained great benefits from the light diſcovered by that high degree [of Prayer] whereto their Spirit hath arrived, have been delivered and reſcued from many doubts, which are not well underſtood, unleſs explained by the mouth of one, who hath had experience therein.

To this may be added, that theſe Books *teach no other artificial ways for aſcending to eminent Prayer, and high Contemplation, ſave only Purity, Humility, the Love of God, and Perſeverance in Prayer; and many places in them affirm, and moſt peremptorily maintain, that there is no great value to be ſet on theſe extraordinary Impreſſions, or Supernatural things: and, in caſe, that any Soul ſeeks, or deſires, or procures them, they conceale themſelves, and flee away; or, if they come, are not true ones, nor ſafe. Therefore theſe Books are far from cauſing Illuſions, and impoſtures; nay, I know not what Books can be found, that conduce more to the avoiding them.*

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Three young Gentlewomen, *moved by a Sermon, ſupply ſufficient means for erecting the* Monaſtery, *and enter into the* Order. *The* Holy Mother *is by a* General Chapter *prohibited founding any more* Monaſteries; *and enjoyned to chuſe One to reſide in, without going out. From which Sentence ſhe receives much content.* pag. 186.

CHAP. XXXII.

The Foundation of the Monaſtery *at* Villa-Nova.

A great Perſecution of the Diſcalceates. *The* Father General (*miſinformed*) *hindring their proceeding. A new* Nuncio *from the* Pope *alſo reſtrains them; empriſoning the chief* Fathers, *and appointing one of the* Mitigated Calceate Fathers *for* Viſitor *of their* Monaſteries, *as well of* Nunns, *as* Friers. *But, by the* Kings *procuring ſome* Aſſeſſors *to be joyned with the* Nuncio, *the Innocency, and Vertues of the* Diſcalceates *are vindicated, and their former liberty reſtored. The erecting (after Four Years ceſſation) of the* Monaſtery *in* Villa-Nova. *Where the* H. Mother *occaſionally relates the* Eremitical *Life, Auſterities, and Penances of the* Lady Catharine de Cardona, *her taking the Habit of our* Lady; *her erecting a* Covent *of* Diſcalced Friers; *her being frequented with great concourſe of People. After her Deceaſe, She, in her* Church, *appears to the* H. Mother, *and encourageth Her to go on. The Poverty, Penance, Employments, and Vertues of the* Siſters *at* Villa-Nova *for above five Years before the* H. Mother *came thither. The Original of* S. Anns *Hermitage.* pag. 199.

CHAP.

CHAP. XXXIII.

The Foundation of the Monaſtery *at* Palentia.

Perplexed about buying a Houſe, She is, in Communicating, directed by our Lord to one, for the remedying of the many diſorders, that there diſpleaſed Him. By the Kings *means a Diviſion ſettled between the* Calceate, *and* Diſcalceate, Fathers; *each chuſing their own* Provincial. pag. 213.

CHAP. XXXIV.

The Foundation of the Monaſtery *at* Soria.

Where; Occaſionally ſhe diſcourſeth of the Piety, and Zeal of Dr. Velaſquez, Biſhop *of* Oſma, *who invited her to this Foundation.* pag. 223.

CHAP. XXXV.

The Foundation of the Monaſtery *at* Burgos.

The Holy Mother, *old, weak, and much indiſpoſed, is by our* Lord *bid go in perſon to* Burgos; *and by Him alſo animated againſt an incommodious, and dangerous Journey. The* Arch-biſhop (*though before conſenting*) *is diſpleaſed at her coming, and denieth his Licence, ſave upon their having a Revenue, and a Houſe of their own. Difficulties increaſing, She is encouraged by our Lord; relieved by Friends; and at laſt a Houſe happily purchaſed; and the* Arch-biſhops *Licence, after many obſtacles, and much patience, obtained.* pag. 228.

The Foundation of the Monaſtery *of* Granada, *Written by the Reverend* Mother Anna de Jeſu.

Wherein; The Religious, in the midſt of great Poverty and want, enjoy for that time a particular Conſolation from an extraordinary perception of the Preſence *of our* Lord *in the moſt* Holy Sacrament *of the* Altar. pag. 248.

Cuſtomes obſerved by the Holy Mother *in her Journeys; out of the* Biſhop *of* Taraſſone. pag. 260.

The Death *of the* Holy Mother; *by* Father Ribera. pag. 264.

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Her Treatiſe, *Of the* Manner *of Viſiting the* Monaſteries *of* Diſcalced Nunns.

In the Preface

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p. 3. *l.* 26. *r.* others.
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p 38. *l.* 4. *r.* Decora
p. 46. *l.* 1. *r.* my meriting it.
p. 48. *l.* 2. *dele*, which, *l.* 3. *dele*, such

CHAP. I.

She ſhewes how our Lord began to ſtir-up her Soul, in her Child-hood, to the performing of Vertuous Actions; and what advantage it is for this, to have Vertuous Parents.

THe having of vertuous Parents, and ſuch as live in the fear of God, together with thoſe favours which I received from his Divine Majeſty, had been able to have made me good, if I had not been ſo very wicked. My *Father* was delighted in reading good Books; and uſed to have them in Spaniſh, that ſo his Children might alſo read them. This conſideration, together with the care which my *Mother* had to make us ſay our Prayers, and to put us into a way of devotion to our Bleſſed *Lady*, and ſome other Saints began to awake and ſtir me up when I was (to the beſt of my remembrance) about ſix or ſeven years old. It aſſiſted me alſo towards this good end, to find that there was no means to win the favour of my Parents, but by the way of Vertue. My *Father* was a man of much charity towards poor people, and compaſſion towards the ſick; and eſpecially ſo much toward his Servants, that he could never reſolve to keep any ſlaves for the tenderneſs which he had towards them. And there being once a ſlave in his houſe, who belonged to a Brother of his, he cauſed her to be treated and fed as if ſhe had been one of his own Children; and ſaid, that in compaſſion he could not well endure to ſee her, unleſs ſhe might be made free. He was a man of much truth; nor did ever any hear him ſwear or detract; exceedingly honeſt and chaſt. My *Mother* alſo was enriched with many Vertues; and ſhe paſſed through this life of hers with grievous ſickneſs: Her chaſtity and purity very great, and though ſhe had an abundance of Beauty, yet was it never heard that ſhe gave occaſion for the world to conceive that ſhe made any account of it at all. For, whereas ſhe died when ſhe was but three

and thirty years old, her attire was such, as suited to persons much more aged. She was of a most sweet disposition, and much understanding. The afflictions which she sustained in this life were great; and her death very Christian.

We were three *Sisters*, and nine *Brothers*; and all through the goodness of God were like our Parents in being vertuous, except my self; though yet I was the most beloved by my *Father*; and truly, till I began to offend God, he might seem to have had some reason. For it goes to my very heart, to remember those good inclinations which our Lord had given me; & the litle benefit I made of them. My *Brothers* also were such, as in nothing dis-assisted me from serving God. One of them was almost of my years, and I loved him best of them all; though yet I loved them all very much, as they also did me. But we two joyned much together in reading the *Lives* of *Saints*; and when I saw the Martyrdomes, through which, some of them had passed for the love of our Lord, me thought they had bought Heaven (where they were to see and enjoy his Divine Majesty) very cheap: And my self also desired much to dye so; not for the love which I found my self to bear him; but rather, that I might come by so compendious a way to enjoy those great felicities which I had read to be imparted in Heaven. I associated my self therefore to this *Brother* of mine, to consider what means there might be for our obtaining this end. We resolved that we would go into the Country of the *Moores*, begging for the Love of God, that so we might be beheaded there. And it seemed that our Lord gave us courage enough in that tender age of ours, if we could have found any means to set it on foot; but our having of Parents, seemed to be the greatest hindrance.

We found our selves much amazed to perceive in those things which we read, that both the Pain and Glory of the next life, was to last for ever; and we chanced to speak often of this; and we took pleasure in repeating these words many times; *For ever*, *for ever*, *for ever*; and by continuing to pronounce them long and often, our Lord was pleased to imprint the way of Truth upon my heart, in that very infancy of mine. When I saw it was impossible for me to go where they might put me to death for the love of our Lord, my *Brother* and I projected how to become Hermits at home; and so in a certain Garden, which belonged to the house, we procured to make Hermitages for us, the best we could: pileing up little stones for that purpose, which would instantly be falling down again; and so we met with no means to put our good desires in execution. But, in the mean time I am not without some feeling of devotion,

votion, to consider how soon it pleased God to give me this kind of tenderness towards him; which afterwards I lost through my own fault. I gave Almes as well as I could, though it were but little. I procured to be much alone for the better doing my devotions, which were many; and especially that of the *Rosary*, to which my *Mother* was much affected, and she endeavoured also to make us so. I took particular contentment, whilst I was playing with other Children, like my self, to frame certain little things like *Monasteris*, as if we had been Religious women; and me thought I desired to be one; though not this so much as I did those other things whereof I spake.

I remember, that when my *Mother* dyed, she left me a little less then twelve years old; and as soon as I began to understand how great a loss I had sustained by losing her, I was very much afflicted; and so I went before an Image of our Blessed *Lady*, and besought her with many tears that she would vouchsafe to be my Mother. And though I performed this little action but in a plain and simple manner, yet me-thinks I may well conceive that it hath served me to very good purpose; for I have most evidently found the favour of this Soveraign Virgin, concerning all things wherein I have recommended my self to her care; and in fine, she hath received me to her Service.

It afflicts me now to see, and consider, how poor those impediments were which kept me from remaining entire and constant in those good desires which I began to have. O my Lord, since it seems thou wilt vouchsafe to save me (and I beseech thy Divine Majesty, that it may be so) and to shew me so great favours as thou hast done me; might it not have pleased thee (not for my interest, but for the reverence due to thy self) to take order that this house of my heart, wherein thou shouldst for ever remain, might have been no more defiled? It grieves me O Lord, to say thus much, because I know the fault thereof was wholly mine; for, as for thee, I find clearly enough, that there wanted nothing at all on thy part to secure me for being totally thine, even from that tender age of mine. And if I would seek some colour to complain of my Parents, with as little reason also, can I do that; since I could never discover any thing in them, but all good, and care of my good. Afterward, when passing on from that tender age, I began to understand the gifts of Nature, which our Lord had bestowed upon me (which as they said were great) in stead of giving him thanks for the same, I began to make use of them all towards the offence of his Divine Majesty; as I shall now declare.

CHAP. II.

Which ſhews how ſhe proceeded in loſing theſe Vertues, and how very much it imports, to converſe, in childhood, with Vertuous Perſons.

I Believe, that a certaine thing, whereof I will now give account, began to do me a great deal of hurt. I conſider ſomtimes, how ill thoſe Parents do, who procure not, that their Children ſhould be ever ſeeing examples of Vertue, in all kinds, from them. For, though my Mother were very eminent that way, (as I have ſaid already) yet I took not ſo much of that good to my ſelf, when I came to the uſe of Reaſon, nor almoſt any thing at all; and, on the other ſide, whatſoever there was of imperfect, and ill, it did hurt me much. She was affected to books of *Chevalry*; but took not ſo much hurt, by that entertainment, as I did; for ſhe omitted not that work, about which ſhe was; but only diſengaged us from other things, that we might read them to her. And perhaps ſhe did it the rather, that ſhe might ſo, leſs think on the great afflictions, which ſhe felt; and employ alſo her Children in ſuch ſort, as to divert them from the doing of worſe things. My Father was ſo much troubled at this, that particular care was had, that he might not know it. I, in the mean time, remained with the cuſtom of reading theſe Books; and that little fault of mine, which diſcerned therein, began to cool my deſires; and was the reaſon, why I alſo grew to faile in greater things; and I made my ſelf believe, that it was not very ill done; though yet I ſpent many hours, both of the day and night, in ſo vaine an exerciſe, though it was ſtill concealed from my Father. And I was poſſeſſed herewith, in ſuch extremity, that if perhaps I could not get ſome new book, me thought I was not ſatisfied.

I began to make my ſelf fine; and to deſire to grow acceptable in ſeeming handſome; and I took much care of my hands, and of my hair, and to get choice perfumes; together with all thoſe vanities, which it was poſſible for me to procure; which were enow; in regard, that I was very curious in this kind. I had only, no ill intention; nor deſired I, upon any terms, that any one ſhould offend God, by occaſion of me; but I continued in a great curioſity of overmuch neatneſs, and ſome things which I conceived to be no ſin at all for many years; though I find now, how very ill they were.

Now

Now I had certain Coſin-germans, who frequented my Fathers houſe in familiar manner; no others, having any ſuch liberty; For, my Father was very wary, and reſerved, in this kind; but I would to God he had alſo been ſo, in reſpect of my Coſins; becauſe now, I diſcerne the danger, that it is in an age, wherein we are to begin to plant Vertues in the ſoul, to treat with perſons, who know not, in true account, how great the Vanity of the world is; but rather are inclined to awake and ſtir others up, to caſt themſelves alſo into the ſame danger. Theſe Coſins of mine, were much about mine own age; or rather a little elder than I. We were uſually together; and they carried great affection to me, and in all things, which gave them contentment, I was willing to uphold diſcourſe; and gave ear to the ſucceſſes of their loves, & ſuch other fooleries, no way good. Yea, and which is worſe, thus my ſoul grew acquainted with that, which was the cauſe of all the enſuing ill. If I were worthy to adviſe Parents, I would wiſh them to take great heed, what kind of perſons they admitted to converſe with their Children; for, much harme may grow from thence; ſince the natural condition of Man-kind will never aſcend ſo eaſily towards good, as decline towards ill; at leaſt, it happened ſo to me. I had a *Siſter*, much elder than my ſelf, of whoſe purity and goodneſs (whereof ſhe had great ſtore) I took no part; but I failed not to take all hurt from a certain other kinswoman of mine, who had alſo familiar acceſs to our houſe. Now ſhe was of ſo light and giddy a converſation, that my Mother had uſed great diligence to keep her from the houſe; as it were preſaging the miſchief which was to grow upon me, by her means; and yet, on the other ſide, the occaſion for her coming, was ſo plauſible, that my Mother could not tell how to decline it. With Her (as I was ſaying) I came to have much delight, to converſe. With her, was my acquaintance, and diſcourſe; becauſe I found that ſhe employed her ſelf willingly upon all thoſe ways of paſs-time, wherein I delighted moſt: and alſo engaged me in them, giving me part, & knowledge of all her own converſations, and vanities. Till I began to be familiar with her, (when, I think, I was ſome fourteen years old, or rather a little more) I mean, till ſhe had wrought her ſelf into ſo much friendſhip with me, as to make me partake the knowledge of all her little affairs) I am much inclined to think, that I had never forfeited the favour of God, by any Mortal ſin; nor loſt the fear of his Divine Majeſty; though yet ſtill, I feared more to loſe my honour. This had power enough with me, for not permitting me to loſe it outright; nor do I conceive, that any thing of this world, could make me change that reſolution; nor could the affection to any perſon whatſoever

ſoever have cauſed me to render it up. I would to God, I had ſo abounded in ſtrength and courage, as not to make one pace againſt the honour of his Divine Majeſty; as even a kind of natural conſtitution of mind, confirmed me, towards the not loſing that, wherein I held the honour of this world to conſiſt; though yet I conſidered not, the while that I loſt, even that alſo, many ways. For the vain upholding hereof, I had even an extream reſolution; though yet, for the proper and fit meanes, which was neceſſary for preſerving it, I uſed none at all; only I was earneſt, in taking care, that I might by no means loſe my ſelf outright.

My Father, and my Siſter, were much troubled about this friendſhip of mine, and reproved me for it very often; but yet, they being unable to remove the occaſion of her coming to us at times, their diligences were ever wont to fall ſhort; for, my ſagacity, in contriving any thing, which might be ill, was very great. I am ſometimes upon this occaſion, in a wonder, at how much hurt, ill company may do; and if it had not been mine own caſe, I could hardly believe it; eſpecially, when it occurrs in the time of innocent and freſh youth; for then doth it greateſt hurt; and I could wiſh, that Parents would take ſome warning by me, that ſo they might conſider it well. For, the truth is, that this converſation did work ſuch an entire change upon me, that I, who formerly had a Soul, and natural conſtitution, inclined to Vertue, was grown to have in effect, no ſemblance, or ſigne at all thereof; and it ſeems, that both ſhe, and yet another, who was, upon the matter, of the ſame humour, had imprinted their own conditions upon me. From hence alſo, I am grown to underſtand, how pretious a thing good company is; and I hold it for certain, that, if in that age of mine, I had converſed with only vertuous perſons, I ſhould have proved accompliſhed in the Vertue; and that, if, in thoſe tender years, I had met with ſuch as would have made it their buſineſs to make me fear God, my ſoul would have gathered ſuch ſtrength, as might have kept it from falling. But afterward, this fear of God, growing to be loſt, the care only of my honour remained; which gave me a kind of torment in whatſoever I did.

But now, with thinking, that ſuch, & ſuch things would never be known I preſumed to do many, which were both againſt my honour, & againſt God. In the beginning, theſe things did me harm, as I am apt to think; though yet perhaps, that hapned not by her fault, but mine own; but afterward, mine own wickedneſs was ſufficient for mine own miſchief; together with the help of our Maides, who were ready enough for any thing that was naught. If any one of them had but adviſed me well, it would have

have ſerved my turn; but intereſt blinded them, as my inclination did me. And though I never was addicted to much ill (for even naturally I abhorred ſuch things as concerned diſhoneſty) only I liked to paſs my time in pleaſant converſation; but I, engaged once in theſe occaſions, danger was near at hand; in which I involved alſo my Father, and my Brothers. But God delivered me out of them in ſuch ſort, as that it well appeared, how he was pleaſed to procure, even againſt my will, to preſerve me from my total perdition; though yet ſtill, things could not be carried ſo privatly, as that my honour did not ſuffer prejudice by it, and a ſuſpicion was raiſed in my Father. For I think there were ſcarce three moneths ſpent in theſe vanities, when they carried me to a certain Monaſtery in this town, where they were wont to give education to ſuch as I was; though yet not ſo untoward as my ſelf. But it was done with great diſcretion and reſerve; for only I, and a kinſman of mine, knew of it; and they ſtaied a while, for a certain conjuncture of things, to keep it from ſeeming new or ſtrange; namely, for that my Siſter was then lately married; and ſo, it would not ſeem ſo very handſom, that I ſhould ſtay at home alone, without a Mother.

The love, which my Father bore me, was ſo extream (and ſo alſo was my diſſimulation) that he could not believe ſo much ill of me as I deſerved; and therefore I was not falne into his diſfavour. For, the time having been but ſhort, though perhaps, he might happen to hear of ſome little wiſpering, yet nothing could be related to him with any certainty; in regard, that I having ſo tender a care of my ſelf, in point of honour, all my diligences were employed upon keeping things ſecret; and I conſidered not the while, how impoſſible a thing it was to hide any thing from him, by whom, all things are ſeen. O my God! what a miſchief doth it bring upon the world, to make light of this; and to think that ſuch things can be ſecret, as are done againſt you. For my part, I hold it for certain, that many great ſins would be forborn, if once we would underſtand that the buſineſs doth not conſiſt in ſaving our ſelves harmleſs from men, but in keeping our ſelves from diſguſting God.

During the firſt eight days of my being in the Monaſtery, I reſented it much; but yet more, for the ſuſpicion I had, that my vanity was diſcovered, then for that I was placed there. For now already, I became weary of doing ill; and I failed not to have great fear of God, whenſoever I offended him; and I procured to Confeſs my ſelf often.

But after thoſe eight days, yea and peradventure ſooner, I grew to be better pleaſed there, then even in my own Fathers houſe. All the Religious were glad to be in my company; for in this, our Lord endewed

me

me with grace, that I alwayes gave contentment where I was; and ſo I was much beloved. And though I were at that time extreamly averſe from becoming a Religious woman, yet I joyed to ſee ſo good Religious women, as they were, after an eminent proportion in that houſe; and of great purity, and obſervance, and recollection.

But yet, notwithſtanding all this, the Devil gave not over to tempt me; and he found out ſuch perſons from abroad, as might diſquiet me with certain meſſages of theirs. But, in regard there was no great opportunity for thoſe things, they quickly ceaſed; and my ſoul began again to accuſtom it ſelf to the good impreſſions of my firſt youth; and I ſaw how great favour God doth them, whom he caſts into their company, who are good. And it ſeems, as if the Divine Majeſty had gon looking and looking again by what means he might bring me back to himſelf. Bleſſed be thou, O Lord, who didſt endure me ſo long; Amen. One particular there was, which, it ſeems, might turn a little to my excuſe, if I had not been guilty of ſo many faults: And it is, that the Converſation which I held, was with a perſon, where it ſeemed to me, that by way of marriage, all might end well. And I informing my ſelf about it, of my *Confeſſor*, and of others alſo, with whom I conſulted in many things, they told me, that I offended not God in it.

But now, one of the Religious was lodged where we, who were ſecular perſons, were alſo accommodated; and it ſeemes that our Lord was pleaſed to give me light by her means; as I will now declare.

CHAP. III.

Wherein ſhe treats, how her falling into vertuous company, was the occaſion of her returning to awake good deſires in her ſelf; And how our Lord began to give her ſome light of the errour, wherein ſhe had formerly been.

But now, I, beginning to take guſt in the good and holy converſation of this Religious woman, was joyed to hear how well ſhe was wont to ſpeak of God; for ſhe was very holy and diſcreet; and I conceive, I did never at any time ceaſe to be glad to hear ſuch diſcourſe. She began one day to tell me how ſhe became a Religious woman, by the only reading of that place of the Goſpel, *That many are called, but few are choſen.* And ſhe ſpake much to me, of the reward, which our Lord

Lord is wont to give to ſuch as leave all things for the love of him. In a word, this good ſociety of hers began quickly to put to flight, thoſe cuſtoms and conditions which ill company had brought upon me; and reſtored the deſire of eternal things to my thoughts; yea, and to ſtrip me in ſome part of that great enmity, and oppoſition againſt becoming a Religious woman, which formerly had been very extream. But now, If I chanced to ſee any one, who ſhed many tears when ſhe prayed, or was endued with other vertues, I carried a kind of envie towards her; though as for this heart of mine, it was ſo very hard, and even impenetrable in this kind, that if I ſhould have read over the whole Hiſtory of the Paſſion of our Bleſſed Saviour, I was not able to ſhed a tear; and this gave me a great deal of pain. In this Monaſtery, did I remain a year and a half; and I was much improved there. I began to ſay many Vocal prayers; and I procured of all the Religious, that they would recommend me much to God; to the end, that he might place me in ſuch a way of Life, wherein I might be likely to ſerve him beſt. But ſtill I deſire, that I might not be a Religious woman, and that this might not be the ſtate which God would give me; though yet ſtill I was afraid to be married. At the end of the time, when I was there, I already began to be more inclined to be a Religious woman; though yet, not in that Houſe where I was then, in regard of thoſe actions of extraordinary vertue and pennance which I underſtood they uſed; and which ſeemed to me of too much rigour. Yet there were ſome of the younger women, who encouraged me in this purpoſe; but if they all had been of one opinion, it would have been much to my true advantage. I had alſo a great friend in another Monaſtery; and this was partly a reaſon, why, if I would be a Religious woman, I would not yet be ſo in any other place than where that friend of mine was. For I carried more reſpect to my ſenſuality & vanity, then to the benefit which I might bring to my ſoul. Theſe good thoughts of being a Religious woman, often hapned to me by times; but they were inſtantly ſent away again; and I could not yet perſwade my ſelf to be one.

At this time, though my ſelf were not altogether without care of my cure, yet our Lord was much fuller of deſire to diſpoſe me for that ſtate, which would be beſt for my ſoul. He then gave me ſo great a ſickneſs, that I was forced to return home to my Fathers houſe. And when once I was recovered, they conducted me to give a Viſit to one of my Siſters in the Country; for the love which I bore her, was extream, and by her will I ſhould never have parted from her. Her Husband did alſo love me very much; at leaſt he regaled me highly. And even for this alſo

obliged to our Blessed Lord; since in all places where I have been, I was ever treated after this manner; notwithstanding that I have been as unthankful to him for it, as for his other favours.

Now in the way towards my Sister; I had an Unckle, my Fathers Brother, who was a very discreet man, and of great vertue. He was a Widdower; and our Lord went on disposing him for his own service; and when he grew more in years, he left the world and became a Religious man; and ended his life in such sort, that I believe he now enjoyes the Vision of God. He would needs have me (as I passed) remain with him some dayes. His usual exercise was to read good Books in the *Spanish* tongue; and his discourse was most commonly of God, and of the vanity of the world; and those books would he also make me read. And though I had no great liking to this, yet I pretended that I had; for, in the point of giving contentment to others, I had ever an extream kind of care, how dear soever it might cost me. So that the same thing which had been a vertue in others, was a great fault in me; because I often carried my self therein with much indiscretion. O my God! By what ways did thy Divine Majesty go disposing me for that state, in which thou wert pleased that I should serve thee; since thou didst even force me thus, as it were against my will, to force my self. Be thou blessed for all eternity; Amen.

Though I stayed not long in that place; yet, by the effect, which the words of God wrought in my heart, whether they were read or heard by me, together with so good company as that was, wherein I found my self then, I came to understand this Truth which I had learnt when I was yet but a Child; That, namely, all was nothing; and how great the vanity of the world was; and that all would be shortly at an end; and that I might justly fear, lest dying in that condition wherein *I* was, *I* might chance to drop down into Hell. And though my will did not yet entirely resolve me to make my self a Religious woman, yet *I* well discerned that it was the better and more secure state; and so by little & little *I* determined to force my heart to imbrace it. *I*n this battail *I* remained three moneths, constraining my self with this reason: that the troubles and afflictions of being a Religious woman, could not be greater than the pain of Purgatory; And that I having so well deserved Hell, it was not to be esteemed too much if *I* remained whilst *I* should live here, as in Purgatory, so that afterward, I might go straight to Heaven. For this was my desire. But yet even in this inclination of mine, to take this state upon me, I doubt I was more moved by a kind of servile Fear, than by Love.

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The Divel in the mean time represented to me, that I would never be able to suffer the difficulties and troubles of a Religious life; because formerly *I* had been used so delicately, and was so nice. But yet, against this also *I* defended my self as well as *I* could by the afflictions which Christ our Lord endured for me; and that so, it would not be much for me to endure some for him. I ought also to have considered that he would give me help to bear them. Yet I remember not whether *I* had this last consideration, or no; but I am sure I had temptations enough about that time! I then also grew to have great fits of fainting by a burning Feaver, into which I fell; for I always had little health.

But it gave me even my life at that time, that already *I* was grown to love good Books; and so *I* came to read the Epistles of S. *Jerom*, which helped me to such heart & courage, as to make me resolve that *I* would impart my purpose to my Father; which in effect, was even as much for me, as to take the very Habit upon me. For *I* was ever so affected to maintain the point of Honour, that me-thinks I could never have turned back again upon any terms, when *I* had once said it. But he loved me to so strange a proportion, that by no means I could win his consent; nor was the intercession of such persons as I procured to move him, in order to my end, of any power at all to prevail. The most that *I* could get at his hands, was, that when he should be dead, *I* might do what *I* listed with my self. But as for me, *I* was in doubt of mine own great weakness; as fearing that *I* might so lose ground, & fall back again: And so *I* thought it was not fit for me to content my self with the offer which he made; and *I* procured therefore, to obtain my end, by another means; which *I* will now declare.

CHAP. IV.

Wherein she relates how our Lord assisted her, to force her self to take the Habit of Religion; And of the many infirmities which he began to bring upon her.

IN these days, whilst *I* passed on with such determinations, *I* perswaded one of my Brothers to become a Religious man, discourfing to him upon the vanity of the world; and so we both of us agreed to go very early together one morning to the Monastery, where that friend of mine remained, who was she, to whom *I* carryed so great affection;

though yet in this laſt firm purpoſe of mine, I was grown to ſuch a reſolution, that I would have lived whereſoever I thought I might ſerve God beſt, or my Father ſhould deſire moſt that I might be; for now I ſought more earneſtly for the good of my ſoul; and made no account at all of reſt or eaſe. And I remember (to the uttermoſt of what I can call to mind, and in very truth) that whilſt I was going out of my Father's houſe, I believe the ſharpneſs of ſenſe will not be greater in the very inſtant, or agony of my death, than it was then. For it ſeemed to me, as if every bone which I had in my body, had been disjoynted from all the reſt. And there being no ſuch love of God in me at that time, as was able to quench that love which my heart carryed to my Father and Friends; all that which then I did, was with ſo mighty a violence, that if God had not given me great help, mine own conſideration would never have been able to carry me on; but here he allowed me ſuch courage, even againſt my ſelf, that I had power to put my purpoſe in execution.

At the inſtant of my taking the Habit, our Lord gave me well to underſtand how highly he favours them, who offer themſelves violence for the doing him any ſervice; though yet no body had found by me, but that I entred into the way of Religious Obſervance with much facility and good liking. But at that very inſtant I took ſo great contentment, to put my ſelf into that manner of life as hath never failed me once, till this very hour. And God changed that drineſs wherein my ſoul had formerly been, into an extream tenderneſs; and all the obſervances of Religion gave me great delight; yea, and it is that whilſt I was ſometimes going up and down to ſweep the houſe at ſuch hours as before I had been wont to employ upon the gallantery and regalo of my perſon, and went conſidering, that now I was free from that ſubjection, it gave me a particular joy; and that ſo very great, that it amazed me; nor was it in my power to underſtand from whence the ſame ſhould come. When I remember this, there can be nothing, how grievous ſoever, upon which, if it were ſet before me, I ſhould not venture to attempt. For I have already good experience of things enough, to aſſure me, that ſince God did help me in the beginning to reſolve to do ſuch things as theſe (which being only done for the love of God, he ordains for our greater merit afterward, that our ſouls ſhould be in ſome trouble and terrour at the firſt; and the greater that trouble is, the greater and the more ſavoury alſo will the reward thereof fall out to be, if we go through with the buſineſs) his Majeſty is alſo pleaſed to recompenſe them highly well, even in this life; by ſuch ways, as he only who enjoys them

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can understand. This *I* say *I* have found true by experience in many particulars of great moment. And therefore, if *I* were a person who might be desired to give my opinion, *I* would never advise any that, when any good inspiration did often move and set upon a soul, it should give it over for fear of not performing the work. For, if one go on meerly and purely for the only love of our Lord, there needs be no fear at all of good success; since the same Lord is powerful enough to prevail in all things; And let him be ever blessed, Amen.

These favours which thou hadst hitherto bestowed upon me, out of thine own meer goodness and greatness, might well have been sufficient, (O thou my Soveraign Good, and repose of my soul) to draw me towards thee, by so many windings and turnings to so safe a way of life; and to a House where there are so many Servants of thine, of whom *I* might learn to grow up in pleasing thee. Here *I* know not how *I* can pass on to think of any thing else, when *I* consider the manner of my Profession, and the great resolution and gust wherewith I made it; and the Espousals which *I* perfected with thee. For *I* cannot speak of this without tears, which ought to be even of blood; and not without the breaking of my very heart (which yet could not be too great a resentment) when *I* weigh how deeply *I* offended thee afterward. Now me-thinks, that *I* had reason before, in not desiring so great a dignity as this; considering how ill *I* were like to employ it. But thou, O my Lord, wert pleased to permit that *I* might use this favour so ill twenty years together; and wouldst content thy self to be the person affronted, that *I* might be the person improved. For it seems not to me now, O my God, that *I* made thee any promise of any thing, but only, that *I* would keep no promise which *I* had made thee; though yet my intention was not such at that time.

And yet *I* find my actions to have grown afterward to be such, that *I* may very well think, *I* scarce know what kind of intention *I* had. And thus it may the better be seen who thou art; O my Spouse and my God; and who *I* am. For it is a certain truth, that the grief for my very great sins is moderated in me many times by the contentment which this consideration gives me, that my sinfulness may prove a means to make the multitude of thy mercies be understood. For in whom, O Lord, can they ever shine so brightly as in me; who have by my wicked actions so obscured those great favours which thou beganst to do me? Ah, wo is me, O my Creatour; for if *I* look for any excuse, *I* can find none; nor hath any creature the fault of it, but only my self; and if *I* would pretend to pay thee any thing for the least part of that Love,

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which thou beganſt to ſhew me, I ſhould not know how to employ it upon any thing, but only on thy ſelf; and thereby, might all be redreſſed. But ſince I never deſerved this, nor have arrived at ſo great an happineſs; therefore now, O Lord, let thy mercy vouchſafe to ſupply all defects.

The change which I made of my life, and the difference of my food at this time from the former, began to do me hurt in the way of health; for though the contentment which I had was great, yet would it not ſerve the turn. Fits of fainting and ſwoning began to encreaſe upon me; and a pain of my heart ſo great, as amazed all them who ſaw it; beſides many other infirmities. And thus I paſſed on my firſt year with a very infirme health; though yet within that time I conceive my ſelf not to have offended God much.

And now my ſickneſs being ſo great, that it deprived me almoſt, yea ſometimes altogether of my ſenſes; the diligences which my Father uſed for my recovery, were alſo very great; and when the Doctors of thoſe parts found no remedy, he procured to get me removed to a certain place where there was great fame of the curing many other infirmities; and ſo they aſſured themſelves that they would alſo mine. That friend whom I mentioned to be in that Houſe, went with me, who was of years; in the Monaſtery where we lived, they made no Vow of Clauſure. I ſtay'd almoſt a year in that place; and during three moneths thereof, I ſuffered ſo exceſſive torments by the manner of the Cure, which was very rigorous, that I know not how I was able to endure them; and though I did endure them, yet my Body could not bear it out, as I will now declare.

This Cure was to be taken in hand in the beginning of Summer; and I went in the beginning of Winter. All this mean time, I remained in the houſe of that Siſter, of whom I ſpoke before, who dwelt in the Country; becauſe I was then near the place, and it was troubleſome to be going and coming to and fro. When I departed from that Uncle of mine, whom I declared my ſelf to have viſited in the way, he gave me a poſſ- certain Book which is called *The third Abecedary*‖; which treats of the manner of Prayer with Recollection. Now, though in that firſt year I had read ſome good Books, forbearing utterly to look upon any other (for I was not ignorant of the hurt which ſuch as thoſe had done me) yet I knew not how to proceed in Prayer, nor how to obtain recollection; and ſo I was very glad of this Book, and determined to follow that way to the uttermoſt of my power. And ſince our Lord had already been pleaſed to beſtow the gifts of tears upon me; and ſince I delighted alſo

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in reading, I began to spend some good portions of time in solitude, and to Confess my self very often; and in a word, to address my self by that way; esteeming that book to be my Master. For I could meet with no other Master, (I mean a Ghostly Father) who might understand me; though I sought such an one almost twenty years after this time. Which accident did me hurt enough towards the making me turn back often; yea, and the making me quite lose my self. When as such an one might have daily assisted me, to lay aside and quit those occasions which I took to offend God.

In these beginnings, his Divine Majesty began to do me so great favours, that during the time that I remained there, (which was about nine moneths) in this way of solitude; (though I were not so free from offending God as the Book appointed; which I neglected, as holding it impossible to continue still, so watchfull over my self) I was careful not to commit any Mortal sin; and would to God I had always been so; but of Venials I made no great account; and this was that, in fine, which destroyed me. But our Lord began to regale me so much by this way, that he vouchsafed me the favour to give me Quiet Prayer; and sometimes it came so far as to arrive to Union; though I understood neither the one nor the other; nor how much they both deserved to be prized. But I believe it would have been a great deal of happiness for me to have understood them. True it is, that this Union rested with me for so short a time, that perhaps it might arive to be but as of an *Ave Maria*; yet I remained with so very great effects thereof, that with not being then so much as twenty years old, me thought I found the whole world under my feet; and so I remember well, that I was wont to carry great compassion for such as followed the ways of the world; though it were but even in lawful things.

I procured the best I could to carry our Lord, our true Good, still present within me; and this was the manner of my prayer. If I thought upon any passage or Mystery, I represented it in my interiour, though I spent more of my time in reading good Books; which was all the recreation that I had. For God gave not me the talent of discoursing with my Understanding, nor to help my self by the use of my Imagination, which I have so heavy and grosse, that even to think, and represent within my self so much as the Humanity of our Blessed Lord, (which I endeavoured to do) was yet more than I could possibly perform. And howsoever by this way of not being able to employ and set the understanding on work in the way of discourse, men may sooner arrive to Contemplation, if they persevere therein; yet it is very troublesome and pain-

Painful; because if the employment of the will do fail so far of obtaining the true end, as that their Love find no present Object to embrace, the soul is left as it were without any exercise and support at all; and that kind of solitude and dryness gives much trouble, and opens the way to a combate, and confusion of thoughts.

As for persons who are of this disposition, there is need of a greater purity of Conscience than for such others as are able to work and discourse by way of the understanding. For he who is able to discourse upon what this world is, and upon what he owes to God; and how much he suffered for him; and how little himself is able to serve him; and what he bestows on such as love him; will be able to draw instruction from thence, which may defend him from impertinent thoughts, and occasions, and dangers. But he who cannot serve himself thereof, run more hazard; and shall therefore do well to employ himself much in reading, since he knows not of himself how to invent any thing.

This manner of proceeding is so extreamly painful, that if the Director, who instructs, shall urge him much to pray without reading (which greatly helps to recollect the person who proceeds thus; yea and is necessary for him, though it be little which he reads; save only in time and place of Mental Prayer, which he is not then able to make) I say, if without this help they make him stay much in Prayer, it will be impossible for him to last long therein; and besides, it will do him hurt in point of health; for it is extreamly painful.

Now it seems that our Lord provided so for me, since I found none to instruct me; for it had been else impossible for me for those eighteen years to endure this extream difficulty, and these great aridities through my not being able (as I was saying) to discourse. In all these time I never durst begin to Pray without a Book in my hand, unless it were instantly upon my having Communicated; and as heartily was my soul afraid to be in Prayer without a Book, as if I had been to fight with a multitude of people; but by this remedy of a good Book, which was as a Guard or a Buckler, upon which the blows of many thoughts were to be received, I went on with comfort. For that dryness was not ordinary with me, though I had it always whensoever I had no Book in my hand; for then my soul was instantly in disorder, and my thoughts wandred up and down. But with reading I began to recollect them, and carried my heart chearfully and delightfully on; yea, and many times in the very opening my Book I found my self need no more. Sometimes also I read little, and sometimes much; according to the favour which our Lord was pleased to do me, more or less. And it seems to me, that

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if in thoſe beginnings whereof I ſpeak, I had had Books & means to continue in ſolitude, there could have been no danger which would have been able, to deprive me of ſo great a good. And I am alſo apt to think, that by the favour of Almighty God, it would have proved ſo, if I had had a Director, or ſome perſon who might have counſelled me to avoid occaſions in thoſe beginnings, and to make me forſake them quickly, if I had been entred into them; yea, and though the Divel ſhould then have ſet openly upon me, I think that I could never have been brought to offend God grievouſly again; but he was ſo very crafty, and I ſo wretched, that all theſe reſolutions of mine did me little good; but the time which I then ſpent in Gods ſervice did me very much, towards the bearing thoſe terrible ſickneſſes which I endured with ſo great patience as his Divine Majeſty vouchſafed to beſtow upon me.

I have often conſidered the great goodneſs of God, even with amazement; and my ſoul hath been regaled to ſee the magnificence of his Mercy towards me. Let him be bleſſed for all things. For I have ſeen in moſt evident manner, that he hath not left any one good deſire of mine without recompenſe even in this life; and how imperfect and full of fault ſoever my works were, yet this Lord of mine went bettering, and perfecting them, and giving them worth; and my ſins and miſeries he would inſtantly hide; Yea his Divine Majeſty hath permitted, that even the eyes of ſuch as ſaw them, ſhould be blinded, and their memories faile when they would remember them. He even gilds my faults, and makes that vertue ſhine bright, which he, the ſame Lord, conveys unto me; and wherein he offers me even a kind of violence, that I may receive it.

But I will now return to ſpeak of thoſe things which they have commanded me to declare: And I ſay, that if I be to ſet forth exactly in what ſort our Lord proceeded with me in theſe beginnings, it will require another manner of underſtanding than mine, to know how to expreſs all that with advantage, for which I am obliged to him in this particular; and to publiſh mine own ingratitude and wickedneſs, ſince all this I have paſſed over. Let him be bleſſed for ever, who hath endured ſo much at my hands; Amen.

CHAP. V.

She proſecutes the relation of the great infirmities which ſhe had; and of the patience which our Lord gave her in them; and how benefits are drawn out of miſchiefs: as will be ſeen by a certain particular which happened to her in the place whither ſhe went to be cured.

I Forgot to relate how in the year of my Noviceſhip, I ſuffered much diſquiet about ſome things which in themſelves were of little importance; I found my ſelf to be blamed many times without having made a fault; and this I took with trouble and imperfection enough; though yet I endured it all through the contentment which I had to be a Religious woman. When they obſerved me to love ſolitude ſo well, and ſaw me ſhed tears ſomtimes, (which was for my ſins) they thought, yea, and ſaid, that it grew from ſome melancholly and diſguſt. For my part, I had a great affection to all the obſervances of a Religious life, ſave only that I knew not how to endure any thing which might carry ſo much as an appearance of contempt with it; for I delighted in being eſteemed. I was curious about whatſoever I took in hand; and all ſeemed to me vertue, though yet this will never ſerve me for a diſcharge, becauſe I knew well enough in all theſe, how to procure that which might give me guſt; and ſo ignorance frees me not from blame. Some excuſe it is, that this Monaſtery was not founded in much perfection; & I, (as being wicked enough) went roundly on, to that, wherein I ſaw there was imperfection; but laid no hold at all upon the reſt which was good.

There was a Religious woman at that time, and in that place, ſick of a very grievous infirmity, which put her to extream pain; for ſhe had certain Ulcers in her body, which grew from great obſtructions; and thereby did ſhe diſcharge whatſoever ſhe took. She dyed quickly of that diſeaſe; and whereas I found that all the reſt of our Community had great apprehenſion and fear of the like; for my part I had much envy at her patience; and I begged of God, that in caſe I might be favoured by him with that vertue, he would ſend me what ſickneſſes he ſhould think fit; and I thought I feared no diſeaſe in the world; for I was ſo bent and ſet upon the gaining of eternal Happineſs, that I reſolved to compaſs it how dear ſoever it might coſt me. Nor yet am I without wonder at this; for then I poſſeſſed not to my thinking ſuch a love of God

God, as, afterwards I conceived my self, to have upon my beginning to frequent the use of Prayer. But only I was grown to have a certain light whtch shewed me how all things which come to an end, deserve little esteem; and how those Blessings, which being eternal, may be obtained, are of mighty value. His Divine Majesty did also hear me in this; for before two years were expired, I grew to be in such condition, that howsoever my disease were not of that other sort, yet I believe that this which I had for three years together, was not a whit of less trouble and torment to me, than that other was to her; as I shall now relate.

The time being come, which I was expecting in that place, where I have declared my self to remain, with my Sister, for my better Cure, with much care of my content and conveniencies, there conducted me to that place, my Father, my Sister, and that Religious Woman, my friend, who came with me thither, and indeed loved me very much. And now here did the Divel begin to discompose my soul; though yet Almighty God drew much good from thence.

There was a certain Churchman residing in that place (to which I went for cure) of very good quality and understanding; and he was also not unlearned. Now I began to Confess my self to him; for I was ever a friend of learning; but yet it did my soul much hurt to meet with Ghostly Fathers, who were but indifferent in that kind; because they wanted what I needed. And therefore, as for me, I have found by experience, that when Ghostly Fathers are vertuous men, and of holy conversation, it is better that they have no learning at all, than but a little. Because neither such as have none, are wont to trust themselves, without asking the opinion of more learned men than they are; neither should I also trust them; and for my part, I was never deceived by any solid learned man; yea, and even those others also would certainly, I think, not have deceived me, but only perhaps they erred because they knew no better. Now I thought it was sufficient, and that I was bound to nothing but to believe them, when that which they taught me was according to the more large opinion, and of more liberty; for if they had been more restrained, I am so wicked, that I should have gon to others. But that which was a Venial sin, they told me was no sin at all; and that which was a most grievous Mortal sin, they said was but Venial. This did me much hurt, so that it must not go for a strange thing to hear me speak of it here for the better advertisement of others, whom I would very fain save from so great a mischief. For I see well, that in the presence of God, this was no discharge of me from fault; for it ought to

have been sufficient for me that the things were of themselves not good to make me preserve my self wholly from them. I believe God permitted it for my sins, that both they should be deceived, and deceive me; as I also deceived many others by telling them that very thing which I had been told. I continued I think in this blindness more than seventeen years, till a Father of S. *Dommicks* Order, a great learned man unbeguiled me in some things; and till they of the Society of JESUS did so wholly terrifie me, by aggravating to me those ill beginnings of mine; as I will shortly declare.

But now I confessing my self to that other Ecclesiastical person, of whom I was speaking before, he grew to affect me in extream manner; because then indeed I had little to Confess in comparison of what occurred afterwards; nay, I had not very much from the time of my entring into Religion. The affection of this man was not ill; but yet by the access thereof, it grew to be not good. He well understood already that I would not resolve upon any terms to do any thing which was grievously offensive to Almighty God; and he also assured me of as much concerning himself; and so our conversation grew to be frequent. But in those times of conference which we had, I was so fully possessed, and even swallowed up by the thoughts on Almighty God, that the greatest gust I had, was to be speaking of him; and I being then so very young, it put him to a kind of confusion to see it; and through the great affection which he bore me, he began to discover his own misery to me, which was not small; for they were then almost seaven years that he had been in a very dangerous state by his affection and conversation with a certain woman of the same Town; when yet he said Masse all the while. Now, this was so publick a thing, that he had already lost his honour and fame; & yet no body adventured to speak to him against it: Neither did I think fit to do it, though I were much troubled to see in what case he was; because I loved him much. For I had this part of folly and blindness, that even here I thought it fit to be grateful, and to keep loyalty to one who loved me. But cursed be that correspondence which extends it self so far as to be against the Law of God. This is a very mad kind of errour which is used now so much in the world; and it puts me almost out of my wits to see that we should owe all that goodness which men do us, to the goodness of God; and yet, that we should esteem it for a vertue, not to break this friendship with men, though it should offer to carry us against him. O strange blindness of the world! O, that thou wouldst be pleased to let me be the most ungrateful creature that lives towards the said whole world, so that yet I were not ungrateful

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to the leaſt haires breadth againſt thee. But alas, I have proceeded very contrarily to this courſe, whereof I ſpeak in puniſhment of my other ſins.

I procured in the mean time to informe my ſelf concerning this man, by means of his domeſticks; and ſo I came to underſtand more of his miſery; but yet I found withal, that the poor ſoul was not altogether ſo extreamly faulty as men thought; becauſe that wretched woman had bewitched him by a certain little Idol of Copper which ſhe had prayed him to wear about his neck for love of her; and no body had been of power enough to make him leave it. For my part, I confeſs, I cannot believe the buſineſs of ſuch witchcrafts, as this, determinatly true and certain; but yet I will relate what I ſaw, for the better adviſing men to take heed of all women who proceed in ſuch ſort as this; and to the, end that men may believe, that when women come to loſe the fear of God, (for that they are even more obliged to be honeſt and chaſt than men) there is no truſt at all to be repoſed in them; for, ſo that they may have their wills, and that the love which the Divel plants in them, may not be croſſed, they never care what they do. But as for me, though I had been very wicked, yet I never fell into any thing of this nature; nor ever pretended to do ſuch harm to any one; no, nor, if I ſhould have been able, would I ever yet have forced any body to affect me. Our Lord kept me always from this; whereas, if ever he had left me to my ſelf, I ſhould certainly have done as ill in this kind, as in other; for in me there was no truſt to be had. But now, when I came to underſtand this ſtory, I began to ſhew him more affection. My intention, indeed, was good herein, but yet my action faulty; for I ſhould not have committed the leaſt ill, for the obtaining of the greateſt good that could be thought. I diſcourſed to him very ordinarily of God, which perhaps might do him ſome good; though yet I am more apt to think that the great affection which he bare me, was the thing which wrought more vehemently upon me; for, to do me a very great pleaſure, he gave me his little Idol, which I inſtantly cauſed to be caſt into the river. After this, he began quickly (like ſome man, who had been awaked out of a profound ſleep) to goe recovering and remembring all that which he had done in thoſe paſt years; and to be amazed at himſelf; and ſo bewailing his miſery, he came by thoſe degrees to abhor it. Our B. Lady without all queſtion aſſiſted him much; for he was very particularly devoted to her Immaculate Conception; and his cuſtome ever was to celebrate that Feſtivity with great joy. In fine, he utterly gave over ſo much as once, to ſee that woman any more; and could never ſatisfie himſelf with thanking Almighty God very much for

the light which he vouchsafed to give him. And so just upon that day twelve-moneth, after I had known him first, he dyed. But already he was grown to serve God in very serious manner; and though I never could perceive that the great affection which he bare me, was ill, yet it might have been more pure; and so also there was no want of occasions, wherein, if the presence and assistance of God had not been close at hand, his Divine Majesty might have been much offended. But, whatsoever *I* might then have conceived to be Mortal sin, I would, certainly, not have committed it; and even his seeing that disposition in me, might, perhaps, make him love me the better. For, all men, I believe, are more the friends of those women, whom they see inclined to vertue; yea, and even, when they do pretend to this, such women gain more upon such men; as I shall declare afterward. But *I* hold it for very certain, that his soul is in the way of salvation; for he dyed very well; and clearly freed from this occasion, it seems, our Lord was pleased, that he should be saved, by this means.

I remained in that place, three moneths, with extream affliction; for, the Cure was, by much, too hard for my complexion; and so, at the end of two moneths of those three, the roughness of those remedies, did even, as it were, make an end of my very life; and withall, the rigour of my hearts sickness, of which *I* went to be cured, was grown to be much more fierce; in such sort, that, now and then it seemed to me, as it my very heart had been peirced, and penetrated with sharp teeth; so that they were afraid I would run mad. By this great loss and want of strength, (for *I* was able to take no food at all, except it were liquid, and that with great reluctance) I had a continual burning Feaver, and I was totally consumed; for they had daily given me a Purge, for almost a whole moneth together; and indeed, I was even so burnt up, that my sinews began all to shrink; and this, with so insupportable torments, that I could not take any rest, either by day or night; and all this while, *I* was also oppressed with a most profound sadness of mind.

With such a kind of gain in point of health as this, my Father brought me back to his house, where the Physitians came to visit me again; and they all gave me utterly over; for they said that besides all the rest, I was setled in a Hectick Feaver. But this troubled me very little; for that which afflicted me was the sharp and bitter pain which never gave me over, but vexed me even all alike, from head to Foot. For, the torment of the sinews is a kind of intollerable thing, as the Doctors affirm; and especially when they all shrink up as mine did; and certainly, if *I* had

had not loſt the merit of it through mine own fault, the torment was ſtrong enough to have entitled me to it.

I continued not above three moneths in this rage of pain; but it ſeemed even a kind of impoſſible thing for me to endure ſuch a heap of afflictions all together. And now I am even amazed at my ſelf, and *I* hold for a great favour of our Lord, the patience which his Divine Majeſty was pleaſed then to give me; for it was evident that it came from him. It aſſiſted me alſo much towards the having this patience, that I had read the Hiſtory of *Job* in the Morals of S. *Gregory*; and our Lord ſeems to have prevented me ſo by that means; as alſo with having begun ſo to uſe Prayer, as that *I* might be able to carry my pain with much conformity to his holy will. The converſation of my heart was wholly with him; and I carried theſe words of *Job* very uſually, both in my thought, and in my mouth: *Since we have received good things from the hand of our Lord, why ſhould we not alſo ſuffer evil?* And I conceived that this helpt to give me courage.

At length came the Feaſt of our B. Lady in *Auguſt*; for till then, from the *April* before, had my torment continued; though yet it had been greater in the three laſt moneths. I then made haſt to go to Confeſſion; for, I ever took much contentment to confeſs often. My friends thought that it was fear of death which invited me to be ſo devout; and ſo, to the end, that I might not be put into apprehenſion, my Father would not let me Confeſs. O inordinate, and irregular love, of fleſh, and blood; which, though I had ſo Catholick a Father, and ſo full of prudence, and conſideration, in all his actions, as he was very much (and ſo this could not be an effect of ignorance) might have done me hurt enough. That night, I fell into ſuch a Trance, as continued to keep me near four days, without the uſe, almoſt, of any of my ſenſes; and ſhortly, they came to give me the Sacrament of Extream Unction; and every hour, or rather every moment, it was expected, when I ſhould expire, they being diligent in repeating the Creed to me, as if I had underſtood them; ſometimes they held me for ſo certainly dead, that afterwards, *I* found the drops of the holy Wax-Candles amine eyes. The affliction of my Father was great, for his not having permitted me to go to Confeſſion. Many out-cryes, and many prayers, were made to God for me; and bleſſed be he, who was pleaſed to hear them; for, the Vault remaining open, in the Church of my Monaſtery, a day and a half, where my body was expected to be interred; and my Funeral having been already celebrated, by the Religious men of our Order, in another Town, where it was

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conceived that I was dead, our Lord was yet pleaſed at length that I ſhould return to my ſelf; and ſo inſtantly, I would needs go to Confeſſion. I received alſo the B. Sacrament with many tears; though yet, in my opinion, they were not ſhed with that ſenſe and grief, for only my having offended God; which might have ſerved to ſave my ſoul; if the errour into which I was brought by them, who had told me that ſome things were not mortal ſin, (which afterward I ſaw plainly that they were) might not ſomewhat beſtead me. For, the torments wherewith I then remained, were intollerable; and my underſtanding dull; though yet (as I conceived) my Confeſſion were entire, of all things, whereby I might think that I had offended God. For, this mercy did his Divine Majeſty vouchſafe to allow me, amongſt others, that after I began to receive the B. Sacrament, I never omitted to Confeſs any thing which I conceived to be a ſin, though it were but Venial; yet ſtill, me-thinks, that, without doubt my ſoul might have run an hazard, of not being ſaved, if I had dyed then; in regard, that on the one ſide, my Ghoſtly Fathers had been ſo meanly learned; and, on the other ſide, ſo wicked.

This is moſt certain, that, when I return to a thought of this paſſage, and to conſider, how it ſeems, as if our Lord had raiſed me again, from death to life, I am filled with ſo huge an amazement, that I remain, even as it were, all quaking within my ſelf. And now, me thinks, it were well, O my ſoul, that thou wouldſt gather this juſt reſolution from that great danger, out of which it pleaſed our Lord to deliver thee; that, although thou wouldſt not fly offending his Divine Majeſty for Love, yet at leaſt thou ſhouldſt forbear to do it for Fear. For he might have taken thy life from thee, a thouſand times, when thou wert yet in a more dangerous ſtate; and I think, that I ſhould not ſay too much, if I did ſpeak of a thouſand times more; though he, perhaps, may chide me, who commanded me to uſe moderation, in the recital of my ſins; and I have painted them out, too favourably, and fair. But I beg of him for the love of our Lord, that he will not once think of making me diminiſh my faults; becauſe the magnificence of God is diſcerned thereby, and how much he is pleaſed to ſuffer, and endure, from a ſoul. Let him be Bleſſed for ever; and let it alſo pleaſe his Divine Majeſty, that he may rather conſume me quite, than that I ſhould any more ceaſe to love him.

CHAP.

CHAP. VI.

She treats of how much she owed our B. Lord, for his giving her Conformity to his holy Will in so great afflictions; and how she took the glorious S. Joseph for her Intercessor; and how advantagious that Devotion proved to be.

I Remained, during those four days of Agony, or Trance, in such state, that only our B. Lord is able to know the unsufferable torments which I felt in my self. My tongue was deeply bitten by me, in many places. My throat, with having taken nothing, and by reason also of my very great weakness, could not swallow so much as a drop of water, without choaking. Me thought *I* was totally dis-joynted; and my head in extream disorder. I was also, as it were, all rowled up, and contracted, as if I had been a Bottom of Packthread; for, in this, did the torments of those days terminate themselves, without my being able once to stir either hand, or foot; arme, or head; (unless they moved me) any more, than as if I had been dead. Only, I think, I was able to wag one single finger of my right hand. Now, for any body to touch me, in any kind, there was no means at all; for, my whole person, was so affected, and afflicted, as that there was no enduring to have it touched. In a sheet, they would be removing me, now, and then, according to the occasion, with one, at one end thereof, and another, at the other; and this lasted till Easter. Only this I had, by way of ease; that, if *I* were not approached, and touched, these torments would relent many times; and then, upon the account of my being in less pain, I was content, to affirm my self to be well. But indeed, *I* was much afraid, lest my patience should begin to fail me; and therefore, I was not a little pleased, to find my self, without those sharp and continual torments; though yet, in the cold fits of a double quartan, which *I* had very violent, *I* had these pains still after an unsupportable manner; together with a very great detestation of food.

At this time, I so earnestly solicited my return to the Monastery, that I got my self to be carried away, as I was. And they received her, whom they expected for dead, with a soul, which was yet in the body; but the body it self, worse than dead, through the pain they saw, it endured. The great extremity of my weakness, cannot be related; for, *I* had no-

thing left, but my skin, & bones; and that *I* continued thus, above eight moneths; but *I* was directly a Cripple, (though yet I were then, on the mending hand) upon the point of three years. When now, I began to goe creeping along, *I* thanked God, as for a good degree of amendment. But I paſſed through all theſe afflictions, with great conformity, to the holy will of God; yea, and (unleſs it were in the very beginnings) with much alacrity and joy. For I eſteemed it all, as nothing, being compared with thoſe pains and torments, wherein I had been before; and I was wholly reſigned then to God's holy will, although he ſhould have left me in that ſtate for ever. *I* am of opinion, that all the anxietie of my deſire to recover, was only, that *I* might apply my ſelf to Prayer all alone, as I had been inſtructed; but for this, there was no means in the Infirmary. I Confeſſed my ſins very often; I ſpake with them much of God; in ſuch ſort, as that it edifyed them all; and indeed, they were amazed to ſee the patience which our Lord imparted to me. For, if it had not come from the hand of his Divine Majeſty, it ſeemed a kind of impoſſible thing to endure ſuch a deal of torment with ſo much contentment.

A point of great moment, that favour was, which our B. Lord had vouchſafed to do me in Prayer; for, this, made me come to know, what it was to love him; and after a little time ſpent therein, I found ſeveral vertues grow up afreſh in me; though yet, they were not ſtrong, nor able to hold me upright in ſtrict account. I ſpake not ill of any Creature, how little ſoever it might be; but my ordinary cuſtom, was, to avoid all manner of detraction; for I, always had this thought preſent with me, that I was never to wiſh, nor to ſay any ſuch thing of any Creature, as I would not have them ſay of me; and *I* took this ſo exteamly to heart in all ſuch occaſions, as might occur (though yet, not ſtill, ſo very perfectly, when ſometimes any great occaſion was offered me to break my Rule) that this was my conſtant uſe; and I perſwaded ſuch as were wont to be much in my company, and converſation, ſo earneſtly to this practiſe, that it grew alſo with them into a cuſtome. By this means, it came commonly to be underſtood, that whereſoever I chanced to be, all abſent perſons were ſafe; and as much priviledged for this, as any of my near friends or kindred, or others, whom I inſtructed, though in other things *I* have a great account to make to God, for the ill example which I gave. I beſeech his Divine Majeſty, to forgive thoſe many ill things, whereof I have been cauſe; howſoever, I was not ſo, with ſo wicked intentions as the action afterward proved. I remained with great liking to enjoy Solitude; and I alſo loved, in par-

Particular manner, to discourse, and treat of things, concerning God; and if still, I could find, with whom, to do it, that, gave me more contentment, and even recreation, than all the politeness, or rather, I think, I may say, rudeness of worldly conversation could do; and I loved to Confess, and Communicate oftner, than I had done; and to desire it much; and to be extreamly affected, with reading good Books; and to have so extraordinary a sorrow, for having offended God, that many times, I remember, how I durst not adventure, to put my self into Prayer; because I feared that excessive pain, which I was sure I should feel, in the quality of a great punishment, for my offences. And this, grew afterwards, to such an extremity, that I know not, to what, in fine, *I* may well compare this torment. But now, this never happened to me, either more or less, for any fear at all, but only when I remembred those regalo's, which our Lord hath been pleased, to vouchsafe me, in my Prayer; and the very much, that I owed his Divine Majesty, for those high Favours; and when I saw, how ill *I* paid him for all his goodness, I was not able to endure it. Yea, and I found my self also, extreamly offended with my self, even for the many tears, which I shed, for the fault, when I saw the so little amendment, which I made; whilst, neither my resolutions, nor the pain, and care, wherein I was, not to fall back again, when once the occasion should be offered, were sufficient to stay me. For then, even my very tears, seemed deceitful to my self; and my fault also appeared so much the fowler, because I saw the great favour, which our Lord was pleased to do me, by imparting those tears to mine eyes, and so great repentance to my heart. I procured here to Confess my self quickly; and, in my opinion, did what I could, on my part, to return into his favour.

But, all my misery, indeed, consisted, in that *I* pluckt not the occasions of Sin, up, by the root; and partly also, in those Ghostly Fathers, who assisted me little; for if they had once directly declared to me, the danger, wherein *I* was, from time to time; and that *I* was obliged, not to haved passed my hours, in such conversations, *I* am very confidently perswaded, that all, would have been quickly redressed; for *I* should never have endured, to pass one day, in Mortal Sin, if *I* had understood it.

All these signs, of my endeavouring, to fear, and serve God, came to me, by Prayer; and the greatest of them, was, that *I* walked, as it were, all involv'd in love; for, as for the punishment of sin, it never once appeared before me. All the while, that *I* was so sick, *I* continued to keep a very close guard, upon my Conscience; for as much as might

concern Mortal Sin. But, O my dear Lord, how vehemently did *I* desire, to be restored to my health, to serve thee, better; whereas yet, in very deed, it was the occasion of all my misery. But now, when *I* found my self so lame, and even such a Cripple, and that, whilst *I* was yet so very young, and how the Physicians of this World, had dressed me, and to what state, they had brought me, *I* resolved, that *I* would apply my self, to those of the other, to the end, that they might cure me; for *I* still desired to recover my health, though yet *I* endured my sickness, with great alacrity. And *I* would be thinking, sometimes, that, if, by enjoying my health, *I* might chance to be damned, it would be better for me, to remain still, as sick as *I* was; but howsoever, *I* conceived, that *I* should serve God, much better, enjoying health. Now, this is the abuse and error, which deceives us, not to resign our selves entirely, to the disposition, and good pleasure, of our Lord; who knows best, what is fit for us. But, in the mean time, *I* got many Masses said, for this purpose; and *I* resorted also, to the use of other approved means of Prayers; for *I* was never a friend of some other devotions, which are used by divers persons, and especially by Women; with some Ceremonies, which *I* could never endure, since *I* understood, that they favoured of Superstition; howsoever some others were moved by them. And so *I* took, for my Advocate, and Lord, the Glorious S. *Joseph*; and *I* recommended my self much, to him; and *I* have seen clearly, that this Father, and Lord of mine, hath drawn me, as well out of this necessity, as out of other greater; when there was question of Honour, and loss of my Soul; and that, with more benefit, and advantage, than even my self could tell, how to desire. Nay, *I* cannot remember, that hitherto *I* ever desired any thing, by his means, which he hath failed to obtain for me; and it is able, even to amaze me, when *I* consider the great Favours, which Almighty God hath done me, by means of this Blessed Saint; and the dangers, both of Body, and Soul, out of which, he hath delivered me. In such sort, as that it seems, our Lord hath given the grace, and power, to other Saints, to succour Men, in some one kind of necessity of theirs; but *I* find, by good experience, that this glorious Saint, succours us, in them all; and that our Lord will make us understand, that as he would be subject to S. *Joseph*, upon Earth, and that (by enjoying the name, of his Father, and by being, as it were, his Director, and Tutor,) he might then command him: so also he would now, in Heaven, grant, whatsoever this Saint should desire. This truth, hath also been known by the experience of others, whom *I* have desired, to recommend themselves to this Saint; and now, many are grown to be devoted to him; and my self also, have fresh experience of this truth.

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I procured to celebrate his Festivity, with all the solemnity, I was able to use; but yet, with more vanity, than true spirit; desiring, that it might be performed, with much curiosity, and exactness; though yet still, with good intention. But I ever had this, of ill; That if our Lord enabled me, at any time, to do any thing, which was good, it would be full of imperfections, and faults; whereas, towards the doing any thing amiss, and for the exercising of curiosity, and vanity, I used much diligence, and dexterity, our Lord pardon me for it. And now, I would fain perswade all the world, to be devoted to this glorious Saint, for the great experience, which I have had, of the blessings, that he obtains for us, of God; nay, I have never known any one, who is seriously devoted to him, and performes to him particular services, whom I find not also, to much, advanced in vertue; for he assists those souls much, which recommend themselves to him. And to my best remembrance, there are divers years, wherein I have desired somwhat of him, upon his Festival Day, and I have ever found it granted; and if, peradventure, my petition were any way deficient, he redressed it, for my greater good.

If I were any such person, as had authority to write, I would gladly enlarge my self here, to make particular relation, of the Favours, which this glorious Saint hath obtained, both for me, and others; but, to the end, that I may do no more, than I am commanded, I must be shorter, in many things, than I would; & more large in others, than is needfull; like one, in fine, who hath little discretion, for the doing of any thing, which is good. Only I beg for the love of God, that whosoever cannot believe me, wil try the truth, of what I say; for he shall find by experience, how greatly it avails to recommend himself, to this glorious Patriarch, & to be devoted to him. Especially such, as give themselves to Prayer, should always be affectionate to this Saint; for I know not, how, one can think of the Queen of the Angels, at those times when she suffered so much, during the Infancy of our Lord Jesus; and not give thanks to St. Joseph, for the great assistance, which he gave them at that time. Whosoever wants a Master, who may instruct him to pray, let him take this glorious Saint, for his guide; and he shall never lose his way.

I beseech our Lord, that I may have committed no errour, in presuming to speak of this Saint; for though I thus profess, and publish my self, to be devoted to him; yet have I been ever faulty, in the not doing him real services, and in not imitating his vertues. But now, he did like himself, by procuring, that I might be able, to rise, and walk, and be no longer a Cripple; and so I did also like my self, in making so ill use of this favour.

But now, who would ever have imagined, that I could ſo ſoon, fall back again, after my receiving ſo many regalo's, at the hands of Almighty God; and after his Divine Majeſty, had vouchſafed to give me ſome Vertues, which (even, as it were, of themſelves) did awake, and ſtir me up, to his ſervice; and after I had ſeen my ſelf, even, as it were, dead, and in ſo eminent danger, to be condemned to Hell; and after he had raiſed me again, both in Body, and Soul, in ſuch ſort, that all they, who ſaw me, were even amazed to find me alive. But, what is this, O my Lord, Muſt we then live ſtill in ſo perilous a life?

Even now, whilſt *I* am writing this, methinks, that, by your favour, and mercy, *I* might ſay with S. *Paul*, (though yet, not with ſuch perfection,) that now, *It is not I, who live; but thou*, O my Creator, *who liveſt in me*; and that according to the experience, which *I* have had ſome years, by that little, which *I* am able to underſtand of my ſelf; and ſtill thou holdeſt, and keepeſt thy hand over me; and *I* find my ſelf, full of deſires, and good purpoſes; and, in ſome ſort, *I* have proved alſo (even by experience of many things, in theſe late years) that *I* would, by no means, do any thing, which ſhould contradict, or croſs thy will, how little ſoever it might be; though yet, *I* well believe, that *I* commit many offences, againſt thy Divine Majeſty, even without my underſtanding it. And it alſo ſeems to me, that there could not, ſo hard a thing be ſet before me, which *I* would not execute, for love of thee, with great reſolution; and ſometimes, thou haſt ſo aſſiſted me therein, as that ſuch things have taken effect; and, for my part, *I* care not for the World, nor for any Creature in it; nor can *I* find, that any thing at all, gives me guſt, which ſwarves from thee; nay more, it ſeems a very heavy croſs to me.

Yet *I* may eaſily deceive my ſelf herein; and ſo, *I* think, *I* do; for *I* doubt, that *I* poſſeſs not all this, whereof *I* ſpeak; but yet thou ſeeſt well, O my Lord (foraſmuch as *I* am able to underſtand) that *I* do not lie. And *I* am fearing, and that with very much reaſon, that, perhaps, thou maiſt yet, leave me once again; for *I* am not now to be told, how ſhort a way, mine own ſtrength, is able to carry me; and how little vertue *I* have, in caſe thou be not ever, at hand, to allow me thy benedictions, and ſuccours; to the end, that ſo, I may never forſake thee; yea, and I beſeech thy Divine Majeſty, that even now, I be not already forſaken by thee, whilſt yet I have this conceit of my ſelf.

For my part, I know not, how we can deſire to live, ſince all things are ſo uncertain here. It ſeemed to me, O my Lord, to be already even an impoſſible thing, that I ſhould, ſo entirely, forſake thee; but ſince I have

have forſaken thee ſo often, I cannot but fear the like again; becauſe, when thou haſt retired thy ſelf, never ſo little, from me, all fell inſtantly down to the ground. Bleſſed be thou for ever, O Lord; for, howſoever I forſook thee, thou wouldſt not yet, ſo entirely, forſake me; but that ſtill, thou gaveſt me thy hand, that ſo I might be able, to riſe again; though many times, O Lord, I would not take hold by it; nor would I underſtand, how thou vouchſafedſt to call me again, very often; as I will now declare.

CHAP. VII.

She ſhews, by what degrees, and means, ſhe went loſing the favour, which our Lord hath done her; and how ill, ſhe began to live. And ſhe alſo declares the harm there is, in not maintaining Clauſure, in the Monaſteries of Religious Women.

I Began, from one paſtime, to another; from one vanity, to another; and from one occaſion, to another, to caſt my ſelf deeply, into ſo very great occaſions; and to carry my Soul ſo diſordered, upon many vanities, that already, I grew even aſhamed, to approach towards God, with ſo particular a kind of friendſhip, and familiarity, as frequent Prayer requires; and I was forwarded in that ill way, by this, That as my ſins grew to encreaſe, the guſt, and regalo, which I had received in the exerciſe of vertue, began to fail me. I perceived very clearly, O my Lord, that theſe good things were wanting to me now, becauſe I had firſt been wanting to thee. But, yet, this was, in the mean time, the moſt terrible coſening kind of wrong, which the Devil could poſſibly put upon me, when he made me begin, to fear, to make Prayer; becauſe, I ſaw my ſelf ſo loſt; and, me thought, it was better for me, to proceed, as the multitude did, ſince *I* was amongſt the worſt of them, who are wicked; and to pray, but as much, as *I* was bound; and that, but vocally; and that a Perſon, who deſerved to be with the Devil, was not to uſe Mental Prayer, and to hold ſo ſtreight commerce, with God; and that *I* did but ſeek, to deceive the World; becauſe exteriourly, I made ſhew of vertue. In the mean time, for this reaſon, the Houſe, wherein I lived, did deſerve no blame, at all; becauſe I procured, with my fair carriage, all that while, that they ſhould have me, in good opinion. Neither did I this, of ſet purpoſe, by counterfeiting piety; for,

for, touching this point of Hypocriſie, and Vain-glory, I humbly thank God, that I remember not my ſelf, to have offended him therein, for ought I can perceive; for upon the very firſt motion, to commit that kind of ſin, I ever received, and felt, ſo much trouble, that the Devil was wont to go away with loſs, and I remained with gain; and therefore he would never tempt me much in this kind; though yet perhaps, if God had permitted him to endeavour it as ſtrongly in this, as he did in ſome other things, I ſhould alſo have faln into this ſin. But his Divine Majeſty hath been pleaſed hitherto, to preſerve me herein, for which, let him be eternally praiſed. Nay, rather it troubled me much, that they ſhould hold me, in good opinion, conſidering, what I knew, in private, of my ſelf. But the true reaſon, of their believing me, not to be ſo wicked, proceeded from this, That they ſaw me, being ſo young, to retire my ſelf, many times, and upon ſeveral occaſions, to Solitude; and to pray, and read much; and talk of God; That I loved to make the picture of our Bleſſed Saviour, be ſet up, in many places; and to have an Oratory; and to procure, to put ſuch things there, as might cauſe devotion; and not to ſpeak ill of any; and other things alſo of this nature, which carried a kind of appearance of vertue with them; and I knew well enough (ſo vain I was) how to win eſteem for my ſelf, by thoſe things which the world is wont to prize.

Upon theſe obſervations of theirs, they allowed me as much, yea and more liberty, than to the more antient Religious women of the Houſe; and they were confident of me, in all things; for, as for my taking liberties to my ſelf, or to do any thing at all, without leave, yea, or to ſpeak with any body in corners, or holes, or by night, me-thinks, I could never have reſolved my ſelf ſo much, as to talk with any on this manner in a Monaſtery; neither did I ever ſo; becauſe our Lord held me up in his hand. For it ſeemed to me (who reflected much, and with much attention, upon many things) that, to put the honour of ſo many Religious women in hazard, whilſt they were good, becauſe I was wicked, had been a very unworthy part in me; as yet perhaps I ſhould have done, by making ſtrangers think, that they uſed alſo to do the like. But why do I ſpeak of my avoiding to do ill things, as if any thing which I did, had been well done? Though yet, the truth be withal, that the evil which I did, was not performed by me, with ſo much reflection, and advertance, as this muſt have been, though yet it were with too much. For this reaſon, I am of opinion, that it brought me much hurt that I was in a Monaſtery, not encloſed. Which they, who were good, might well enjoy without any diſadvantage to their goodneſs; becauſe they owed

no

no more, ſince they did not promiſe Clauſure; but as for me, who am wicked, it would certainly have carried me down to Hell; unleſs our Lord had drawn me, out of this danger, by very many remedies, and means, and moſt particular favours. And ſo, me-thinks, a Monaſtery of Women, with liberty, expoſes them, to very great hazard; and rather appears in me a way, whereby they, who have a mind to be wicked, may walk on, towards Hell, than a remedy for their weakneſs. I mean not this, by my own Monaſtery; for therein, are ſo many, who ſerve our Lord, ſo much in earneſt, and with ſo great perfection, that his Divine Majeſty, through his goodneſs, cannot faile of doing them favour. Neither is this Monaſtery alſo, of the moſt open, and diſ-encloſed; and beſides, all good Religious Order is obſerved in it; but I ſpeak, what I was ſpeaking, of others, which I know, and have ſeen. I ſay therefore, that thoſe others, give me cauſe, to have great compaſſion of them; for they have need of particular motions, and calls, from our Lord; and not once, but very often; that ſo, they may be ſaved; conſidering, how much the honours, and recreations of the World, are now grown to be authorized; and how little, ſuch, as they are, underſtand the very much, to which they are obliged. So that I beſeech God, they hold not that, ſometimes, for vertue, which is ſin; as my ſelf did often; yea, and there is ſo great difficulty, in making this, to be rightly apprehended, that there is need of no leſs, than that our Bleſſed Lord himſelf, ſhould ſeriouſly, put his hand to the work.

If Fathers would take my counſel (ſince they will not procure, to put their Daughters, where they may walk in the way of Salvation, but rather be in more danger, than they ſhould, perhaps, have met with in the World) I would adviſe them, at leaſt, to conſider their own honour; and rather to marry them very meanly, than to put them into ſuch Monaſteries, as thoſe, unleſs they be very vertuouſly inclined; yea, and I pray God, that even this, may ſerve the turn. Yea, or elſe, let them rather continue them, in their own Houſes; for if they will needs be wicked, it cannot be there kept private, but for a very ſhort time; but here, it may be long concealed, though yet, in the end, our Lord is ever wont, to diſcover it; and they do not only hurt themſelves, but alſo the reſt; and ſometimes, thoſe poor Creatures have the leſs fault, becauſe they do but that, which they find in uſe. But ſtill, it is matter of much compaſſion, to ſee many, who have really a mind, to forſake all, and conceive, that they go to ſerve our Lord, and to fly from the dangers of this World, do yet, by this means, find themſelves engaged in ten worlds, all together; where they know not, what to do, or how to help themſelves.

ſelves. For, youth and ſenſuality, and, in fine, the Devil, both invites them, and inclines them to follow ſome things, which do altogether belong to the ſame World; and they ſee them there held for good. Me-thinks, they are partly like thoſe miſerable Hereticks, who will make themſelves blind, and give themſelves to underſtand, that thoſe opinions, which they follow, are good, and ſo come to believe them, to be true; though yet, upon the matter, they believe them not; for, in their hearts, there is ſomewhat, which tells them ſtill, that it is naught.

O great miſery! I ſay, O extream great miſery of Religious perſons, (and I ſpeak not here of Women now, more than of Men) where Religious Obſervance is not kept; and where, in one, and the ſelf ſame Monaſtery, two ways are held: One of Vertue, and Religious Life; another, a deficiency from it; and all goes as it were, equally, hand in hand. Or rather, I ſaid ill, when I ſaid, equally; for it uſes to happen ſo, for our Sins, that the more imperfect, make up the greater number; and ſo, as they uſe to be more, they uſe to be alſo more favoured. And true Religious Obſervance is wont to be ſo rare, in thoſe places, that as well that Religious man, as that Religious woman, who ſhall have a mind, to give themſelves wholly, and in good earneſt, to follow their Vocation, and Rule, will have cauſe, to be in more fear of the reſt of the Religious of their own Houſe, than of all the Devils in Hell. Yea, and they will need to uſe more caution, and diſſimulation, in ſpeaking of that entercourſe, and friendſhip, which ſuch perſons ſhould procure to hold, with God, than of any other inclinations, and friendſhips, which the Devil finds means, ſometimes, to bring into Monaſteries. I therefore know no reaſon, why we ſhould be amazed, to ſee ſo many miſeries in the Church, ſince they, who ought to be Patterns for others, (that ſo, all Men might grow to be vertuous, by their example) have totally blotted out, that Work, which the Spirit of the Saints, in old time, left regiſtred in our Religious Orders. And *I* humbly beſeech his Divine Majeſty, that he will be pleaſed, to give ſuch remedy, to theſe miſchiefs, as he knows beſt, to be needful; *Amen*.

But, in the mean time, when *I* began to uſe ſuch converſations as theſe, *I* little thought, that ſo great diſtraction, and other dammages, would grow to my Soul, by ſuch kind of acquaintances, when *I* ſaw, they were ſo much uſed by others; and *I* conceived, that ſo general a thing, as it is, to make Viſits in many Monaſteries, would be of no greater prejudice to me, than it was to others, whom *I* ſaw, to be vertuous, and good. But *I* conſidered not, the while, that thoſe others, were much more vertuous, than my ſelf; and that thoſe things, which were of much

danger

danger to me, were not, perhaps, of so very much to them; though yet, I fear, it be of some; and, at the best, I am sure enough, that it is no better, than time very ill employed, and spent. And, being once with a certain person, our Lord was pleased to give me to understand, in the very beginning of our acquaintance, that such friendships would be, no way convenient for me; and to give me also advise, and light, in so great a darkness, as that was. For, *Christ* our Lord represented himself before me, with much rigour, and gave me well to understand, how greatly he was disgusted at my proceeding. *I* saw him only, with the eyes of my Soul; but yet, much more distinctly, and more clearly, than I could possibly have done, with the eyes of my Body; and he remained so deeply imprinted there, that although it hapned to me, above six and twenty years ago, me-thinks, he is still as present to me now, as he was then; But I am sure, I remained so altered, yea and so astonished, that I intended to see that Person no more.

It did me a great deal of hurt, that I knew not, at that time, that it was possible for one to see any thing, but with the eyes of the Body; and the Devil was careful enough, to continue me, in that erroneous opinion, and to make me still believe, that it was impossible; and therefore, that I had but fancied certain things, to my self; and that, perhaps, it might be a work of the Devil. And he brought many suggestions, like this, upon me; though yet still, I were very confidently of opinion, that it was God, and no conceit, or fancy, at all; but yet still, because it induced me to do things, which were against my gust, I did the best I could, even to lye to my self. And forasmuch, as I durst not confer with any body, about this particular, and found my self also extreamly importuned to it, being assured, that it could not be ill done, to see such a Person as that, and that there would be no loss, but rather gain, of honour by it, I returned to the same conversation; yea, and also, at other times, in like manner, to others; for they were many years, wherein I took this pestilential recreation; and when once, I was far embarked therein, it seemed not to me, to be so very ill, as indeed, it was; though still, it be very true, that sometimes *I* discerned clearly enough, that it was not good. But yet, no other conversation distracted me so much, as this, in particular, did; by reason of the great affection, which I bore to the party.

But, my self being afterwards again, with the same person, we, both of us, saw coming towards us (and there were others, also present, who saw it too) a certain thing, in the shape of a great Toad; which passed on, with much more speed, than such Creatures use to do. For

my part, *I* was not able to conceive, how ſuch a filthy Beaſt as that, ſhould get into that Room, through that part, from whence it came; and even, at Noon-day; nor had ever any ſuch thing, been ſeen there. The effect, which it wrought in me, ſeems, not to have been void, of ſome miſtery; and this alſo, was a thing, which *I* could never forget. But, O greatneſs of God! with how much care, and pitty, didſt thou admoniſh me, in ſo many kinds, and by ſo many ways; and how little did *I* permit, that all theſe warnings ſhould help me?

There was alſo there, a certain Religious Woman of my kindred; ancient, and a great ſervant of God, and of much devotion. She alſo, would ſometimes, be giving me good counſel; but I did not only not believe her, but was alſo diſguſted with her; as conceiving, that ſhe took offence at me, without cauſe.

And this I here relate, to the end, that both my wickedneſs, and the great goodneſs of Almighty God, may be the better underſtood; and that it may be known, how well I deſerved Hell, for my great ingratitude; and *I* do it alſo, to this end, that if our Lord may ſo ordain, and be pleaſed, that any Religious Woman may read this Diſcourſe, they may be careful, to take warning by me; and I beg of them, that, for the love of our Lord, they will take heed of ſuch recreations, as theſe. And I beſeech his Divine Majeſty, that ſome one of them, may be diſabuſed, whom I have deceived, when I told them, that it was not ill; and when (being in ſuch blindneſs, at that time) *I* aſſured them, that there was no danger in it at all; and in regard alſo, that, by the ill example, which I gave them, (as I have related here) I was a cauſe to them, of great miſchief, whilſt yet I thought not, that I did them ſo much hurt; and had no deſign at all, to deceive them.

But now, even whilſt I was yet much indiſpoſed, in thoſe firſt days; before *I* knew how to help my ſelf, I grew into an extream deſire, to do others good; which is a very ordinary temptation for new beginners; though, it hapned to ſucceed well with me. And conſidering, how dearly I loved my Father, I wiſhed him the ſelf ſame benefit, which I conceived my ſelf to have gained, by means of Mental Prayer; and eſteeming, that, in this life, there was no greater bleſſing, than to obtain, and enjoy that gift, I began by certain ways of diſcourſe, to procure, the beſt I could, that he would endeavour to obtain it; and I gave him certain Books, for this purpoſe. Now, he, being a Man of ſo much vertue, as I have already declared, ſetled himſelf, ſo very well, in this exerciſe, that he came, within five or ſix years, (for ſo long, I think, it was) to be ſo well improved, and advanced therein, that I bleſſed

bleſſed our Lord much, for the favour; and it gave me an extream conſolation. The troubles, and croſſes, which he indured, were very great, and of many kinds; and he paſſed through them all, with much conformity, to the will of our Lord. He came to ſee me often; and was greatly comforted, to treat of Spiritual things. And when now I lived ſo diſtracted, without uſing Mental Prayer, and ſaw withal, that he conceived me to be ſtill the very ſame that I had been before, I was not able to endure, without undeceiving him; for I had then been a year, and more, without Mental Prayer, as thinking it more humility for me to abſtain; and this (as I ſhall declare afterwards) was the greateſt, and worſt temptation, that ever I had; for, by this means, I ran headlong upon my total ruine; whereas, when I frequented Prayer, if I offended God, one day, I returned to recollect my ſelf on another; and ſo, to remove further from the occaſion. Mark

But that bleſſed man, my Father, coming to ſee me in ſuch ſtate as this, it was too much for me to ſee him ſo far deceived, as to think, that I ſtill converſed with God, as formerly I had done; and ſo I told him then, that I did no longer uſe Mental Prayer; though yet, I did not tell him, the cauſe thereof; but I alledged my infirmities, for the reaſon. For, although I were recovered of the main ſickneſs, I had yet defeaſes, yea, and very great ones ſtill; and although, of late, they have not aſſaulted me, with ſo very great fierceneſs, as before, yet, they faile not, ſtill to continue, and to exerciſe me alſo, in many kinds. In particular, I had certain voimitings, for twenty years together, every morning, in ſuch ſort, as that I could never brake my faſt, till Noon was paſt; yea, and ſome times not ſo ſoon. But ſince, of late, I uſe to receive the B. Sacrament more often, I have thoſe vomitings at night, before I goe to bed, with much more paine; which I take to procure them by the uſe of feathers, and ſuch other things; becauſe, if I have them not, the ſickneſs, which I feel, is extream. But indeed, I am, methinks, almoſt never without many kinds of pain; and ſomtimes, they are very ſharp ones, and eſpecially, at my heart; though yet withal, it be alſo true, that the violent Palſie, and other infirmities of Calentures which were wont to come very thick upon me, are now found, to oppreſs me more ſeldom; ſo that many times, I am well, in thoſe reſpects; and I have made ſo little account of theſe miſeries, for theſe eight years together, that ſometimes I am even glad, I have them; as conceiving, that our Lord may be, peradventure, ſerved, in ſome ſort, thereby: my Father believed me, that this was the cauſe of my omiſſion; for, himſelf never uſed to lie; and conſidering, of what matter, I was then diſcourſ-

sing to him, he had no reason to think, but that I said true; and, to the end, that he might believe me the better, I told him also then, though I well saw my self, not to be excused thereby that I had enough to do, to be able to assist in the Quire; though yet, in very deed, even this reason of corporal sickness, was no sufficient cause, to make me give any good thing over; for, there is no need of corporal strength, for such things as these, but only of love, and custom; since our Lord affords us always, some opportunity, if we will, our selves. I say, alwayes; because, though infirmities, and other occasions, may hinder one sometimes, from spending many hours in Solitude, yet there will not want some other time, wherein we may have health enough, for this business; yea, and even in other occasions, as also in the midst of sickness it self, the truest Prayer may be made (since it is the Soul which loves) by offering up such pain, to Almighty God; and in remembring, for whom it is endured; and in conforming ones self, to God's holy will, therein; and in a thousand such other things, as will occur. And thus may one exercise Love; for, there is no necessity at all, for a person, either to be in Solitude, or else, that there must be no Prayer at all.

If we will take a little care, we may arrive to obtain great blessings at those times, when our Lord even takes time for Prayer from us, by means of our sicknesses and pain; and my self found this to be true, as long as my Conscience was pure and good. But my Father, through the opinion which he held of me, and the love he bare me, believed all that I had said; or rather, not only believed, but also pittyed me; though yet, being then grown to find himself in so eminent and high a state of Spiritual Life, he remained not with me very long. And therefore, having visited me, he returned home, as holding his stay there, to be losse of time; and I, who was willing to spend it upon other vanities, was not troubled very much at his departure.

It was not only with him, but with other persons also that I procured, that they should addict themselves to Prayer, even whilst I was walking on in those vanities; for still, as I found them well affected to Vocal Prayer, I told them how they should use Meditation; and I did them good, and gave them Books; for I had still a good desire that others should serve God, even from the very first time that I used Prayer; as I have related here. It seemed to me, that since now I served not our Lord my self, so well as I understood to do it, yet I liked not, that that light should be lost, which his Divine Majesty had bestowed upon me; but that others might serve him by my means. And this I here recount,

that

that so the great blindness wherein I was, may be the better seen; which induced me to make me lose my self, whilst yet I procured to do good to others.

About this time my Father fell into the sickness, whereof he dyed shortly after. But I went to attend and recover him, whilst my self was more sick in Soul, than he was in Body, through many vanities of mine; though yet, not in such sort as that, according to my apprehension, I was in Mortal sin, even in all this worst and wickedest time whereof I speak; for, certainly, if I had conceived so, I should by no means have continued therein. I endured some affliction and trouble in his sickness; and, I think, I also made him some part of a poor amends for the pains which he had taken with me, in mine; for now, being ill enough my self, I yet strained very hard to do him service; and besides, I well considered, that by the only loss of him, all my comfort and delight was to be lost; for it all was shut up only in him. I animated my self also, not to shew him that I was in any pain, and to the continuing, even till he expired, as if I felt no trouble at all; though yet it be very true, that, when I saw him come to be upon the very point, to lose his life, it seemed to me, as if mine own very Soul had then been torne out of my Body; for I loved him much.

It was a thing to make our Lord be highly praised, to see the death which my Father dyed; together with the desire which he also had to dye; and the counsel which he gave us, after he had received *Extream Unction*; and how he charged us to recommend him to God; and that we should beg mercy of him for his Soul; and that we should serve him ever; and consider, that all this world must come to an end. With tears he also told us, how sad he was at the heart for not having served his Divine Majesty better; That he wished he were some Religious man; *I* mean, that he had been so; and that of the strictest that were. *I* hold it for certain, that some fifteen days before, our Lord gave him to understand, that he was not to live; because, before that time, he did not think himself very sick, though he were so. But afterwards, though he seemed to mend much, in point of health, and though the Doctors said so, yet he made no account of that, but only attended to put his Soul in good order.

That sickness of his began with a very grievous pain in his shoulders, which never left him; and sometimes oppressed him so, that his affliction was very great. I told him once upon this occasion, that since he had been so devoted to that Mistery, when our Lord carried his Cross upon his shoulder, he might do well to conceive, that his Divine Majesty had been

been pleased to give him a feeling of some part of that which himself had undergone with so much trouble; and he was so comforted by this, that I remember not to have heard him complain more. He remained three days with very little shew of understanding; but yet, the day whereon he dyed, our Lord restored it to him; and that so entirely, as we were all even amazed to see it; and so he continued still, saying the *Creed*; as soon as he had passed through half thereof, he expired. When he was dead, he looked even like an *Angel*; and as such, he never seemed in my sight to be, that is, in his Soul and disposition, which he had exceedingly good. Nor do I know why I have spoken thus much of him, unless it be to confess and accuse mine own wickedness so much the more; since, upon the sight of such a death, and the knowledge of such a life, *I* ought to have amended and reformed mine, if it had been but to grow the liker to such a *Father*. His *Confessor*, who was a *Dominican*, and a great learned man, affirmed, that he made no doubt, but that my Father would go straight to Heaven; for he, who had Confessed him divers years, spake much of the great purity of his Conscience. This *Dominican Father*, being a very worthy man, and a true Servant of God, did me a great deal of good; for I Confessed my self to him; and he undertook the good of my Soul with much dilligence; and to make me well understand the way of perdition, wherein *I* was walking. He caused me also to Communicate every fifteen days; and beginning first to treat with him by little and little, I spoke with him afterward, at length, about my Prayer; and he told me, that I must not fail to use it; and that it could not by any means but do me good. I began therefore to use it again; and from that time forward, I never left it; though yet I did not for the present give over the occasions of my imperfections.

I therefore, in the mean time, passed a most sad life; for, in Prayer, I came to understand my faults. On the one side, I was called by God; and on the other, I followed the World. All those things which belonged to God, gave me great contentment; but those things which were of the World, held me in chaines; and, it seems, I had a mind to reconcile these two contraries, which are so much at enmity with one another; namely, a Spiritual life on the one side; and sensual joyes, delights, and pastimes on the other.

In my Prayer I endured much trouble, because now my Spirit was not Master, but a Slave; and therefore I was not able to shut my self up in my heart (which was the only way of proceeding, I formerly had held, in my Prayer) without shutting up a thousand vanities together with me. I passed so many years in this manner, that now I am astonished to consider

sider that any person should be able to endure the not leaving either the one or the other in so long a time. I well know, that now, it was no longer in my hand, to give over Prayer; for he held me now in his, who resolved to do me greater favours. O that I could declare the occasions of doing ill, which God removed from me in those years; and how I put my self again into them; and of the danger wherein I was to lose wholly my reputation, from which he freed me; hast I made to discover by my actions what kind of Creature I was; and He, to cover these faults, and to discover some little vertue of mine, if there were any; and to make the same seem great in the eyes of all men; in such sort, as that they ever held me in much account. For, though sometimes, my vanities would shine through my actions, yet they seeing other things in me, which appeared good, would not believe the ill. But the true cause hereof, was, that the knower of all things saw that this was fit to be so ordained; to the end, that when afterward I should come to perswade any to do him service, they might give me some little credit therein. And that Soveraign Bounty of God, did not so much consider my great sins, as it did those desires which I had sometimes to serve him; and the great trouble I felt in my self, for wanting power and strength to put the same in execution.

But, O thou Lord of my Soul! and how shall I ever be able to express, with fulness and clearness enough, the favours which thou shewedst me in those years? and how, in that very time, when I was offending thee most, thou madest such hast to dispose my Soul to a most profound remorse and sorrow; that so I might come to tast of thy regalo's and great favours again? The truth is, O my King, that thou didst use the most curious and sharp kind of punishment, which could possibly (to my thinking) be found for me; as one, who didst well understand, what would prove most afflictive to me: with great regalo's, didst thou punish my faults. And I think it is no impertinency which I utter; though yet it were a kind of reason that I should utter nothing else when I renew the memory of my ingratitude and wickedness towards thee. But really, it was so much more painful, and insupportable for me to receive such favours upon the very nick of my having fallen into so great offences, than it would have been to endure punishments; that some one of those said favours so received, seems clearly to have even defeated, and confounded, and wearied me more than many infirmities and other afflictions put together. For, as for these latter, I found, that I deserved them well; and I thought, made some satisfaction for my sins; though all were but little for my many offences. But now, to see my self receiv-

ing afreſh ſo high favours, whilſt I made ſo ill retribution for thoſe received before, is, in my account, a kind of terrible torment; and I think it will be eſteemed ſo by all ſuch as have any knowledg or love of God; and we may eaſily find this to be true, even by the natural condition of perſons, who are vertuouſly inclined. Hence proceeded my tears, together with an indignation, to conſider what I found in my ſelf; for I ſaw that ſtill I was upon the point returning to fall again, although my firme purpoſes and deſires did then (*I* mean, ſo long as thoſe favours laſted) ſtand faſt and firm.

A great convenience it is for a Soul to find her ſelf ſolitary, and ſingle, amongſt ſo many dangers; & methinks, that if *I* had had any Creature, to whom I might have imparted all this, it would have helped me not to fall again; at leaſt for ſhame of Him, if I had none of God. I would therefore adviſe them, who uſe Prayer, and eſpecially at the beginning thereof, to procure ſome friendſhip, and familiarity, with others, who have the ſame deſigne; for, this is of much importance, though it ſhould be for no more, than to be aſſiſted by the prayers of one another; and how much more, when there are many advantages beſides. And, for my part, I cannot tell, why, ſince by humane converſations, and inclinations (even although they be not excellently good) men procure ſome friends, with whom to recreate themſelves, to take the more of contentment in recounting their vain pleaſures to one another, it ſhould be permitted, that ſuch as begin to love and ſerve God in good earneſt, ſhould forbear to impart to ſome fit perſons, both their delights, & their afflictions; ſince, ſuch as uſe Prayer, are acquainted with both theſe. For, if that friendſhip be in earneſt, which one deſires to hold with his Divine Majeſty, there needs to be no fear of Vain-Glory; and when that Soul ſhould be ſet upon by any firſt motion thereof, ſhe would eaſily get out of it with merit. And, as for me, I believe, that he, who ſhould communicate his prayer to others, with ſuch intention, would both profit himſelf, and thoſe that hear him; and would prove much bettered, both in his own underſtanding, and in knowing alſo how to inſtruct his friends. He, who ſhould be ſubject to Vain-Glory, in his ſpeaking upon ſuch an occaſion as this, would alſo not fail to have it in hearing Maſſe with devotion, when ſeen by others; and by doing other things alſo, to which he is yet expreſly bound, upon the pain of being otherwiſe no good Chriſtian, and which muſt not be forborn, upon the fear of a man's being ſubject to Vain-Glory. Now, this is a point of ſo extream importance, for the benefit of all ſuch Souls as are not yet ſtrengthned and eſtabliſhed in Vertue (who want not, both ſo many Adverſaries

verſaries, yea and friends alſo, to incite them to ill) that I know not how to expreſs it ſufficiently. And, to me it ſeems, as if the Devil loved to uſe this deviſe, as a thing, which imports him very much; Namely, that men ſhould hide themſelves as carefully from making any diſcovery of it, who procure to love and pleaſe God; as he hath earneſtly incited others to diſcover any their diſhoneſt affections. Which latter courſe, is ſo much taken and followed, that it paſſes for a kind of gallantery to talk of them; and ſo, by this means, they publiſh the offences which they commit againſt God.

I know not whether they be impertinencies which *I* utter; if they be, your Reverence may be pleaſed to tear them; and if they be not, *I* beſeech you Sir, aſſiſt, and inſtruct my ſimplicity, by adding much to them upon this ſubject. For, the buſineſs of the Service of God, goes now ſo weakly on, that they who ſerve him, had need ſupport one another; that ſo, they may be able to march forward; ſo very much are the vanities and fooliſh entertainments of the world grown to be in faſhion, that there are few eyes in the world to diſcern their fault: But if any one, on the other ſide, do but begin to give himſelf to God, there are ſo many who will murmur at him, that he ſhall find himſelf to have need enough to get company to defend him; till ſuch time as he be ſtrong enough, not to be troubled for what he is put to ſuffer; otherwiſe he may, perhaps, ſee himſelf in ſome ſtraights.

This ſeems to me to have been the reaſon why ſome Saints have uſed to retire themſelves into Deſerts. Indeed it is a kind of humility, not to put any confidence in ones ſelf, but to believe that God will not fail to help him through their means, with whom he converſeth. And thus, Charity, by being communicated, will increaſe; and there are a thouſand other benefits herein; of which *I* ſhould not adventure to ſpeak, if *I* had not great experience of the importance hereof. True it is, that I am both the moſt weak, and the moſt wicked of any living; but yet ſtill, I am apt to think, that, whoſoever humbling himſelf, though he be ſtrong, will yet, not believe ſo much of himſelf, but, in this matter will give belief to another, who is endued with experience, ſhall never loſe any thing by the bargain. Of my ſelf, *I* am able to ſay thus much, that if our Lord had not diſcovered this truth to me, and had not given me means to treat very frequently with ſuch perſons as uſed Prayer, *I* had ſtill walked on, now falling, now riſing, till *I* had even dropped down headlong into Hell. For, *I* wanted not many friends who would not fail to help me to fall; but towards the recovering, and raiſing me up, I found my ſelf ſo abſolutely alone, that now I am no leſs than amazed, to

conſider how *I* remained not ſtill laid proſtrate; and *I* praiſe the mercy of Almighty God; for, it was he, and only he, who gave me his helping hand. Let him be bleſſed, and praiſed, for ever, and for ever, Amen.

CHAP. VIII.

She treats of the great good it did her, towards the not loſing her Soul, not to have wholly given over her Prayer; As alſo what an excellent remedy that is towards the gaining that which is loſt. She perſwades all perſons to uſe it; and declares the great benefits thereof; and although we ſhould afterward leave it, yet, that ſtill, it would prove a great good to have uſed ſo great a help for ſome time.

I Have not without cauſe, been conſidering and reflecting upon this life of mine, ſo long, for, *I* diſcern well enough, that no body will have guſt to look upon a thing ſo very wicked; And ſo I would be glad that all ſuch perſons as ſhould read this Diſcourſe might abhor me; to ſee a Soul ſo pertinacious, and ſo ungrateful towards him, who had vouchſafed it ſo great Favours. And I wiſh *I* could get leave to declare that multitude of times that *I* failed of my obligation to God in this number of years; by reaſon, that I was not ſupported by this ſtrong pillar of Prayer. *I* paſſed through this tempeſtuous Sea, almoſt twenty years between theſe fallings and riſings (though *I* roſe il-favouredly enough, ſince *I* returned again ſo quickly to fall) in this kind of life tending towards perfection; but yet in ſo low a way, as that *I* made no account at all of Venial Sins; and for ſuch as were Mortal, it is true, that, although *I* feared them, yet I did not even that as *I* ought, ſince I avoided not the dangers thereof; but *I* may ſay, that it is one of the moſt painful kinds of life that can poſſibly be imagined. For, *I* neither enjoyed the ſweetneſs of God, nor yet the ſatisfaction of the world. When I found my ſelf in the contentments of the world, the remembrance of what *I* owed to God, gave me pain; and whilſt *I* was converſing with his Divine Majeſty, the inclinations and affections of the world gave me diſquiet. And this is a war ſo very painful, that *I* know not how it was poſſible for me to endure it one moneth; much more for ſo many years; notwithſtanding that I yet clearly ſee the great mercy which God ſhewed me herein (ſince *I* dealt ſo much with the world) that ſtill I ſhould have the courage

rage to give my self the Prayer. *I say courage*; for, as for me, I see not what one thing there is of so many, as are to be found in the whole world, wherein there is need of a greater than to treat of committing Treason against a King, and to know, that he knows it well, and yet, never to go out of his presence. For, howsoever it be very true, that we are alwayes in the presence of God; yet methinks, that they, who converse with him, in Prayer, are in his presence, after a more particular manner; for they are seeing then, that he sees them; whereas others may perhaps, remain some dayes in his presence, yet without remembring, that he looks upon them. True it is, that within that time, there were, I believe, many moneths, and somtimes, peradventure, a whole year, that I kept my self from offending our Lord, and gave my self much to Prayer; and I also used some, yea and many diligences, that I might never happen more to offend him. And because all that, which I write now, is to be delivered, with intireness of truth, I declare my self here, as you see: But I remember little, of those good dayes; and therefore it may be thought, they were few, and the ill ones, many; yet few dayes passed, without my allowing a good long time for Prayer, unless I were either very sick, or extreamly busie. The worse I was in my health, the more I was united with God; and I procured, that such persons, as used to be with me, at those times, might be so too; and I begged it of our Lord; and we spake very often, of him. And so, unless it were that one yeare of which I have spoken, of the eight and twenty years, which have passed, since I began first to use Prayer, I have endured this battaile, and strife, of treating both with God and the World, more than eighteen. In those other years, whereof I am yet to speak, the cause of the war was changed, though this latter was not inconsiderable; but, in regard that I continued then, as I conceive, in the service of God, and in a knowledge of the vanity of whatsoever this world can be, it did all, prove delightful, and pleasant; as I will shew hereafter.

Now, the reason, why I have related all this, is; First, (as I was saying before) to the end, that the mercy of Almighty God, together with my ingratitude, may be well discerned; And secondly, that it may be also understood, how great a blessing God doth to that Soul, which he disposes to use Prayer, with a good will; though yet it should not be so very well disposed for it, as were fit; for, if he persevere therein, what Sin soever he commit, and whatsoever Temptation be offered, and whatsoever Falls be given him, in a thousand strang fashions, by the Devil, I hold, in fine, for certain, that our Lord will draw him, at length, out

out of the Storm, into the Port of Salvation; as now, by all appearance, he hath drawn me; and I humbly beseech his Divine Majesty, that I may never return again, to be lost.

Many holy, and good men, have written of the benefit, which he obtaines, who exercises himself in Prayer; I meane, Mental Prayer; and glory be to God, for it; and if it were not so, though I have little humility, yet am I not withal, so insolent, as that I would presume to speake upon this subject. But of that, whereof I have some experience, I may yet say some-what; and it is this; That, whatsoever hath begun to frequent the use of Prayer, I wish him, not to give it over, whatsoever sins he commit in the mean-time; since this is the means, by which he may recover himself again; which he will find to be of much more difficulty, without it. And let not the Devil tempt him to leave it, as he did me, upon a pretence of humility; but let him firmly believe, that his words can never want truth, That, if we will repent our selves in good earnest, and resolve to offend the Divine Majesty no more, he restores us to the same friendship, which we had before, with him; and doth us the same favours, which he did us before; and some-times, they prove to be much greater, if the repentance deserve it. And whosoever hath not yet begun this exercise, I beseech him, for the love of our Lord, that he will no longer deprive himself, of so great a benefit.

There is nothing, to be feared here; but much, to be desired. For, though a man should not proceed so far, as to strive to gain such perfection, as may prepare, and, as it were, deserve those gusts, and regalo's, which God is wont to give to such persons; yet the least, which he shall get, will be, that he shall proceed in understanding the way to Heaven. And I trust in the mercy of God, that no body ever took him for a friend, whom he did not well requite, for his paines, if he persevered. For, Mental Prayer, is no other thing, in my opinion, than a Treaty, about making friendship with God; and a frequent, and private Commerce, with him; by whom, we know, we are beloved. And, as for you, if you love him not yet, (for, to the end, that it may be a true love, and that your friendship may last, the conditions must be reciprocall; and we know, there can be no want on our Lords behalf; and that our nature is vitious, sensual, and ungrateful; and so, we cannot, perhaps, obtain fully, at your own hands, to love him so much, because he is not of the same condition with you) yet considering how much it imports you to hold friendship with him, and how much he loves you, ye must passe on, through this pain, to be much in his company, who is of so different a condition from yours.

O infinite goodneſs of my God! how true it is, that, methinks, I ſee, both thee and my ſelf in this very manner? O thou, who art the very joy of the Angels in Heaven! how fain would *I*, when I ſee, and conſider theſe things, even defeat, and diſſolve my ſelf totally in loving thee? And how certain a thing it is, that thou ſuffereſt them, who will not ſuffer thee ſo as to remain with them? O how good a friend doſt thou make thy ſelf, O my Lord; and how doſt thou go regaling him, and enduring him? And expecting till he make himſelf grow to be of thy condition; and, in the mean time, endureſt him to be of his own; and thou takeſt, O my dear Lord, by way of good payment, thoſe portions of time which he can be content to beſtow upon thee; and upon a minute of true ſorrow and repentance thou forgetteſt all thoſe ſins whereby he hath offended thee. All this have I perceived clearly in order to my ſelf; and for my part, I cannot ſee, O my Creator, how the whole world can forbear to procure to draw near to thy Divine Majeſty; that ſo it may be able to obtain this particular kind of friendſhip with thee. Such as are wicked, and are not hitherto come to have the like diſpoſitions to thine, ſhould yet come to thee; that thou mighteſt make them good; and that they might endure thee to be with them, though it were but for ſome two hours in the day; yea, even though they do not, the while, ſtay in thy company, without a thouſand diſtractions and roulings in worldly cares & thoughts; as I was wont to do. And, for recompence of this violence which they uſe againſt themſelves, to contiue in ſo good company as thine, (for neither in the beginnings, nor even afterwards alſo, for a while, can they do any more) thou forceſt, O Lord, the Devils to forbear aſſaulting them; & permitteſt them, to have daily, leſs power than other againſt them; yea, and thou yieldeſt theſe evil Spirits to be conquered by them. So that thou, O thou Life of all lives, doſt never kill any of thoſe who put their confidence in thee; nor of them, who deſire thee for a Friend; but thou ſuſtaineſt both the life of their Bodies, with increaſe of health; and thou alſo doſt impart it to the Soul. For my part, *I* cannot poſſibly underſtand why men ſhould fear, as they do, to begin to uſe Mental Prayer; nor of what it is, in fine, that they are afraid. The Devil, indeed, doth endeavour to ſet himſelf to do us a real miſchief, if, by I know not what fears he can make me forbear the conſidering, wherein I have offended God; and how much I owe him; that there is a Hell; and Glory; and to think on thoſe great afflictions, and pains our Lord endured for me. This was all my Prayer, whilſt I continued in all thoſe dangers; and thus did *I* meditate whenſoever I was able. And very often, yea and for ſome years together, I was more buſied about

bout desiring that the hour resolved to be spent in Prayer might come quickly to an end, still listning when the Clock would strike; than upon better things. Yea, and it happened to me many times, that I knew not what Pennance could be set before me, so very great, as that I would not more willingly undergoe it, than recollect my self to Prayer. And it is certain, that either the Devil did set upon me with such an un-resistable force, or else mine own wicked custom, that I might not go to Prayer; and the sadness of my heart was such, even when I entered into my Oratory for that purpose, that I was fain to help my self with all the strength and courage I had, (which, they say, is not very little; and it hath been seen that God hath given me more than is usually possessed by women, but that I have employed it ill) to force my self to make my Prayer; and in fine, it pleased our Lord to assist me. But afterward, when I had used these violences to my self, I found my self with more quiet and delight; so that, sometimes I grew to have an express desire to pray.

Now, therefore, since our Lord did suffer and endure so wicked a Creature as my self so long a time; and it appears plainly, that all my miseries were redressed by this means; what person, how wicked soever, can find any thing to be afraid of? For, how wicked soever any other body may have been, yet he will never be so, after the enjoying of so great Favours from our *B. Lord* as I had received. And who can ever come to dis-confide in his Divine Majesty, who had patience with me, so long, upon this only reason, because I desired and procured some time and place wherein he might be with me? And even this little thing I did often, without any inclination of mine own, but only by the great violence which either I offered to my self, or else was offered to me by our Lord.

Since therefore the use of Prayer is so fit; yea and so very necessary, even for such as serve not God, but offend him; and since no body can truly find any such hurt, which it can possibly do, as would not be much greater without Prayer; at least, how can such forbear it, as serve God, and desire to serve him? Most certainly, unless a man have a mind to pass through the troubles and miseries of this life with an addition of more misery, and to shut up the very gate against God himself, for fear, lest he should give him comfort by this means, I cannot possibly understand this proceeding of his. I have, really, great compassion for those poor Souls who thus will needs serve God upon their own cost; for, as for them, who use Prayer, our Lord himself bears their charges; since, for so little paines they take, he gives them so much gust, that they may

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the better be able to endure the taking of that pains in his company. Of these gusts, which our Lord is pleased to give to such as persevere in the exercise of Prayer, there shall be more discourse hereafter; I will not make it bear. Only this, I will be bold to say, that, of all those so great favours which it ever pleased our Lord to do me, the very Gate was Prayer; and if that come once to be shut, I know not how God shall do us favours. For, though he should have a mind to enter into a Soul, to regale both himself and it, there is no means by which to do it; since he must have it alone, and clear, and with a desire to receive such favours. And if our selves, on the other side, bring many impediments, and take no course to remove them, how shall we ever think he can come to us; and how can we conceive that he will bestow on us any great rewards.

Now, to the end that his mercy may be seen, and the great benefit which it was for me, not to have given over Praying and Reading, I will here declare (since the understanding of it importeth so much) what battery the Devil raises against a Soul to gain it, and what diligences, and, as it were, art and mercy is used by our Lord, for procuring to reduce it to himself; that so, others may preserve themselves from those dangers from which I kept not my self. And, above all things, I humbly desire them for that great love wherewith our Lord goes endeavouring to win us back again to himself, that they will keep themselves carefully out of the occasions of Sin; for, when once we are engaged therein, there is no ground of trust, or confidence where we are encountred and assaulted by so many enemies, and are subject to such weaknesses which disable us to make any defence. I would fain be able here to make a draught of that captivity, wherein my Soul was in those daies; for I well understood my self to be in captivity; and yet I could not tell very well to what I was a Slave; nor could I entirely believe that that which my Confessors thought fit to aggravate no more, was so very ill, as yet I found it. A certain person told me, when I went to him once with a scruple, that, although I were in a state of using high Contemplation, yet such occasions and conversations were of no inconvenience to me. This hapned to me towards the latter end, when I, by the favour of God went separating my self more and more from great dangers; but yet did not wholly avoid the occasions. When they observed me with good desires, and the exercise of Prayer, they thought I did much; but, my Soul understood well enough, that it was not to perform that whereto I was obliged for one, to whom I owed so much. I have now both pitty and grief to consider how much my Soul suffered at that time; and the little help it received from any but God; and the great indulgence which they

gave me for my pastimes, and contentments, by making me believe that they were lawfull.

But now the torment which I had by hearing Sermons, was not little; for I had a great affection to hear them; in such sort, that if I saw any man preach with the spirit, and very well, I carried a most particular affection to him; and that without any endeavour of mine; nor do I know how I came to have it. Me-thought no Sermon seemed so ill to me, which I could not gladly hear; though others would be of opinion that he preached not well; but then, if the Sermon were very good, it gave me a particular satisfaction. To speak of God, or hear him spoken of, did, in effect, never weary me; I mean, after I had once begun to use Prayer. Yet, as on the one side I was much comforted with hearing Sermons, so on the other, they tormented me, because I understood thereby, that I was not, by many degrees, such, as I ought, to have been. I humbly begged of our Lord, that he would help me; but I believe (by what I can now conjecture) that I was wanting in the placing all my confidence in his Divine Majesty, and totally diffiding in my self. I sought for remedy, and I used many diligences; but I understood not that all is good for nothing, unless first we strip our selves entirely of all confidence in our selves, and lodge it all upon God. I desired to live a true life; for then I understood well enough, that, indeed I did not live; but fought with a shaddow of death. And there was no body who would give me life; and, as for me, I was not able to take it; and he, who was only able to give it, had no reason to bring me this succour; since he, having reduced me to himself so very often, I had yet forsaken him.

CHAP. IX.

She declares by what means our Lord began to awake her Soul, and gave her light in so great darkness; and to strengthen also her Vertues, that so she might offend him no more.

But now my Soul was already grown to be very weary; and yet, the ill habits which I had gotten, would not permit her, though she desired it, to take any repose. It hapned to me one day, upon my going into the Oratory, that I saw a Picture which had been brought in thither, to be kept; for they had borrowed it to serve for a certain Festivity, whic-

Which was to be celebrated in the Howſe, about that time. The Picture was of *Chriſt* our Lord very full of wounds, and it was ſo devoutly made, that, when I looked upon it, it moved me much; for it repreſented exceeding well, what he endured for us. And the ſence of the little gratitude to our Lord, which I had expreſſed, for thoſe wounds of his, was ſuch, that me-thought, my very heart, did even ſplit. And I caſt my ſelf down, near the Picture, with a great ſhowre of tears, beſeeching our Lord humbly, and earneſtly, that he would ſtrengthen me ſo farre, once for all; as that, at length, I might offend him no more.

I was, beſides, very much devoted, to the glorious S. *Mary Magdalen*; and I thought much, and often, of her Converſion; and eſpecially, whenſoever I recived the *B. Sacrament*. For, knowing, at that time, that our Lord was moſt certainly in my very boſome, I placed my ſelf at his feet, as conceiving, that my tears would not be diſpiſed by him. I know not very well, what I ſaid; but yet I know, that he, who was pleaſed, that I ſhould ſhed thoſe tears, did ſhew me favour enough, for his part; ſince I forgot the ſence, and tenderneſs thereof, ſo ſoon after. And then alſo I recommended my ſelf, to that glorious *Saint*, that ſhe might help me, to obtain pardon of my Sins. But I conceive, that I profited more, in this laſt time, when I prayed before the Picture; becauſe then, I was grown into very great diſtruſt of my ſelf; and placed all my confidence, in God. To my thinking, I told him then, that I would never riſe from thence, till he granted me, the humble Suite, which I had made; and I am fully of opinion, that it did me good; for, I have gone improving much, ever ſince that time.

Now I continued to hold this manner of Prayer; becauſe, not being able to diſcourſe with my Underſtanding, I procured to repreſent Chriſt, within me, and I ever alſo found, it to prove better with me, in my opinion, when I conceived my ſelf, to finde him all alone. For, he being alone, and ſo much afflicted, me thought, he was to admit me, as a perſon, who was in neceſſity, and miſery. Of this kind of Simplicites, I had many; and in particular, I uſed to find my ſelf eſpecially well, in the Prayer of the Garden; and I delighted to accompany him there. I thought alſo much, upon that Sweat, together with the great affliction, which he ſuſtained then; and I deſired, to wipe off that moſt paineful Sweat, from his face; but I remember, how, in fine, I never durſt reſolve, to preſume to do it; ſo grievouſly did my Sins repreſent themſelves to me. Howſoever, I remained there, by him, as well as my thoughts would give me leave; but, the truth is, I had ſtore of ſuch, as tormented me. Moſt nights, during many yeares, before I went to reſt, and when I was

recommending my ſelf to God, ere I ſlept, I ever thought a little, upon this paſſage, of his Prayer in the Garden, and that, even before I was a Religious woman; for, they told me, that I might gain many indulgences by it; and, at leaſt, I am of opinion, that my Soule got much, by this meanes; becauſe thus, I began to uſe Prayer, even without expreſly knowing, what it was; and then, it was as uſual for me, not to omit this cuſtome, as not to faile of bleſſing my ſelf, with the Signe of the Croſs, before ſleep.

But, to return to what *I* was ſaying, of the torment, which my thoughts were wont to give me. This manner of proceeding, without diſcourſe of the Underſtanding, hath this in it, That the Soul muſt either gain much, or loſe much; *I* mean, loſe, as to conſider: conſideration, and diſcourſe but in their profiting, they profit much, who uſe it, ſince all ſuch Prayer, is Love. But, to arrive to this point, it will coſt one a great deal of paines, except ſuch, as our Lord vouchſafes to conduct, in a ſhort time, to Prayer; of Quiet of which ſort, *I* know ſome; and for them, who go by this way, it will be good to have ſome Book, or other, at hand, that ſo they may recollect themſelves quickly. As for me, it did me alſo good, to look upon Fields, or Flowers, or Waters; for, in theſe things, did *I* find the memory of our Creator, as *I* alſo did, in mine own ingratitude, and Sins; all which particulars, were wont to awake me, and recollect me, and to ſerve me, inſtead of a Book; for, as for things of Heaven, and ſuch high matters, My underſtanding was ſo dull, that *I* could never (*I* ſay, never) be able to have, or frame any imagination, or fancy, concerning them, till our Lord by an other way repreſented them to me. And *I* had ſo very litle ability, to repreſent things to my mind, by way of the Underſtanding, that my Imagination ſerved me not, to work upon any thing, but only what *I* ſaw with mine eyes; which yet others are able to do, who know, how to form certain repreſentations of things to themſelves, upon which they can recollect their thoughts.

For my part, *I* could only think upon Chriſt our Lord, as man; but ſo it is, that how much ſoever *I* read of his Beauty, or ſaw his Pictures, yet could *I* never repreſent him, to my ſelf, but juſt ſo, as one, who is either in the dark, or blind, who though he ſpeaks with another, and ſo know, that he is by him becauſe he is ſure, that the ſaid perſon is there; yet in fine, he doth but underſtand, and believe him, to be there, he ſees him not; and in this ſort, did it happen to me, when *I* thought of our Lord.

Upon this reaſon was *I* ſo great a friend, to Images or holy Pictures.

Mi-

Miserable they, who through their own fault lose this benefit. Well it appears, that they do not love our Lord; for if they loved him, they would be glad to see his Picture; as here it gives us contentment to see the Pictures of those persons whom we love.

About this time, they gave me the *Confessions* of S. *Augustine*; and, it seems, our Lord did so ordain it; for, neither did I procure them, nor had *I* ever seen them. I bare a very great affection to this Saint, because the Monastery where I lived a secular was of his *Order*; and besides, in regard, that he had been a Sinner; for I alwaies found particular comfort in those Saints, who, after having been Sinners, were converted to our Lord; as conceiving that I should have help by their means; and that our Lord might also be induced to forgive me, as he had done them. Save only, that I was discomforted by this consideration, (as I have said before) that our Lord called them but once, and they returned not to fall from him any more; but, as for me, *I* had fallen so often, that it afflicted me to the very heart. But yet still, when I considered in him the love he bore me, I grew to be encouraged again; for I never was distrustful of his mercy, though I doubted of my self very often.

O my God! how doth that obstinate stifness amaze me, to which my Soul was subject, whilst it received so many helps at thy hand; and all in vain! And it strikes me with much fear, to consider, how little I was able to win upon my self all that while; and, how I remained still bound up from resolving to give my self wholly to thee. But, when once I began to read the said *Confessions*, me thought, that Case, which had been his, was also now directly mine own; and I recommended my self much to that glorious *Saint*. But, when I came afterward to his *Conversion*, and read how he heard that Voice in the *Garden*, it was, to my thinking, as if our Lord had made it to be uttered for me; so quick was that sense which I had thereof in my heart; and I was for a great while even dissolved as it were in tears, & felt a great affliction & vexation. Good God! How much doth a Soul suffer, & what torments doth it endure after the losing of her liberty, whilst she was created and ordained to be the Lady of her self, and to command! For my part, I wonder how I could be able to endure so great torments. But blessed be God, who gave me life, till I might get out of that so deadly a death. Me-thought my Soul obtained great strength from the Divine Majesty, and that he ought to hear my Out-cryes, and have compassion of my so many tears.

Upon this, my affection to spend more time with him, began to increase; and to withdraw my self also out of the way of ill occasions; for

when they once were gone, I began to love his Divine Majesty. At least, I thought I understood my self then to love him; but the truth is, that I understood not as I ought to have understood, in what the true love of God did consist: To the best that I am able to judge, I did even scarce make an end, of disposing my self finally to resolve to serve him, when his Divine Majesty began already to vouchsafe me new Favours. And it seems, that, what others do endeavour to get, with much labour, our Lord was fain to find means to make me content to accept; which was in these latter years to delight and regale me in great measure. I never presumed to desire that he would give me so much, or any tenderness of devotion; but I only beg'd that he would give me Grace, that I might not offend him, and allow me pardon for my sins already committed; But, I seeing, how great they were, durst never advisedly desire any regalo's, or spiritual delights at his hands; for, me-thought he shewed me pitty enough, (and it was really a very eminent mercy) to consent to my appearance before Him, and to draw me to his presence; considering how well I knew, that, if himself had not procured it, I should never have come. Only once in my whole life, I remember, that, whilst I was in great dryness of Devotion, I desired him to give me some little spiritual gust; but as soon as I reflected upon what I had done, I remained so full of confusion for it, that the only vexation I had, to see my self with so little humility, obtained for me that which I had presumed to beg.

I was not ignorant that it was no unlawful thing to desire it; but I conceived that this was true, for them, who are well disposed to receive it by their having procured true devotion with all their power; which consists in not offending God, and in being inclined and resolved to do all that which is good. And me-thought those tears of mine were but faint and womanish tears, and without any force; since I obtained not that by them which *I* desired; though yet, upon the whole matter, I also believe, that they were useful to me, as I have said. For, in particular, after those two several times, of that so great compunction and sorrow of heart which I had, I began to give my self more to Prayer, and to interest my self less in such things as might do me hurt; though yet *I* did not utterly give them over; but God (as I was saying) went helping me to withdraw my self out of those dangers. For, his Divine Majesty did but expect some preparation or disposition in me, that so, his Spiritual Favours might grow on in such sort as I shall relate; our Lord being not accustomed to grant them, but to such as keep their Consciences in more purity than mine had formerly possessed.

CHAP.

CHAP. X.

She begins to declare the Favours which our Lord did her in Prayer; and speaks of that wherein we may be able to help our selves; And how much it also imports us to understand the said Favours which our Lord is pleased to do us. She humbly desires of Him, to whom she sends this account of her self, that, whatsoever she shall declare from hence forward, may remain in secret with him, since he had commanded her to set down in so particular a manner the Favours which our Lord was pleased to do her.

I Enjoyed sometimes (as I said) some beginnings of that which I shall now declare; though it used to pass away very quickly. It fell out in this representation which I made, to place my self near to Christ, yea, and sometimes also when I was reading; that there would come suddainly upon me, without either expectation or any preparation on my part, such an evident feeling of the * presence of God, as that I could by no means doubt, but that either he was within me, or else I, all ingulfed in him. This was not in the manner of a Vision, but I think they call it *Mistical Theology*; and it suspends the Soul in such sort, that she seems to be wholly out of her self. The Will is in act of loving; the Memory seems to me, to be, in a manner lost; the Understanding in my opinion discourses not; and although it be not lost, yet it works not as I was saying, but remains as it were amazed to consider how much it understands; though yet it pleases God, that it understand it self also not to understand fully any part of that which his Divine Majesty represents to it. Before this time, I used to find most usually a tenderness or sweetness, which I think may in some part be procured; and it is a regalo, which is neither wholly sensual, nor wholly spiritual; but it is wholly the gift and blessing of God; and it seems, that we may greatly help towards the obtaining this for our selves, by considering our own baseness, and the ingratitude which we use towards God; how much He did for us; his Passion and grievous Torments; his whole Life, so full of affliction; by delighting our selves in beholding his Works and his Greatness; and how much he loves us; and many other such things as these; which, whosoever shall have care to profit, will light on many times; though he have just then no particular design such way. And if in

* It works not indeed, by way of using Discourse, but making Inferences; but yet it works by way of Contemplation, and Admiration of the Infinite Object, God, who is set before it, and whose greatness it cannot understand, stands

in these reflections, the party be possessed and seized with any love of God, the Soul is all regaled; the heart is full of tenderness and relenting; and tears also abound; which sometimes we seem to have strained as it were by force; other times our Lord seems to give them, because we are not able to resist them.

Now, it seems, that his Divine Majesty is pleased to pay us here for the little poor care we take to serve him, with so high a gift, as that comfort is, which he bestowes upon a Soul, to see her self able to lament and weep for so great a Lord. And I wonder not a whit at this; for, methinks she hath reason enough to receive joy and comfort upon this occasion: Here let her rejoyce, here regale her self. I like that Comparison well which offers it self to me now, That these joyes of Prayer should be somewhat like those others which are in Heaven. For, as they see no more there than God is pleased they shall see, according to their deserts; so they acknowledging how small those deserts are every one of them, is highly well content with the place wherein he is; though yet, there be an excessive difference between the joyes of some, and of others in Heaven; yea much more than there is between some spiritual joyes and others here on earth; which yet is very great. And really, a Soul, when God doth her this Favour at first, is very apt to think that there remains no more, then, to be desired; and she esteems her self then to be abundantly satisfied for all the service which ever she was able to pay to God; and I find, that she hath, at least, reason enough to think so. For, even one of those single tears (which yet we may, after a sort procure in some part even of our selves; though still, without the favour of God, we can do nothing at all) cannot be payd for, and purchased in my opinion, with all the labours and troubles of the world. For, a Soul gains much by them; and indeed, what greater gain can possibly any Creature acquire, than to have some kind of testimony that she is pleasing to God.

So that, let him, whosoever shall arrive to this point, praise God very much, and acknowledg himself to be exceedingly in his Debt; for, already there is great likelihood, that his Divine Majesty designs such a person for his service in his own House; and hath chosen him for his Kingdome, if he do not turn back from him any more. And, let us not care for certain Humilities which be in the world, whereof I intend to treat, that some will needs esteem it to be Humility, not to understand those Gifts which our Lord bestows upon them. But let us well understand how the Case stands; Namely, that God bestows them upon us without any merit at all of ours; and let us be thankful to his Divine Ma-

Majeſty for them: For, if we know not what we receive, we ſhall not ſtir our ſelves up to love him as we ought. For it is a moſt-certain truth, that the more we find that we are rich (knowing firſt, that of our ſelves we are poor) ſo much the more we grow to profit, yea and even our Humility will prove to be more entire and ſincere. That other courſe, ſerves but to accowardize the mind, and to make it hold it ſelf uncapable of receiving great benefits, if our Lord, beginning once to beſtow them, it ſhall alſo begin to fright it ſelf by a fear of Vain-Glory. But let us rather believe, that he, who doth us ſo great Favours, will give us alſo grace, that, if the Devil tempt us upon theſe occaſions, we ſhall perceive him; and ſtrength to reſiſt him; I mean, if we go on with plainenes, and ſincerity, as in the ſight of God, pretending ever to content him only, without reſpect of men. For, it is an evident truth, that we love a perſon the better, when we call much to mind what benefits we have received at his hands. And, if it be both lawfull and meritorious for us, to be ever keeping in memory that we have our very Being from God; and that he created us of nothing; and that he upholds us ſtill; together with all thoſe other benefits of his Paſſion and Death, which he endured for every one of us, who are now alive, long before we were born; why ſhould it not be alſo lawful for me to underſtand, and ſee, and conſider theſe things often, who was wont to treat of nothing but vanities; now our Lord hath given me the grace, not willingly to ſpeak of any thing but of him. And now, behold here a rich Jewel, which (remembring that it is beſtowed upon us, and that already we are in poſſeſſion thereof) invites, and even obliges us to love; And all this, in fine is the good of Prayer, grounded upon Humility.

But What will then occur, when they ſhall find that other more precious Jewels are in their power and poſſeſſion, which our Lord imparts to ſome of his Servants; as namely, a profound contempt of the world, and of themſelves? It is clear, that, in this caſe, we muſt hold our ſelves for deeper debtors, and more obliged to ſerve him; and to underſtand that of our ſelves we had no part of this Treaſure at all; and to know the great bounty of our Lord, who, to a Soul ſo wicked, and ſo abſolutely without all merit as mine (for which the firſt of thoſe Jewels aforeſaid, was not only ſufficient, but, by much, too great) would yet needs load me ſtill, with greater riches than I could even tell how to deſire. We muſt in ſuch caſes as theſe, procure to get new ſtrength wherewith to ſerve him; and by no means to be ungrateful; for, our Lord gives them ever upon this condition, that, if we uſe not well that treaſure and high place, wherein he puts us, he will ſtrip us of them again; and, as for

our parts, we ſhall come to be much more poor than ever; and ſo his Divine Majeſty will diſpenſe his Jewels to ſuch others as he ſhall think fit; and who may benefit both themſelves and others by the good uſe thereof.

But now, how ſhall that man increaſe his own ſtock, and liberally ſpend thereof upon others, who is not come ſo far as to know that himſelf is rich? *It* is in my opinion, an impoſſible thing (conſidering the grounds of Humane Nature) for one to do great and goodly things, if he underſtand not himſelf to be favoured by God; for, we are ſo miſerable Creatures, and ſo inclined to delight in things of this world, that we can hardly abhor, effectually, all that which here we enjoy (and that with great liberty of Spirit) if we underſtand not our ſelves, to have ſome kind of pawn concerning Heavenly things; for, by means of ſuch bleſſings as theſe, doth our Lord impart that Fortitude to us which we loſt by our ſins. And he ſhould but ill deſire that all men ſhould deſpiſe and abhor him; and all thoſe great vertues which Chriſtians of high perfection poſſeſs; if he had not ſome aſſurance of the love which our Lord was pleaſed to bear him, and together with it a lively Faith. For our nature is ſo very dead, that we look not after any thing but that which we ſee at the preſent; and ſo theſe Favours are the things which awaken and ſtrengthen our Faith. It may very well be, that *I*, being ſo very wicked, am apt to judge of others by my ſelf; and that thoſe others may need no more than the very light and truth of Faith, for the making their works very perfect; but *I* (as very miſerable) have been in need of all poſſible helps. Others may well ſay what they pleaſe, but *I* relate what hath occurred to me; as they, who have power over me, command; and if he, to whom *I* ſend it, do not like it, he may tear it; as knowing better than *I*, what is ill; whom *I* humbly beſeech, even for the love of our Bleſſed Lord, that, whatſoever *I* have ſaid hitherto, concerning my wicked Life, and my Sins, he will publiſh it; and from this inſtant, *I* give leave, both to him, and all them, who have been my Ghoſtly Fathers (of which number he is, to whom this is addreſſed) that they do even now whilſt *I* am living; to the end, that even now *I* may deceive the world no longer; which elſe, perhaps, may think that there is ſome good thing in me; and really, really, *I* ſpeak truth to the beſt that *I* can now underſtand of my ſelf, that he ſhall give me great comfort, if he will do it.

But as for that, which ſhall follow heareafter, in this Diſcourſe, I allow him no ſuch liberty, at all; nor will I, by any meanes, give way, that if they chance to ſhew the thing to any, they declare who that perſon

ſon is, with whom it paſſed; nor, who wrote it; and for this reaſon, have I forborne, to name, either my ſelf, or any other, who hath intervened in the Story. But I have done the beſt I could, to write it ſo, as that I may not be known; and I deſire, for the love of our Lord, that it may ever remaine Secret. For it will ſuffice that there are ſo learned and grave perſons, to authorize any thing, which is good, if our Lord will give me grace, to relate it; and if ſuch it be, it muſt be his, and not mine; for I am without learning or good life; nor inſtructed by any that is learned, or any other perſon; (for they only, who command me to write it, know, that I writ it; and at the preſent, they are not here; and I write it alſo, as it were, by ſtealth, and with want of time, and with ſome trouble, becauſe I am kept from ſpinning; and I live in a poor Houſe, and have buſineſs enough; and, if our Lord had given me more ability and, memory (I might by meanes thereof, have ſerved my ſelf of what I had heard, or read; but of this I have very little). So that, if I ſay any thing, which is good, our Lord will have it ſo for ſome good end; but whatſoever ſhall be ill ſaid, will be mine own; and that, your Reverence may blot out. Both for the one, and the other, there will be no reaſon at all, to declare my name. During ones life, it is clear, that the good he doth, is not to be related; and after death, it will alſo ſerve for nothing, in my caſe; but only to make this good loſe all authority, and credit, for having been recounted, of a perſon, ſo baſe, and ſo wicked, as my ſelf. And, becauſe I hope you will doe that, which I ſay, (and I humbly beg it of you, even for the love of our Lord; and of thoſe others alſo, who are to ſee it) I write, as you ſee, with all liberty, and clearneſs; for otherwiſe, I ſhould have great ſcruple to do it, but only, for the meer declaration of my Sins; in which, I have none at all. As for other things, it is enough, that I am a woman, to make my wings fall down, how much more then, ſince I am not only a woman, but wicked too.

And therefore, whatſoever your Reverence ſhall find here, beyond the bare relation of the courſe of my Life, you muſt take, to be only, for your ſelf; ſince you would needs importune me ſo far, as to make you ſome declaration of the Favours which our Lord is pleaſed to do me, in Prayer; ſuppoſing ever, that be conform to the Truths of our Holy Catholick Faith; for, if not, you are inſtantly to burn it; and to this I ſubject my ſelf, and ſo I will declare, what paſſed with me in this kind; to the end, that if it ſhall prove conform to Catholick truth, it may be of ſome ſervice to you; if not, that you may be the better able to undeceive my Soul; and ſo, the Devil may get nothing by that,

whereby I take my ſelf to gain. For, our Lord knows, that I ever have procured to meet with perſons who might give me light, as I ſhall ſhew afterward.

But, how clearly ſoever I ſhall ſtrive to declare theſe things concerning Prayer, it will fall out to be obſcure enough for ſuch as have no experience therein. I will touch upon ſome impediments, which (according to my underſtanding) uſe to oppoſe themſelves againſt ſuch perſons as are walking on in this way; and I will alſo point at ſome others, in which there may be ſome danger, according to what our Lord hath taught me by experience. And I having ſince treated with great learned men, and perſons who have given themſelves to the Spirit many years; they ſee, that his Divine Majeſty hath vouchſafed me in ſeven and twenty years, wherein I have uſed Prayer, (though I have walked on ſo ill, and with ſo many ſtumblings in the way) that experience, which he hath not allowed to others in ſeven and thirty, yea and in ſeven and fourty years; who yet have ſpent their time in Penance, and ever in a courſe of Vertue.

Let him be Bleſſed for all; and I beſeech his Divine Majeſty even by what he is himſelf, that he will vouchſafe to be ſerved by me. For, my dear Lord knows very well, that I pretend no other thing by this, but only, that he may be a little the more exalted and praiſed; when you ſee that he would needs plant a Garden of ſo ſweet Flowers upon a Dung-hill, ſo foul and filthy, and of ſo very ill ſavour as I am. His Divine Majeſty grant that I return not through my fault to pluck them all up by the roots, and ſo become again what I was before. And this do I intreat your Reverence, that you will beg of our Lord for me; ſince you know, with more clearneſs what I am, than here you have given me leave to expreſs.

CHAP.

CHAP. XI.

She ſhews what is the cauſe of not attaining to love God with perfection in a ſhort time. She begins to declare it by a Compariſon which contains four degrees of Prayer. She treats here of the firſt, which is very profitable for beginners; and for them alſo who find no ſenſible delight in Prayer.

NOw, to ſpeak of them who begin to be Servants of Love, (for, to me it ſeems to be nothing elſe, to reſolve to follow him by this way of Prayer, who loved us ſo much) I find it ſo great a dignity, that I regale my ſelf after a ſtrange manner, even by the very thought thereof. For, ſervile fear will inſtantly flye away, if we carry our ſelves as we ought, in this firſt degree of Prayer. O thou Lord of my Soul, and my eternal Good! how comes it to paſs, that, when a Soul reſolves to love thee, and to do the uttermoſt ſhe can to leave all this world, that ſo ſhe may the better employ her ſelf upon this love of thee, thou art not pleaſed that ſhe ſhould inſtantly enjoy the aſcent to poſſeſs this perfect love? But I have ſaid ill; for I ought indeed to have ſaid, and complained why we will not our ſelves; becauſe it is we who will not poſſeſs it ſince all the fault is ours, for not inſtantly obtaining this true love of God with perfection, which carries all kinds of bleſſings in company thereof. For, the matter is, that we ſet ſo high a price upon our ſelves, and we are withal ſo ſlow in giving our hearts totally to God, that, as his Divine Majeſty on the one ſide, will not permit that we ſhould enjoy ſo precious a thing without paying well for it: ſo, on the other, we never make an end of diſpoſing our ſelves thereto as we ought. I ſee well enough that there is nothing at all in this world, with which ſo great a treaſure can be bought; but yet, if we did indeed, what we could, by not faſtning our ſelves to any thing of this world, but that all our care and converſation were in Heaven, I am confident that this bleſſing would be imparted to us with very great ſpeed, if ſpeedily and entirely (as I was ſaying) we diſpoſed our ſelves to the receiving thereof, as ſome Saints have done. But the miſery is, that we think we give God all; and the truth is, that we offer his Divine Majeſty but the yearly Rents, or Fruits, our ſelves remaining ſtill with the Tree and the poſſeſſion. We reſolve to make our ſelves poor for God's ſake, and it is a point of great

merit to do ſo; but yet, we return many times to take care, and to uſe diligences enow, that nothing may be wanting to us; I ſay not of that, which is neceſſary, but ſomtimes alſo, even of that, which is ſuperfluous; and to procure alſo friends who may help us to it, and ſo to put our ſelves ſtill into more care, yea, and perhaps into more danger too, (that we may want nothing) than even we had before, when we were the poſſeſſors of our own eſtates.

It ſeems alſo, that, when we came to be Religious, or as ſoon as we began to lead a Spiritual life, and to aſpire towards perfection, we gave over to care for the honour of this world; and yet, ſo ſoon as any Creature begins but to touch us in that kind, we forget that we had already given it away to God; and we reſolve ſometimes to ſnatch it again out of his hands (as they ſay) and run away with it, even after we ſeemed to have voluntarily made him the entire Lord thereof. And juſt thus doth it alſo happen ſomtimes in other things. Now, this indeed is a fine way of ſeeking the love of Almighty God, when, together with this pretence, we will (as a man may ſay) have our hands ſtill full of the ſame imperfect inclinations and affections which we had before; ſince we do not procure to effect our own former good deſires; nor endeavour at length to raiſe them wholly up from the earth; and yet we will needs expect the while to enjoy many Spiritual comforts and delights. But this ſeems not to Suite well; nor doth the one ſeem to conſiſt with the other; and therefore, becauſe we will not once reſolve to give our ſelves totally up to Almighty God, we come not totally to enjoy this Treaſure. May it pleaſe his Divine Majeſty to vouchſafe to grant it to us, though it ſhould be but drop by drop; and though it ſhould grow to coſt us all the labours and troubles in the world.

A very great deal of mercy doth our Lord ſhew to that perſon to whom he gives the firme purpoſe and grace, to reſolve upon procuring this bleſſing with all his power; for certainly, if ſuch an one ſhal perſevere, God wil deny himſelf to none, but will by little and little enable, and give courage to that Soul in ſuch ſort, that at length, it ſhall be victorious. I ſay *give courage*; becauſe the Devil doth ordinarily in the beginnings preſent very great difficulties; to the end, that ſo we may not hold on this way in good earneſt; as one, who knows very well, what prejudice is like to grow to him by it; not only through his loſing the Soul of that Party, but of many others alſo; if he, who begins to ſerve God, endeavour by his favour to arrive to the perfection thereof. For, I believe that ſuch an one will never go alone to Heaven, but will carry very many with him; as to a good Captain, God gives thoſe that will

bear

bear him company. So that, ſince the Devil will be ſure to lay ſuch dangers and difficulties in his way, there will be need of very great courage and reſolution, to keep one from running away; yea and alſo, of much, and very much favour of God for this purpoſe.

Now therefore, to ſpeak of the beginnings of ſuch, as be already reſolved to go in ſearch after ſo great a bleſſing, and in the end, to obtain what they aſpire to, (for, as for that, whereof I was going once to ſpeak concerning Myſticall Theologie (for ſo I think it is called) *I* will treat thereof afterward) all the greateſt trouble conſiſts in theſe beginnings. For, in thoſe it coſt moſt pains; our Lord then giving them the Stock. Whereas in the other degrees of Prayer, which follow the moſt part of that which paſſes, is delighting and enjoying; though yet ſtill, both the Firſt, Middle, and Laſt, have all of them their ſeveral Croſſes to carry, yet, in a different kind. But, in fine, all they, who will follow Chriſt our Lord, muſt go by that way which he went, unleſs they have a mind to be loſt. And happy are thoſe troubles which are endured here, ſince even here, they are ſo ſuperabundantly recompenſed and paid.

I muſt now ſerve my ſelf of ſome Compariſon, which yet I would be glad to forbear, in regard that I am a woman; and would fain ſet that down very ſimply and plainly, which they command me to ſay. But this language of Spirit is ſo very hard to be declared by ſuch as are unlearned like me, that I muſt ſeek ſome particular manner how to do it. And it is likely that I ſhall ſeldome hit right to make the Compariſon ſerve my turn, but, in that caſe, it may paſs for your recreation, to ſee how improper and rude I am.

To my remembrance, I have either read, or heard this Compariſon, which follows here; for, my memory is ſo very imperfect, that I know not how, nor upon what occaſion, I met with it firſt; but it contents me, at leaſt, for the preſent, in order to what I have in hand. He, who begins in the way of Prayer, muſt conceive that he is beginning to frame an Orchard, or Garden, for the contentment, and delight of his Lord; though yet, it be in a very unfruitful Soil, and full of Weeds. His Divine Majeſty now is he, who muſt be pleaſed to plant the good Hearbs, and root up the ill ones. But now we will make account, that this is done already, in our caſe, when a Soul, not only reſolves, but hath already begun to uſe Prayer. And now, by the help of our Lord, we muſt procure, like careful Gardners, that theſe good Herbs, which are planted, may grow; and we muſt take care, to water them, ſo that they may not wither, but may come to yeild Flowers of ſo excellent odour, as may ſerve to be of recreation to his Lord

of

of ours; that ſo, he may take pleaſure, to come often into this Garden of his, and delight himſelf, amongſt theſe vertues of our Souls.

Now let us ſee, in what ſort, theſe Flowers may be watred, that ſo we may come to underſtand, what we are to do, and what trouble it is likely to coſt; and whether the gaine will prove to be more, than the labour; and how long it will be likely to laſt. As for me it occurs to me, to think, that theſe Plants may be watred by four wayes: Either, by drawing water out of a Well, which we cannot do without much labour; or by way of a Weel, with certain little Buckets, belonging to it, which is eaſily turned about by the hand; and my ſelf have drawn ſome, thus, now and then; and I find, that it brings up more water, with leſſe trouble than doth that of the former way. Or elſe, by meanes of letting in ſome little Brook, or River, into the Garden; and, by this meanes, the Garden is watred much better, than by the former; and the earth remaines with more moiſture; and there will not be need, to water it ſo often; and the labour alſo of the Gardner, is much leſſe. Or elſe, in fine, when there falls a good Showre of Raine upon the Garden, for then, the Lord himſelf waters it, without any labour at all, of ours; and this is, without compariſon, the very far beſt way, of all the four.

But now, for applying theſe four wayes of uſeing Water, whereby this Garden of ours, is to be preſerved (becauſe a Garden without water, is ſpoiled) that, which, me-thinks, is to our purpoſe, is, that we may, by this Similitude, declare ſomewhat of theſe four degrees of Prayer; into which, our Lord, through his goodneſs, hath ſometimes brought my Soul. and I humbly beſeech him, of his mercy, that I may hit right upon what I am about to ſay; in ſuch ſort, as that it may be of uſe, and profit, to one of thoſe perſons, who commanded me to write thus much; and whom our Lord hath drawn further on, in four months, then I was able to get, in ſeventeen yeares. But certainly, he diſpoſed himſelf better; and ſo, the Gardner hath watred his Orchard, without any his trouble at all, with all theſe four kindes of Water; though the laſt of the four, have not yet, fallen but by drops. But the buſineſs goes on, in ſuch ſort, that by the favour, and help of our Lord, he will quickly engulf himſelf therein; and I ſhall be heartily glad, if he laugh at me, in caſe he finde the manner of my declaring this Point to have been impertinent.

Of them, who begin to practiſe Prayer, we may ſay, that theſe are the perſons, who draw water out of the Well, which uſes to be very troubleſom, as I have ſaid; for they are to take much paines, about re-

recollecting their Senſes; which having been uſed to wander, and go ſcattered up and down, it is wont to be of trouble enough. Theſe perſons have therefore need, to go accuſtoming themſelves, not to deſire to ſee, or hear impertinent things; but to obſerve their houres of Prayer; and retired and alone to conſider the life, which they have lead; though all, whether they be either of the Firſt Degree, or of the Laſt, are alſo to imploy themſelves upon theſe thoughts very often; yet there is more, and leſſe, in practiſing theſe cogitations; as I will ſhew afterward. At firſt, they are wont, to be in ſome paine, becauſe they be not fully ſatisfied, that they repent themſelves ſufficiently of their Sins; and yet they faile not to do it, ſince they reſolve to ſerve God, in ſo very good earneſt. They muſt procure, to meditate much, upon the life of Chriſt our Lord; though the Underſtanding, will perhaps, be weary in this. Hitherto, we may be able, our ſelves to arrive; I mean, together with the favour of our Lord; for, without this, the world knows well enough, that we are not able, ſo much as to have a good thought.

Now, This is to begin, to draw Water out of a Well; and I pray God, there fall out to be any there; but at leaſt, the fault is not ours, if there be none; ſince we endeavour to draw it; and ſince we do, what we can, towards the watring of theſe Flowers. And God is ſo very good, that when (for reaſons, beſt known to his Divine Majeſty, yea, and perhaps, even for our own greater good) he will have this Well, to be dry, he is pleaſed (ſo that ſtill, we do our parts, like good Gardners) to ſuſtain theſe Flowers, without any water at all; and to make our vertues grow. I mean here, by Water, Teares; whereof there may, peradventure, be none; as alſo no tenderneſs, or inward feeling of Devotion.

But what ſhall he do now, who ſees, that, for the ſpace of a long time, there is nothing but drineſs, and diſguſt, and diſpleaſure; and ſo little devotion alſo to go draw any more Water, out of the Well? For, certainly if he did not remember, that he doth ſome kind of pleaſure, and ſervice, to the Lord of the Garden, and did not expect, not to loſe all the labour, which he hath already undergon, and the hope alſo of more gaine to come, by ſo great paines, as he takes, to caſt the Bucket ſo often into the Well, and to bring it back, without any water at all; without doubt, he would give over outright. And, many times it ſhall alſo happen to him, that he ſhall not be able ſo much as to ſtir his hand about it, nor ſo much as to continue one good thought; for this way of working, by the imployment of the under-

ſtanding, is underſtood here to be this drawing water out of a Well.

But now, as I was ſaying, what is the Gardner to do in this caſe? he is to rejoyce, and to receive much comfort, and to eſteem it, for an incomparable Favour, that he may be ſuffered to labour, and work in the Garden, of ſo great an Emperour. And, ſince he knowes that he gives contentment to his Divine Majeſty thereby, (for, the guſt, and ſervice of God, and not the Gardners own, is to be his main, and final ſcope (let him give God glory, and praiſe, who proceeds with him, and treats him, in ſo confident a manner; ſince he gives him grace, to have ſo great care of doing that, which he recommended to him, though he do not pay him yet, for his paines. And let this Garden ſtill help our Lord, to carry his Croſs; and remember, that the ſame Lord, lived with the ſame Croſſe, all his life. And let not this man deſire, to enjoy his Kingdom here, in this World; nor ever give-over his Prayer; but let him rather reſolve, that, though his drineſs of ſenſible in-devotion, ſhould laſt with him as long as his life, yet he will never give occaſion, that Chriſt our Lord ſhould fall down, with his Croſs. For, at leaſt, the time will certainly come, when he ſhall receive all his wages at one payment; and let him never fear, that his labour can poſſibly be loſt; for, he ſerves a very good Maſter, who ſtands looking earneſtly upon him. And let him make no account at all of ill thoughts, but conſider, that the Devil did alſo vex *S. Hierom* with them, in the very Wilderneſs. But theſe labours, have their price, and recompence ſet out for them; and I aſſure you, as a perſon, who have ſpent many years ſo, that, when ſometimes I came to draw, and get but ſome one ſingle drop of water, out of this bleſſed Well, I thought, that God did me a great Favour.

I know well, that theſe troubles are very great; and I conceive, that there is more need of courage, for ſupporting them, than for many other things of this world; but yet I have ſeen clearly, that God leaves them not, without great reward, even in this life. For it is moſt certain, that, with one of theſe howers of that guſt of himſelf, which he hath given me here, afterwards I eſteeme all thoſe ſad afflictions, to have been very well rewarded, wich I ſuſtained, in all the former time of my continning the uſe of Prayer. As for me, I hold, that our Lord will give theſe torments (together with many other temptations, which occur) many times, in the beginning; and ſometimes, afterward; to try, who are his true Lovers; and to know if they can drink of his Chalice, and will help him to bear his Croſs, before he will depoſite ſo great treaſures with them. And I conceive, that his Divine Majeſty is reſolved to carry us on by this

this way, to the end, that we may firſt underſtand well, how litle worth are we; for, the Favours, which ſometimes he imparts afterward, are of ſo great dignity, that he will, firſt, have us ſee our miſery by experience, before he gives them; leſt otherwiſe, that ſhould happen to us, which did to *Lucifer*.

But, what doſt thou O my Lord, which is not for the greater good of that Soul, which thou knoweſt, to be already thine, and which puts it ſelf into thy hands, to follow thee, whitherſoever thou wilt go, though it were even to the very death of the Croſs; & which is reſolved to heal thee to carry it, and never to leave thee alone, under that burthen? whoſoever findes this reſolution in himſelf, hath nothing left for him, to fear. Spiritual perſons have no reaſon at all to be afflicted, who are already placed in ſo eminent a condition, as, it is, to treat with God, all alone; and to forſake the idle paſtimes of this world. The greateſt part of your buſineſs is diſpatched already; and praiſe his Divine Majeſty for the ſame, and confide in his goodneſs; for, he never yet failed his friends. Shut-up the eyes of your Mind, from thinking, why doth he give ſenſible devotion to another, in ſo few dayes; and not to me, in ſo many years? Let us believe, and know, that all this, is done by him for our greater good; and let his Divine Majeſty conduct us by what way he will; for now, we are no longer our own, but his; and he doth us Favor enough, in permitting us, to dig in his Garden, and to ſuffer us to be ſo near the Lord thereof. For it is certain, that he remaines, with us; and whether he be pleaſed, that the Plants and Flowers of his Garden, grow, or not grow, either more or leſſe, what is that to the purpoſe? Do thou diſpoſe ſo, of things, O Lord, as ſhall pleaſe thee beſt; and let me, only, not offend thee; nor let my vertues be loſt, if thou have given me any. I am reſolved, O Lord, to ſuffer, ſince thou would'ſt ſuffer; and thy Will be accompliſhed in me in all kindes; and let not thy Divine Majeſty be pleaſed, that a thing of ſo high value, as thy Love, may ever be given to any ſuch people as will not ſerve thee, but only for delights, and guſts.

It is here to be noted much, (and I ſpeak it, becauſe I know the truth of it by experience) that the Soul, which begins to walk in this way of Mental Prayer with firm purpoſe, and can bring her ſelf once to a final reſolution, neither to be comforted, nor diſcomforted greatly, becauſe our Lord doth either give or not give theſe ſpiritual guſts, or tenderneſs of devotion, hath already paſſed through a very great part of his way. And let him not once think of turning back, how much ſoever he may faulter, or ſtumble; for his Building is laid, and grounded, upon a firm Foundation.

So that, the true Love of God, conſiſts not, in having teares, or tenderneſs, or Spiritual guſts, which we are wont, for the moſt part, to deſire, and to take comfort in; but to ſerve his Divine Majeſty, with uprightneſs, and Fortitude of mind, and Humility. For in that other courſe me-thinks, we are rather on the taking hand, than on the giving any thing of our own. As for poor, weak, ſilly women, and who are of little courage, like me, me-thinks I could find it fit, that our Lord ſhould carry them on with Regalo; that ſo, they might be the better induced to ſuffer thoſe afflictions, which it hath pleaſed his Divine Majeſty that they ſhould bear. But, for the true Servants of God; men of Subſtance, of Learning, and Underſtanding, to make ſo much reflection upon Gods not giving them tenderneſs of Devotion, as I ſee they do, gives me diſguſt, to hear it. I ſay not, but that they ſhould receive theſe Spiritual delights, when God gives them; yea, and that they ſhould eſteem them very much; becauſe, in that caſe, his Divine Majeſty, ſees, that they are convenient for them; but only, that, when they have them not, they ſhould not vex themſelves; & that they ſhould alſo underſtand, that, when God gives them not, they are not convenient for them; and ſo remain Lords of themſelves. Let them believe, that this is a defect, and fault, in them; for I have ſeen, and tryed it. Let them believe, that this is an imperfection; and that it is not, to walk on with Liberty of Spirit, but rather like weak, and cowardly people, who dare not ſet upon difficulties. And I ſay not this ſo much for them, who are but beginners; (though yet I preſſe it ſo far, becauſe it imports very much, that they begin with this Liberty of Spirit, and reſolution) but for others. For, there are many, who have already begun, and yet who never, in fine, reſolve upon doing herein what they ought; and I believe, that this proceeds, in great part from their not reſolving to take up, and carry this Croſs from the very beginning. Such go on, ſtill afflicted, conceiving, that all that is nothing, which they do; and when the Underſtanding gives-over to work, and act, they are not able to endure it; and yet, perhaps, the will grows fat, and gets ſtrength, at the ſame time, and themſelves do not underſtand it.

We are to think, that our Lord doth not regard theſe things; for, howſoever our ſelves may conceive that they are faults, yet they are not ſo indeed; and his Divine Majeſty knows our miſery, and baſe condition much better, than our ſelves; and conſiders, that theſe Souls deſire to be thinking alwayes upon him; and that they deſire to love him. And this is that firm purpoſe, which he values, and expects at our hands. But, that

other,

other, is but an affliction, which we bring upon our ſelves; for it ſerves but to diſquiet the Soul, and to give occaſion, that, if before, it were unable to take any benefit, for one hower, it may now be ſo for four. And, many times (for I have very great experience of this caſe, and know it to be true, becauſe I have both conſidered it with care, and alſo treated about it with Spiritual perſons) this growes, even from our corporal indiſpoſition; for we are ſo very infirm, and miſerable, that this poor empriſoned Soul of ours, participates in the miſeries of the Body; and even the alteration of the weather; and the revolution of their own natural humors, are many times the occaſion, why, (without any fault of theirs,) they cannot well do, what they would, but are fain to ſuffer thus, in all kinds. And they ſtrive to force themſelves, in theſe conjunctures of time, it proves to be ſo much the worſe with them; and the inconvenience will laſt ſo much the longer. But diſcretion muſt be uſed herein, to weigh, when this Effect proceedes from this Cauſe; and they muſt not oppreſs and ſtifle this poor Soul, but underſtand that it is ſick. Let the hour of Prayer be changed; yea, and many times it will be fit to do ſo for ſome days; and let them paſs through this baniſhment of theirs as well as they can; ſince it is misfortune and miſery enough, for a Soul which doth indeed love God, to ſee, that ſhe lives in ſo great miſery; and that ſhe is no way able to do what her ſelf deſires, in regard that ſhe is lodged with ſo untoward and ill an Hoſt, as this Body is.

I ſaid this was to be done with *diſcretion*; becauſe ſomtimes the Devil will be a cauſe of theſe things; and therefore it is good, neither alwaies to leave the uſual and ſet time of Prayer, whenſoever there may be great diſturbance and diſtraction in the Underſtanding; nor yet alwaies to ſtand tormenting the Soul towards the making it do more than it can. There are alſo other exteriour things, as works of Charity, and reading alſo to be uſed; though yet ſometimes the Soul will not be ſo much as fit even for that; in ſuch caſe, let the Mind be ſubject to the Body for the love of God, ſince many other times the Body ſerves the Soul; and let the Party in ſuch caſes take the entertainment and paſtime of converſation with others, ſo that it be holy; or divert himſelf with going a little abroad to take the Aÿre; as the Ghoſtly Father ſhall adviſe. For, Experience is a great School-Miſtris in all things, towards the giving any one to underſtand what may be fit; and God is ſerved in all this buſineſs; for, his Yoak is ſweet; and it is a thing of much importance, that the Soul be not ſervilely dragged, (as one may ſay) but that it be carried ſweetly on for its greater benefit.

So that I adviſe again and again, (for though I ſay it often, it will do no hurt, becauſe the matter imports ſo much) that no body is to afflict nor oppreſs himſelf either for drineſſes, or inquietude, or diſtraction of thoughts; if he would gain Liberty of Spirit, and not always be perplext. Let him once begin not to be in ſuch a fright upon the ſight of the Croſs; and he ſhall ſee how our Bleſſed Lord will help him to bear it; and what contentment he will find, and how he will be able to make his profit of all things. For, already, we may ſufficiently perceive, that, if there be no Spring of Water in the Well, we know not how to put any there. True it is, that we muſt by no means be negligent and careleſs, but endeavour to draw it out if there be any; becauſe then our Lord is pleaſed by that means to multiply our vertues.

CHAP. XII.

She proſecutes her Diſcourſe of the Firſt State or Degree of Prayer; and declares how far we may arrive of our ſelves by the Favour of God; And of the hurt it brings, to deſire that our Spirit may riſe to Supernatural and Extraordinary things, till our Lord himſelf be pleaſed to ordain it.

THat which I pretended to give to be underſtood in the laſt Chapter (though yet I diverted my ſelf much upon other things, in regard, that I thought them very neceſſary) was, to declare how much we our ſelves might be able to acquire; and how in this Firſt part of our devotions we might help our ſelves to ſome proportion; becauſe the conſidering and ruminating upon that which our Lord ſuffered for us, is wont to move us to compaſſion; and the ſorrow and tears which grow from thence is very ſavoury and delightful. And ſo, to think of the Glory which we hope for; and of the Love which our Lord bare us; as alſo of his Reſurrection; moves us to joy, which is neither wholly Spiritual, nor wholly Senſual; but a vertuous joy, and that pain very meritorious; And of this ſort are all thoſe things, which cauſe any ſuch devotion as is acquired in part by the Underſtanding; though yet it cannot merit nor gain it, unleſs God be pleaſed to give it.

But now, it will be very fit for a Soul, which our Lord hath not raiſed any higher, not to procure to exalt her ſelf; and let this be very well noted; for, the contrary courſe will help her to nothing but loſs. In this

this State she may perform many good acts by way of resolving to do great things for God; and stirring up her love; and others also by way of assisting her self to grow up in several vertues; according to what is contained in a certain Book, called *The Art of serving God*; which is a very good one, and very proper for such as find themselves in this State; because here the Understanding doth act and exercise it self. She may also represent her self, as in the presence of *Christ* our *Lord*; and accustom her self to be greatly enamoured on his most Sacred *Humanity*; and to be ever carrying that along in her company; and to be often speaking to him; and to beg his continual assistance in all her necessities; and to complain to him of her afflictions; and to joy with him in her contentments and gusts; and not forget him upon occasion thereof; And all this without procuring any set kind of Prayers, save only such words as may have conformity with her own necessities and desires.

This is an excellent way of finding profit, and that in a very short time; and, whosoever shall earnestly labour to carry this pretious company with him, and shall have proceeded well therein, and shall have found the way of loving in very good earnest this Lord of ours, to whom we owe so much, I hold him for a very good Proficient. For this purpose let it not trouble us a whit, not to find our selves with sensible devotion as I have said; but let us give thanks to our Lord for giving us so good desires to please him, though our works be weak.

This way of Carrying Christ our Lord in our company, is very useful in all the four States and Degrees of Prayer, and is a most secure means to go profiting in the first Degree; and to get quickly to the second; and then in the two last to be free also from those dangers which the Devil may provide for us. For, this, in fine, is that which we may be able to do; and for any body to pass up from hence, and to exalt his Spirit towards the feeling of certain gusts which are not allowed him, is but, in my opinion to lose both the one and the other; because, in fine, that is all Supernatural; and so the Understanding being at a Stand, and lost, the Soul remains all desolate, and with grat driness. And since this whole Building is grounded upon Humility, the nearer we grow to God, the more must we proceed and profit in this Vertue; and, if we do not this, all is lost. And it seems to be no better than a kind of pride, if we desire to get up to a higher rank, since God doth us but too much honour and favour (considering how unworthy we are) in suffering us to be so near to him as we are.

But now it must not be so understood, as if I spoke all this against raising up our thoughts to consider the high things of Heaven, or of God,

God, or of the greatneſſes which are there above; as alſo of his incomparable Wiſdome. For, though I never did this, (becauſe I had no ability for this purpoſe, as I have ſaid, and I found my ſelf ſo miſerable, that God did me a favour to enable me to think of earthly things, whereby I underſtood this truth; that even this was no ſmall adventure for me; and how much more to conſider Celeſtial things) yet others may take benefit hereby; and eſpecially, if they have Learning and Knowledg, which is in my opinion a great treaſure towards this exerciſe of Prayer, if it be accompanied with Humility. I have ſeen the truth of this very lately, by occaſion of ſome learned men, who begun not long agoe, and yet have proceeded and profited very much; which makes me have an earneſt, and even a kind of impatient deſire, that many ſuch as are learned, would grow to be very Spiritual men, whereof I ſhall give the reaſon hereafter.

But now, that which I have ſaid, That men muſt not exalt themſelves to riſe higher than God doth raiſe them, is a certain kind of Language of Spirit; and he will underſtand me who hath experience of it; but as for me, I know not how to expreſs it, if he know not how to underſtand me by what I have ſaid.

In *Myſtical Theology* (whereof I began to ſpeak) the Underſtanding ceaſes from working, becauſe Almighty God * ſuſpends it; as I will declare hereafter, if I be able, and if he give me grace for that purpoſe. But as for us to preſume, yea, or think of ſuſpending it, is that which I am ſaying we ſhould not do; Nor muſt we leave to act and work therewith; for, if we do, we ſhall be ſtupid, and ſottiſh, and cold; and we ſhall effect neither the one nor the other. But when our Lord ſuſpends and ſtops it, he furniſhes it with matter which it may employ it ſelf upon, and admire, and underſtand more in the time of one *Credo*, (though yet ſtill, not by way of Diſcourſe) than we could tell how to underſtand with all our humane diligences of this world, in the compaſs of many years. But now to exerciſe and employ the Powers of the Mind, and to think of making them ſtand quiet, is a foolery. And I ſay again (though perhaps it be not underſtood ſo) that this is no act of any great Humility; and though it ſhould be without fault, yet not without puniſhment; for at leaſt it will be all labour loſt; and the Soul find it

* *This ſuſpending of the Thought or Underſtanding, of which the Saint ſpeaks, is a preſenting a multitude of Supernatural and Divine Objects before it; together with a copious infuſion of Light, which is diſcerned by it, after a kind of intuitive way at once, without diſcourſe or trouble: And this Light reſts not there, but paſſes on to the Will, and grows to be as ſo much Fire, for the inflaming it in the Love of our Lord. And the Soul doth more properly ſuffer here, than act.*

ſelf to remain with a little kind of diſguſt; as when a man goes to leap, and men hold him faſt by the back. For, ſuch an one ſeems already to have employed all his ſtrength to do ſomewhat which he deſired, and yet finds himſelf without effecting what he pretended. And ſo, whoſoever will conſider the matter well, ſhall come to diſcerne by the ſlender gain, which he makes ſome little want of Humility, whereof I ſpake. For, in fine, this vertue hath that excellency amongſt others in it, That there is no work or action in the world, if it be accompanied with that vertue, which will ever leave the Soul in diſguſt. I think I have ſufficiently explained this matter, yet perhaps only for my ſelf: may God be pleaſed to open the eyes of thoſe who read it with a little experience, and they will quickly underſtand it. There were divers years, when I was wont to read many things, and yet underſtood none of them; and there was afterward alſo a long time, when, though God gave me ability to underſtand, yet could I not ſpeak a word wherewith to make it be underſtood by others; and this point coſt me no ſmall labour. But, when his Divine Majeſty hath a mind to teach it, he doth it ſo all at an inſtant, that I am amazed. And one thing I can ſay with much truth, that, though I ſpeak with many Spiritual perſons, who had a mind to make me underſtand what our Lord imparted to me, that ſo I might the better declare things in a particular and clear manner to them; it is certain, that my dulneſs was ſo great, that their diſcourſe was not of any uſe to me at all. And perhaps our Bleſſed Lord (as his Divine Majeſty vouchſafed ſtill to be my Maſter; and let him be bleſſed for ever, ſince it is confuſion enough for me to be able to ſay thus much with truth) was pleaſed that I ſhould have no body to thank for it but himſelf; and that, without my deſiring, or even wiſhing it, (for in this I was not a whit curious, wherein it might have been a vertue to be ſo; but I was ſo about the vanities of the world) he would give me to underſtand and comprehend it with all clarity; yea and ſo, as that I could unfold it alſo to others; in ſuch ſort, as that men were amazed at it; and my ſelf more than any of my Ghoſtly Fathers; becauſe I underſtood mine own dulneſs better than they. Nor is it any long time ſince this hapned to me; and ſo I procure not to know thoſe things which our Lord hath not taught me, unleſs it be ſomthing wherein my Conſcience may be concerned.

I return yet once again to adviſe, that it will import us very much, not to elevate and raiſe our Spirit, unleſs our Lord be pleaſed to elevate and raiſe it; which if he do, it will inſtantly be underſtood; and eſpecially this is more dangerous for Women; for, the Devil may bring ſome illuſion upon them; though yet withal I hold it for certain that our Lord

will not permit that the Devil ſhould be able to hurt any ſuch perſon, as ſhall procure to approach his Divine Majeſty with Humility; but rather that he ſhall be able to gain more advantage and profit by that, whereby the Devil meant to deſtroy him. In regard that this is the moſt uſual way of beginners in the exerciſe of Prayer, and becauſe the admonitions which I have given, import much, I have enlarged my ſelf thus far; though yet, others have written much better of it. I confeſs it; and I have writ this with abundance of confuſion and ſhame, though yet ſtill not with ſo much as I ought to have had. Let our Lord be ever Bleſſed for all, ſince he is pleaſed, and permits, that ſo miſerable a Creature as I ſhould ſpeak of things belonging to his Divine Majeſty; and thoſe things, ſuch, and ſo high.

CHAP. XIII.

She proceeds in this firſt Degree and State of Prayer; and gives advice againſt ſome Temptations, which the Devil is ſometimes wont to uſe.

I Have thought fit to ſpeak here of certain Temptations which happen in the beginning to uſe Prayer; and ſome I have felt my ſelf; and I will alſo give ſome advice which I hold to be neceſſary herein. Let therefore a Beginner procure to go on with great alacrity and Liberty; for there be ſome who are apt to think that all their devotion is inſtantly to vaniſh, if they do never ſo little relax therein. It is true, that it will be very fit to continue in a holy doubt and fear of themſelves, that ſo they may not be confident at all, little, or much, to put themſelves into any occaſion wherein our Lord is wont to be offended; for, it will ever be very neceſſary to uſe this actual diligence, till one be very perfect in vertue; and there are not many who may be ſo confident of themſelves, as in ſuch occaſions which ſute with their natural diſpoſition and inclination to be void of care and fear. And, in fine, it will ever be fit, that ſo long as we ſhall live in this world, we conſider our miſerable nature, though it were but even for the continual exerciſe of humility; but there are many things wherein it is permitted, as I have ſaid, to take recreation, though it were but to enable us the better to return the more fortifyed to Prayer. In all things it will be needful to uſe diſcretion, and to have great confidence; for, it is by no means fit to go leſſning our

our desires, but to believe of God, that if we will force our selves by little and little, we may, by the favour of his Divine Majesty, arrive, though not presently, where many Saints have arrived; who, if they had never resolved to aspire to Perfection, and had not also endeavoured by little and little to acquire it, would never have obtained so high a State. His Divine Majesty is a very great friend and favourer of courragious Souls; so that withal they proceed with Humility, and not with confidence in themselves; and I have yet never seen any one of this kind, who hath continued to remain in a very inferiour degree in this way; nor never also, any one cowardly Soul (though with the guard of Humility) which went so far in many years, as I have found those others do in very few. I am even amazed when I consider, how much it imports in this way for one to animate himself towards the doing of great things; though he may, perhaps, not instantly have force wherewith to perform: For thus the Soul puts her self to make a Flight; and advanceth much, though like some young Bird, not so well feathered, she be weary, and pause. In former time, I often remembred, and considered what S. *Paul* affirmes of himself, Namely, *That he could do all things in God, who strengthened him*; for, as for me, I knew well that I could do nothing of my self. But that saying of his did me very much good; and so also did this other of St. *Augustin*: *Give me, O Lord, what thou commandest; and then command me what thou wilt.* And for my part, I thought also many times that S. *Peter* lost nothing by the bargain, when he cast himself into the Sea, though yet he were afraid afterward. In a word, these first strong purposes and resolutions are a greater matter, though yet in this first degree and State, it is fit, that we go with restraint and be tyed to the discretion and disposing of a Directour; but then we must procure he may be such an one as will not teach us to move like Snailes; nor be content that our Souls set themselves only to hunt Lizards; Only humility must ever go before, that so we may be sure to understand that this strength doth not grow from our selves.

But here it will be necessary for us to know what kind of Humility this of ours must be; and I am very apt to think that the Devil does much hurt towards the making such as exercise Prayer, not to advance more in their way, by causing them to mis-understand Humility; and by procuring to make us believe, that it is but a kind of Pride to have Heroical desires; and to pretend to imitate Saints; and desire to be Martyrs. For, upon this, he tells us, and makes us think, that the actions of Saints are fit to be admired, but not to be imitated by us who are Sinners. This do I also say; only we must consider, what, in particular, is fit for admi-

ration, and what for imitation. For it would be no way convenient that a perſon, who were ſick and weak, ſhould put himſelf upon great Faſts and ſharp Penances; or ſhould betake himſelf to the Wilderneſs, where he might neither be able to ſleep, nor yet could get what to eat; or the like. But yet, we ought to think, that we may well force our ſelves by God's Favour to hold the world in great contempt; not to eſteem honour; not to be tyed up to riches. But we really have hearts ſo very poor and ſtraight, that it ſeems to us, as if we could not have ground enough to go upon, if once we ſhould lay the care of our Body, never ſo little aſide, to beſtow it on the Soul.

It ſeems to us preſently, that, for the better enjoying of Recollection, it will be good that we be in no want of neceſſary things; for any kind of care will be able to diſquiet us in Prayer. I am heartily ſorry that we ſhould have ſo little confidence in God, and ſo much love of our ſelves, as that we ſhould be diſquieted by ſuch a thought. But the truth is, that whereſoever we have made ſo ſmall progreſs as this, in the way of Spirit, certain trifles will trouble us as much as greater, and more ſubſtantial matters will do others; and yet ſtill (in our way of underſtanding) we will needs preſume our ſelves to be Spiritual. It ſeems to me, that this kind of proceedings, ſhews a deſire in us ſo to accord the Body and Soul, as that we may take our eaſe in this world, and yet enjoy God in the next; and that conceit will prove to be true, if we live according to Juſtice, and continue to ſtick cloſe to Vertue; but yet ſtill this is but the pace of a Hen, and it will never be able to bring us on to enjoy true Liberty of Spirit. This ſeems, indeed, to be a good way of proceeding, for ſuch as are in ſtate of Marriage, who are to carry themſelves according to their Vocation; but for another ſtate, I do, by no means deſire any ſuch kind of profiting in Spirit as this; nor ſhall they ever make me believe that it is a good one, for I have tryed it long enough; and I had ever continued in that way, if our Lord, through his infinite goodneſs had not ſhewed me another, and a ſhorter cut; though yet withal it be true that I had ever great deſires; but I procured (as I have ſaid) to uſe Prayer; and yet ſtill to live withall at my pleaſure. But really, I conceive, that if any would have encouraged me to flye a higher pitch, I ſhould have ſtriven hard to make thoſe deſires prove deeds. But alas, it is true, that through our Sins, there are ſo very few ſo quickly counted, who have not too much diſcretion in ſuch occurrences as theſe, that I beileve it is a great part of the cauſe, why ſuch, as are beginners advance no faſter towards great perfection; for, our Lord doth never fail on his part; but it is we, who are ſtill the faulty and miſerable.

We

We may also be able to imitate the Saints, in procuring to use Solitude, and to keep silence; and to exercise many other vertues, which will yet by no means murder this miserable Body, which they desire with so much order to conduct and mannage, as even thereby to disorder the Soul. And the Devil is careful enough to help to render us more unable; for, when he sees but a little fear, he desires no more than to make us apprehend that every thing will be apt to kill us; or at least, to deprive us of our health; and, if we be accustomed to have tears, he puts us into a fear that we shall be blind. My self have passed this way, and therefore I know it; and I know not what better kind of life or health we can possibly desire, than to lose both upon such an occasion. My self being so sickly as I was, till I resolved to make no account at all of my health and of my body, was ever tyed up, and good for nothing; and even now, it is very little which I can do. But yet, as soon as our Lord was pleased that I should understand this deceit and trick of the Devil, if he objected to me my loss of health, I told him, it imported little if I dyed; If he tempted me with love of rest, and ease, I told him, that it was not ease which I needed, but a Cross; and so also in other things. For, I saw clearly, that, in very many it was either a temptation of the Devil, or mine own laziness; though yet indeed I be sickly enough. But howsoever, I now enjoy much better health, since I am not so very curious and dainty as I was, than I did before. And it is therefore of great importance in the beginnings of using Prayer, not to have pusillanimous thoughts. And let them believe me herein; for I know it by experience; and perhaps it may be of good use for me to recount my faults, that so others may take warning by me.

There is also another temptation, and it is very usual; To desire that every one might grow to be very Spiritual, when once themselves begin to taste the repose; and gain that is in it. It is not an ill thing, to desire it, but to procure it may peradventure not be good; unless much discretion, and dissimulation, be used, in doing it so, as that they seem not, to take upon them to teach; for, such as will procure to do good, upon their neighbours, in such cases as this, had need have their own vertues very strong; lest else, they cause some temptation to others. It happened thus to me, and therefore I understand it; that when (as I was saying) I procured, that others might use Prayer; and on the one side they heard me speak high matters of the great benefit, which it brought, to use Prayer; & saw, on the other, how very poor I was in point of vertue, I occasioned them to be tempted, and disordered; and this with reason enough; yea, themselves told me as much, afterward; For they

knew not how it was poſſible, for one of thoſe things, to conſiſt with the other; and it made them not to think that to be ill, which yet indeed was ſo; becauſe, forſooth, they ſaw me do it ſomtimes, when they held ſo good an opinion of me. And this doth the Devil effect, who, it ſeemes, can ſerve his turn even of the vertues, which we have; that ſo, he may the better, authorize the evil he pretends; and how little ſoever that be in it ſelf, yet when that is done in a community, he gains very much, by it; and how much more, when that, which I did ill, was very much. And ſo, in many years, there were only three perſons, who received benefit by what I told them; and, when our Lord was already pleaſed, to beſtow more ſtrength of vertue upon me, they were many who profited by me, even in two or three yeares; as I will ſhew afterward.

Beſides, there is this other great inconvenience, that the Soul loſes her own proficiency in vertue; for, the cheif thing which ſhe is to procure at firſt is only to take care of her ſelf alone; and to make account, that there is not in the whole world any one thing, but God, and ſhe. And this is a certain point, which imports the ſame Soul very much.

There is alſo yet another temptation (and all, ſuch as this ſhew themſelves ever by a kind of zeal of vertue; and it is fit to underſtand them, and to walk with all circumſpection) and this is a trouble, which we receive, from the defects, and faults, which we diſcern in others. For, the Devil procures to make us believe, that this grief is entertained by us, but only becauſe we would not have them offend God; and that we are troubled about his honour; and then preſently they would fain procure to redreſs it; and this care ſo diſquiets us, that it hinders our Prayer; yea, and the greateſt miſchief of all, is, that we think that this is vertue, and perfection, and great zeal of God's ſervice. I ſpeak not of the grief which publick Sins cauſe, when they are uſually committed by a Community, or when they prejudice the Church; as theſe Hereſies do, whereby we find ſo many Souls to be loſt; for this is a very good ſorrow and trouble; and, in regard that it is ſo good, it diſturbs not him who hath it. The ſecure way then, for that ſoul which deſires to give it ſelf to Prayer, is to ſeek to forget both all things, and all perſons; and to attend to keep all reckonings ſtraight with her ſelf, and ſo give contentment to God. Now, this is very convenient; and if I ſhould ſtand to tell you, what errours I have ſeen fall-out to be committed, upon the confidence men have put in their good intentions, I ſhould never make an end. Let us therefore alwayes procure to conſider the vertues, and good works, which we ſhall diſcern in others; and

and to ſhut our eyes from ſeeing their defects, by the conſideration of our own great ſins. Now, this is a kind of working, wherein, though we arrive not inſtantly, to do it with perfection, yet we come in time to gain a great vertue, which is to hold every body better than our ſelves; and thus we begin to get it, through the Favour of God (whereof we have need in all things: For, whenſoever that is wanting to us, all other diligences ſerve to little purpoſe) we muſt therefore humbly pray him, to beſtow this grace upon us, wherein certainly, if we be as careful as we ought, he will not be wanting.

Let them alſo conſider well of this following advice, who uſe to diſcourſe much with the underſtanding; and have power to draw out of ſome one ſubject, many conſiderations and conceits. For, as for them who are not able to work with this Faculty (as I can not) there is no cauſe of counſelling them ſo; but only to have patience, till our Lord ſhall be pleaſed to help them to matter, upon which to work; and light, where-with to know, how to do it; Since they are able, to performe ſo little, for themſelves, as that their Underſtanding doth rather give them trouble, than help. But, returning now to ſuch others as are able to Diſcourſe, let them, I ſay, take care, that their whole time be not ſpent in that; for, howſoever it be very meritorious, yet conſidering how ſavoury a thing ſuch Prayer is to them, they conceive that a Sunday ſhould never come, nor any Seaſon, wherein they are not thus to labour; otherwiſe they think ſtraight, their time is loſt; though, for my part, I conceive all that Loſs is gain. Only let them, as I have ſaid, repreſent themſelves, as in the preſence of Chriſt our Lord; and, without wearying of the Underſtanding, be ſpeaking, and regaling themſelves with him; and not tire their wits to find out reaſons, but meerly preſent their neceſſities, and the reaſon he hath, not to endure them there. Some one at one time, and ſome at an other; that ſo the Soul may not be weary of feeding alwayes upon one Diſh.

Theſe things are both very guſtful and profitable, if once the Party be accuſtomed to feed on them; for they bring great ſupport and ſtrength to give life to the Soul, and many advantages. I will declare my ſelf further upon this matter; becauſe all theſe points concerning Prayer carry their difficulties along with them; and unleſs there be a good Directour at hand, they are very hard to be underſtood. Which is the reaſon, that, (though I would fain contract things, and that juſtly, becauſe it would ſuffice me, but even to touch them, by reaſon of the great capacity of him who commanded me to write theſe particulars of Prayer,) yet my dulneſs is not able to declare and explicate in a few words,

a thing ſo important to be well underſtood. And, becauſe *I* ſuffered ſo very much by uſing only Books, when I began the exerciſe of Prayer, I have compaſſion of all them who do ſo too; for it is ſtrange to ſee how far otherwiſe Books are wont to be underſtood, than is learnt by experience.

But now (to return to what I was ſaying) let us put our ſelves to conſider ſome paſſage of the *Paſſion* of our Bleſſed *Lord*; as for example, that, when he was bound to the Pillar. And here let the Underſtanding ſearch out the cauſe of thoſe great dolours and afflictions, which his Divine Majeſty felt in that deſolate condition; as alſo, many other things, which, (if the Underſtanding be good at working; or elſe, if he have Learning) one may eaſily be able to draw from thence. This is a manner of Prayer, wherein all are both to begin and proceed, and conclude; and it is a very excellent and ſecure way, till our Lord may perhaps, carry them on to other things which are ſupernatural. I ſay, *all*; though yet there be many Souls which profit more by other Meditations, than by that of the Sacred *Paſſion*. For, as there are many Manſions in Heaven; ſo, many ways thither. Some profit themſelves more by conſidering of Heaven, others of Hell; others by reflecting on Death; and ſome, if they be very tender-hearted, are too much troubled, if they always go ruminating upon the *Paſſion*; and regale themſelves better, and profit more, by conſidering the Power and Greatneſs of God in his Works, and the Love he bears us; which they find to be repreſented to them in all his Creatures. And this is an admirable way of proceeding; but yet ſtill we muſt neither forget, nor forbear to conſider the *Life* and *Paſſion* of our *Bleſſed Lord* very often; that in fine, being the very thing from which all our good both ever did, and ever can arrive to us.

He, who is a Beginner, had need be careful to conſider very well what that is, whereby he profits moſt; and to this purpoſe, he will have great need of a Directour, if he can meet with an experienced man; for if he be not ſo, he may err much by carrying a Soul on without either underſtanding her himſelf; or elſe letting her be underſtood by her ſelf. For, as ſuch Perſon cannot but know of how great merit it is for him to ſubject himſelf to a Directour: ſo he will not preſume to depart from that, which the other ſhall direct. I have met with certain Souls which have been afflicted and ſtreigthned, becauſe he, who had the inſtructing them, wanted experience; and I was heartily ſorry for them; And ſome alſo I have ſeen, who knew not what to do with themſelves; for they, not underſtanding the Spirit, afflicted both Body and Soul; and the while hindered

dered their own benefit. One of them told me once of a Directour of hers, who would not suffer her for eight years together, to pass on out of the consideration of the knowledg of her self; and yet our Lord bestowed on her the Prayer of quietude; and so she was in trouble enough.

And, though it be very true that this point of the *knowledg of ones self* is never indeed to be utterly given over; nor is any Soul in the way of Prayer to think she hath so much of the Gyant in her, as not to understand that many times she must turn Child, and suck again; and this must never be forgotten; and perhaps I shall also speak often of it again, in regard it imports so much; because there is no State of Prayer so high, wherein it will not be necessary to turn again often to the beginning. And this point of the knowledg of our selves, and of our sins, is the daily bread which must be eaten with all the meat (how delicate soever it may be) of such as are in this way of Prayer; yea & without this very bread, they will never be able to sustain themselves; Yet must even this be taken by weight and measure. For, when once a Soul finds her self subdued and low; and sees clearly that she hath no good thing of her own; and finds her self to be full of confusion and shame, even to appear in the presence of so great a King; and the little which she is able to pay him, for the very much which she finds her self to owe him; what necessity is there to spend more time upon this, but to apply our selves to such other things as our Lord may perhaps set before us, and which it will not be reason for us to refuse; since his Divine Majesty knows better than we, upon what it is convenient for us to feed.

So that it imports us very much, that the Directour be well advised, I mean that he be of good understanding and experienced; and if, with this, he be also learned, it will be of mighty importance. But yet, when all these three parts shall not chance to meet together, the two former import more than the third; because they may easily procure to consult with such as are learned, whensoever they shall have need thereof; but as for Beginners, learned men, if they practise not Prayer, can be of little profit to them. Yet I say not, that they should not treat, and confer with such men as are learned; for, as for a Spirit, which should not be first setled in a way of truth, for my part, I had rather have one without Prayer. For, Learning is a great matter, since it instructs us, who know little; and brings us light; and when we are acquainted with the truths of Holy Scripture, we begin to do that which we ought; but as for silly and foolish devotions, our Lord deliver us from them. I will declare my self yet better; for I fear I put my self upon too many things at once, though I ever wanted means to know how to give my

ſelf to be well underſtood, (as I have ſaid) ſave upon the expence of many words.

A Religious Woman, for examples ſake, begins to uſe Prayer; and in caſe ſome ſimple perſon direct and govern her, he will, if the toy take him in the head, give her to underſtand that it is better for her to obey him, than her Superiour; yea, and he will do it without any malice at all; as conceiving that he is in the right. And if he be Religious, ſhe will be likely enough to think that he ſayes true. And if ſhe be a married woman, he will tell her that it is beſt for her, even when ſhe ought to be about her Houſe-hold buſineſſes, to exerciſe her ſelf in Prayer; though it were to the diſguſt of her Husband. So that ſhe knows not how to diſpoſe of her time, nor of her buſineſſes in ſuch ſort, as that all may go according to reaſon and truth; becauſe, in fine, that Directour wants light; and not having any himſelf, he cannot give it to others, though he would never ſo fain. And though, for this, it ſeem, that there is no great need of Learning; yet my opinion is, and ever will be, that all Chriſtians ſhall do well to treat with ſuch men about their Souls, as are well learned; and ſo much the more, ſo much the better; and they, who go by the way of Prayer, have yet more need than others to meet with ſuch men; and ſo, the more they ſhall be alſo Spiritual, the better will it be for them ſtill. And let none deceive themſelves with ſaying, That learned men, without the exerciſe of Prayer, are not to the purpoſe for them who uſe Prayer; for I have dealt with many; and for ſome of theſe latter years, the more, becauſe I found my ſelf in more neceſſity: and I was ever much a friend of learned men; for, though ſome of them have not experience, yet they diſlike not the Spirit, nor are ignorant of it; becauſe they ever find by holy Scripture, wherein they are continually verſed the truth of the good Spirit. As for me, I hold that a perſon, who exerciſes Prayer, and will treat with learned men, ſhall never be deceived by illuſions of the Devil, if he have not a mind to deceive himſelf. For I believe that the Devils are exceedingly afraid of Learning, whenſoever it is accompanied with Humility and Vertue; for they know they ſhall be diſcovered in the end, and ſo ſhall come to loſe by the bargain.

I have ſaid thus much; becauſe I know there are opinions that learned men are not fit for perſons of Prayer, unleſs they be alſo of Spirit. Already I have ſignified, that it is neceſſary to have a Spiritual Directour; but if he prove not learned, the inconvenience will be great; and it will be of much help to treat with learned men, ſo that they be vertuous; for, though they be not Spiritual (as, in this caſe, we underſtand Spiritual) they

they will yet be able to benefit us; and God will vouchsafe to enable them to teach us; yea, and so may perhaps, by degrees, make them also Spiritual; to the end, that they may be able to instruct us the better. And I speak not this without some experience; for this hath hapned to me concerning more than two. I say therefore, that if a Soul resolve to render it self entirely subject to the order of one Directour, she shall err very much, unless she procure in particular that he be learned; especially if she be a Religious of any Order: Because such an one is to be subject to their Prelate or Superiour; to whom peradventure all those three aforesaid parts, which were said to be so necessary for a Directour, will be wanting, which will be no little crosse to the Party; besides the having also voluntarily submitted ones Understanding to that of another, who hath no very good one. At least, forasmuch as concernes me, I was never able to bring my self to it; nor indeed, do I hold it convenient.

But now, if the Party of whom we speak, be a Secular person, let him bless God, that himself may make choice of one to whom he will resolve to subject himself; and let him take care not to lose this vertuous liberty. Nay, let him even stay without any Directour at all, till he find a fit one; for, our Lord will not fail to provide him such an one, if he go wholly grounded in Humility, and a desire to make a fit choice. For my part I praise God very much; and we women, and such as are not learned, are alwaies to give God infinite thanks, for that there are some in the world, who take so great pains and trouble to attain the knowledg of the truth, which we unlearned persons are ignorant of. And it amazes me many times, to see learned men (especially Religious) with how much trouble they gain all that knowledg which is to bring me so much profit, without any more trouble of mine, than only to ask them the question; and yet that there are some who will not benefit themselves by it. But this, God forbid. I see them subject to the troubles and mortifications of a Religious Life, which are very great; with Penances; ill Diet; being subject in all things, to Obedience; the thought whereof doth put me sometimes into confusion, besides their hard lodging, perpetual labour, perpetual Crosse; and me-thinks it must be a great misery that any should lose so important a benefit by his own fault. It is possible that some of us, who are free from these austerities, whereof I speak, and feed upon what is dressed for us, and live at our ease, conceive that for the making a little more Prayer, we shall excel them who are subject to so great Penances. Blessed be thou, O Lord, who hast made me so unprofitable and un-usefull; but yet I praise thee very much

that thou awakeſt ſo many, who may awake us. And we ſhould do well to make continual Prayer for them who give us light; for, what would become of us without them, in the midſt of ſo great tempeſts as are now in the Church? If ſome have been wicked; thee good will ſhine the brighter by their means. I beſeech our Lord to hold them up with his hand, and to help them that they may help us; *Amen*.

I have travelled far out of the way, from that, which I was going to ſay; but, all is to the purpoſe for beginners; to the end, that they may put themſelves upon this ſo high a way, and may go on ſettled in the right way. Returning therefore to what I ſaid in meditating upon *Chriſt* our Lord at the *Pillar*, it is good to diſcourſe a while, and to think upon the pains which he felt there, and why he felt them; and who it is that felt them, and the Love wherewith he felt them; yet let not one weary himſelf alwayes in ſeeking out this, but remain there with a quieted underſtanding. If he can, let him employ himſelf upon conſidering who looks upon him; and let him accompany him; and beg of him; and humble himſelf before him; and regale himſelf with him; and in fine, let him remember that he deſerves not to be there. Whenſoever you ſhall be able to do this, though it ſhould fall out to be at the very beginning of your exerciſing Prayer, you will find great benefit by it; nay, many benefits are acquired by this manner of Prayer; at leaſt my Soul found it ſo. I know not whether I hit right in declaring my ſelf; your *Reverence* will conſider of that; I beſeech our Lord, that I may hit right in everlaſtingly pleaſing him; *Amen*.

CHAP. XIV.

She begins to declare the Second Degree of Prayer; which is when our Lord is pleaſed to give the Soul more particular guſts; and relates how they appear to be Supernatural.

SInce now it is already declared with how much labour this Orchard is watered; and how, by ſtrength of arme the Water is to be gotten out of the Well; we muſt ſay ſomewhat of that Second way of drawing up this Water which the Lord of the Garden hath ordained; that by this artifice of the Wheel and Buckets the Gardner may draw out more water, and with leſs trouble; and may be able to reſt now and then; and not be continually labouring. Now, this way being applyed to Prayer,

Prayer, which is wont to be called *Prayer of Quiet*, is that, whereof now I will treat.

The Soul doth here begin to recollect and ſhut it ſelf up. And it touches a little here upon the Supernatural; becauſe the Powers thereof can by no means gain this it ſelf, by all the diligences which it can poſſibly uſe. It is true, that ſometimes ſhe may ſeem to have wearied her ſelf in turning round the Wheel, and labouring with the Underſtanding; and filling up the little Buckets; but here the Water is grown to be higher; and ſo ſhe labours much leſs than ſhe did in drawing it out of the Well. I ſay the Water is grown nearer to her; becauſe Grace gives it ſelf now to be more clearly known by the Soul. This is a kind of recollecting, and as it were, a ſhuting up of the Powers of the Soul within her ſelf, that ſo ſhe may be able to enjoy this contentment with more guſt; But yet, the uſe of the Faculties is not loſt, nor do they ſleep; but only the Will is employed in ſuch ſort, that it is captivated it ſelf knows not how; only it gives conſent that God may impriſon it as one who underſtands it is made Priſoner to its dear Beloved. O my dear Jeſus and my Lord! of how much worth is thy love to us in this caſe, ſince it holds our love faſt in ſo ſtrong chaines, that it leaves us not liberty at that inſtant to love any other thing than thy ſelf? The other two Faculties which are the Underſtanding and Memory, aſſiſts the Will for preparing its ſelf to enjoy ſo great a good; although now and then it happen, that, being united with the Will, ſometimes diſaſſiſt it much. But in this caſe let not the Will make any account of them, but remain ſtill in her joy and quiet. For, if ſhe ſhall ſtrive to recollect thoſe other Faculties, both they and ſhe will loſe by it. For they are then as ſo many Doves, who content not themſelves with the food which the Lord of the Dove-Houſe preſents to them without their labouring for it; but go to ſeek it in other places; though yet they ſoon find it ſo bad, that they quickly return again, and ſo come and go to ſee whether the Will may be brought to beſtow any part of that upon them which it ſelf enjoyes. And if our Lord pleaſe to caſt them any Food, they ſtay; and if not, they go again to ſeek it; and all this while, they conceive that they are of uſe and benefit to the Will; though yet ſometimes both the Memory and Imagination (even whilſt they have a deſire to repreſent that better to her, which ſhe enjoyes) fall out to do her hurt in ſtead of good. Let her therefore be content to carry her ſelf ſo towards them, as I ſhall here adviſe; ſince all that which paſſes here, is of extream conſolation; and is obtained with ſo little labour, that Prayer never wearies one, though it chance to laſt very long; becauſe the Underſtanding works now at

great leiſure; and walks as it were foot by foot; and brings up a much greater quantity of water than formerly it drew out of the Well; and the tears which God gives in this caſe flow with great joy; which howſoever we feel, yet we procure them not.

This Water of the great Bleſſings and Favours which our Lord ſhews us here, makes our Vertues increaſe incomparably more, than the other of the former Degree of Prayer did; becauſe now, the Soul is already beginning to be exalted from her own miſery; and already grows to have ſome ſmall notice of the guſts of Glory. And this, I think, makes her thrive, and improves ſo much the more; as alſo to approach nearer to that true vertue, from whence all vertues proceed, which is God; becauſe his Divine Majeſty now begins to communicate himſelf to that Soul; and is alſo pleaſed that ſhe ſhould find in what ſort he communicates himſelf to her. In arriving once to this, ſhe inſtantly begins to loſe the appetite of all things concerning this world; and I cannot blame her; for already ſhe ſees very clearly, that one moment of that guſt is not to be purchaſed here; and that no riches, or dominions, nor all the honours or delights of this world, are able to give ſuch contentment and ſatisfaction as this, though it were but for the twinkling of an eye; becauſe this is true contentment, and ſuch an one as we really ſee and find to content us indeed. For, as for thoſe others of this world, it may well go for a wonder, if we can ſo much as tell, even wherein the contentment of any thing doth conſiſt. Nor doth there ever fail to be a Yea, and No, in any of them; but here all is Yea ſo long as it laſts; and the No, or diguſt, comes afterwards; becauſe then they ſee that it is ended; and that they cannot recover it again; nor know indeed how to go about it. For, though one ſhould even half kill himſelf with Penances and much Prayer, and uſe, in fine, all other poſſible diligences; yet will it all ſerve to very little purpoſe, unleſs our Lord vouchſafe to impart it. God is pleaſed here for his own greatneſs, that this Soul ſhould now underſtand that his Divine Majeſty vouchſafes to be ſo near her, that now there is no need of ſending any meſſengers to him, but only, that ſhe her ſelf may ſpeak with him; & that, not by words, becauſe then he is already ſo near her, that even by the very leaſt ſtirring of her lips he underſtands her.

It may chance ſeem impertinent for me to talk after this manner, in regard we know well enough that our Lord doth ever hear us, and is ever preſent with us; and there can be no doubt at all, but that this is true. But yet here this Emperour and Lord of ours is pleaſed that we ſhould alſo underſtand, that he underſtands us; and what his preſence is

able

able to do; and what he will particularly begin to work in our Souls, in the great, both interiour and exteriour satisfaction which he imparts; and in the vast difference which (as I have said) there is, between this kind of delight and gust, and all the other of this world. For this seems even to fill all those vacuities which by our Sins we have made in our Souls. And this so great satisfaction is in the most intimate part thereof; and she knowes not how, nor by what means it comes; nay many times she cannot tell even what to do, nor what to ask, no nor what to wish. For, the Soul seems there to find all good things together; and she doth not very well know even what she hath found; nor can I tell how to give it to be understood. For there would here be need of Learning for many purposes; and here would it come very well in to explain the difference betwixt *General*, and *Particular*, *Succours* of Grace, whereof many are ignorant; And that our Lord in this Prayer, is pleased that our Soul should see this particular *Succour* as it were with her eyes; and for many other things also, which may perhaps be mistaken; but since understanding persons are to see what I write, who will discerne if it have any errour in it, I am in the less pain and care; considering, that both as to Learning and Spirit, this goes into the hands of such as will both understand it, and will blot out also any such thing, as may have been ill said.

Yet I would fain give this to be understood, because these are the beginnings; and when our Lord disposes himself first to do these Favours, the Soul her self doth not understand them; nor doth she know what to do with her self. For, if God conduct and guide her by the way of fear, as he did me, the trouble is very great; unless there be some at hand, who can understand her. But then, it is a great gust for her to see her self well described by them; for then she evidently findes her self to be in that way; and it is also of great benefit to know what one hath to do in any of these States or Degrees, that so they may go on with profit. For my part, I endured much, and lost a great deal of time, because I did not know how to carry my self. And therefore I have very great compassion of those Souls which find themselves alone when they are come thus far; for though I have read many Spiritual Books, and though they touch upon that which is to the purpose, yet are they very short in declaring themselves; and unless the Soul be very well exercised in Prayer, though they should express themselves at large, she shall have enough to do to understand them.

I could very much desire that our Lord would do me the favour that I might know how to set down the effects which these things that begin alrea-

already to be Supernatural, uſe to work in the Soul; to the end, that it might be underſtood by theſe effects when it is the Spirit of God. I ſay, that it might be underſtood; according to what we can here underſtand, though it will alwayes be very well done to go on with circumſpection and fear. For, though it be indeed of God, yet the Devil can tell how to transforme himſelf ſomtimes into an Angel of Light; and if a Soul be not well exerciſed in Prayer, ſhe will not underſtand it; and indeed, to be exerciſed well enough to underſtand this point, as it deſerves, the Soul muſt be arrived to the higheſt Degree of Prayer.

The little time I have, will allow me no great help, for what I deſign; and therefore his Divine Majeſty had need to do it himſelf; for I muſt concur in all things with the Community; and have many other buſineſſes to do; ſince I am at this preſent in a Houſe, which is but new ſet up, as I ſhall ſhew afterward; and therefore, I write this without any ſuch reſt, and quiet, as were convenient; ſo that I muſt do it by little and little. But I could wiſh more leiſure; for, when ever our Lord gives a ſpirit, things are eaſily, and much better expreſſed. And it ſeemes to be, as when one hath an Originall, before him; and then he may eaſily take out the Copy. But if the Spirit be wanting, it is no more eaſie, to explain it, than if it were Arabick as they ſay, even though we ſhould have exerciſed our ſelves many years in Prayer; and therefore, methinks, it is of very great advantage when I write, if I be then actually in Prayer; for I ſee clearly, that it is not I, who ſay it, nor who order it then with my Underſtanding, nor yet know I afterward, how I ſo declared it; and this happens to me very often.

But now, let us go back to our Orchard, or Garden, and ſee, how theſe Trees begin to button, and bud out towards flowring, that they may afterward yeild fruit; and how theſe Gilly-flowers, and other odoriferous Plants, diſpoſe themſelves, to give delight-ful Scent to the Owner. This Compariſon pleaſes me much; for, many times, in my beginings (and I humbly beſeech our Lord, that even yet I may have been a beginner to ſerve his Divine Majeſty) I ſay, in thoſe beginnings of what I ſhall ſay afterward of my Life, it was much delight to me, to conſider, that my Soul was a Garden, and our Lord that walked in it; and I humbly Prayed him to increaſe the odour of thoſe little young Flowers of Vertue, which ſhewed in appearance a deſire to ſprout; and that alſo they might ſerve for his Glory; and that he would be pleaſed to ſuſtaine them, ſince I deſire nothing for my ſelf; and that he would alſo dreſſe, and prune thoſe he pleaſed; for already

I knew well that they would thrive, and grow the better afterward. I ſay, that he would cut and prune them; in regard that ſome ſuch times arrive to the Soul, wherein is no appearance left of this Garden at all; but then all ſeemes to be withered, and dry, and that there never will come more Water, to ſuſtain it; yea, and that there alſo ſeemes never to have been any vertue in that Soul. In this caſe it undergoes great affliction; becauſe our Lord is pleaſed, that the poor Gardner ſhould then conceive, that all that care, which he had formerly employed in dreſſing and improving his Garden, is loſt. Then is the true time of plucking-up, and rooting-out, all thoſe little Weeds, which, till then, have remained there, how ſmall ſoever they be; and to know, that no diligence of ours will ſerve, if God take the Water of his Grace from us; and to hold this poor miſerable Nothing of ours, in no manner of account; yea and, even for leſs than nothing. Here great Humility is gained, and the Flowers will thus begin to reflouriſh.

O thou, my *Lord*, and my *Good*! for I know not, how to ſay this without tears, and a great joy, of this poor Soul of mine, that thou art pleaſed to remain thus with us. Yea, and thou remaineſt in the *B. Sacrament*, which may well be with all truth believed, becauſe ſo it is; and we may, with much truth make this Compariſon; and, if it be not through our own fault, we may enjoy our ſelves together with thee; yea, and thou alſo rejoyce to be with us, ſince thou declareſt, *That thy delight is, to be with the Children of men.* O my Lord, what is this? For, whenſoever I hear but this word, it is to me of great conſolation; yea and was ſo, when I found my ſelf in the worſt condition. But is it poſſible, after this, O my Lord, that there ſhould be, a Soul, which arriving to receive ſuch Favours, and Regalo's at thy hands, and underſtanding, that thou rejoyceſt ſo highly in her, ſhould yet return to offend thee, after the receiving of ſo many Favours, and ſo great demonſtrations, of the love thou beareſt her in ſuch ſort, as that it cannot poſſibly be doubted, ſince the effects do ſo manifeſtly declare it. Yes, it is moſt certain, that there is ſuch a Soul, which hath ſo offended thee; and that, not once, but often; and I am this very Soul. And I beſeech thy Divine goodneſs, O my Lord, that I may have been, the only ingrateful one who ever committed ſo high a wickedneſs, & who have been guilty of ſuch an exceſſive ingratitude againſt thee; though yet already, even from this very miſery of mine, thy infinite goodneſs hath been able to draw ſom advantage; yea, and even by how much the ill hath been greater, the great good of thy Mercies hath ſhined ſo much themore. But now, with how much reaſon, may I reſolve to celebrate them for all eternity? I moſt hum-

bly beſeech thee, O my God, that it may be ſo; and that I may ſing them to thee for ever,‖ ſince thou haſt vouchſafed to ſhew them ſo highly, and ſo greatly, to me, that ſuch as ſee it are amazed; and, as for me, they force me very often, even out of my ſelf, to praiſe thee ſo much the better: for that remaining in my ſelf without thee, I could be fitt, O my Lord, for nothing, but to return to be ſuch a kind of Garden, as that, the Flowers being plucked-up, yet once again, this miſerable earth of mine would return to be a direct dung-hill, as it was before. To the end therefore, that I may praiſe thee the better, permit not, I beſeech thee, O my Lord, that this Soul may ever be loſt, which thou haſt bought with ſo many afflictions, and labours, and which thou haſt ſo often re-purchaſſed again and again, and taken out of the very teeth of that hideous Dragon.

‖ *Pſal. 88. Miſericordias Domini in æternum cantabo.*

I beſeech your Reverence, excuſe me, for ſpeaking thus from the purpoſe; and do not wonder at it, ſince it is, at leaſt, to mine own purpoſe, to ſpeak as I do. For, ſuch are the apprehenſions, and reflections of the Soul, when I write: And ſomtimes it goes hard to forbear to celebrate the praiſes of God, when the pen repreſents ſuch things as expreſs the high obligations, which we have to his Divine Majeſty. And I believe, that this will be no way diſpleaſing to your Reverence; for I am of opinion, that we may, both of us, ſing one Song, though yet, after a different manner; becauſe it is much more, which I owe to Almighty God, than you do; in regard that he hath pardoned me more Sins, as your Reverence knows very well.

CHAP. XV.

She proſecutes her Diſcourſe of the ſame matter; and gives ſome adviſe how perſons are to carry themſelves in this kind of Quiet Prayer. She declares how that many Souls come to arrive to this Degree of Prayer; and that few paſſe beyond it.

LEt us now return to our purpoſe. This Quietneſs and Recollection of the Soul is eaſily perceived by the ſatisfaction and peace which is infuſed into her, with a very great contentment and calmneſs of the Powers of the Soul, and a very ſweet delight. And now it ſeems to her (becauſe ſhe is not come yet any further) that already ſhe hath nothing left

leſt to deſire; and that with a very good will ſhe could make the ſame requeſt with St. *Peter*, That her *aboad might be ever there.* She dares not ſtir or move; nay ſhe would hardly give her ſelf leave ſo much as to take her breath, for fear leſt ſo that Good ſhould fly away out of her hands, And the while, the poor Soul underſtands not, that as by her own power, ſhe could do nothing for the drawing of that good to her ſelf; ſo is ſhe of leſs ability to detain it there any longer than our Lord pleaſeth. I have already declared, that in this firſt Recollection and Quiet, the Powers of the Soul fail not; but yet ſhe is ſo fully ſatisfied with God, that as long as this time laſts, howſoever thoſe two other Powers may diſcompoſe her, yet, the Will remaining united with God, that Quiet and calme reſt is not loſt, but rather by little & little the Will again recovers and recollects the Underſtanding and Memory. For, howſoever the ſaid Will be not yet totally engulfed, yet is ſhe ſo employed, without knowing how, that, how diligent ſoever they be, they know not how to deprive her of her contentment and joy; but rather ſhe goes helping her ſelf, without any trouble at all of her own; to the end, that this little ſpark of the Love of God, may not be quenched in her.

I beſeech our Lord to afford me grace, that I may make this to be well underſtood; for, there are many, yea very many Souls which arrive to be in this Degree or State; and few which get beyond it; and I know not who may be in the fault; only I am ſure enough, that there is none in God. For, ſince his Divine Majeſty doth a Soul the Favour, that ſhe may be able to arrive to this point, I cannot believe that he would ceaſe to carry her much further, if it were not for ſome fault of her own. But now it imports the ſame Soul very much, that, when ſhe arrives thus far, ſhe well underſtand the great dignity wherein ſhe is; and the great Favours which our Lord hath done her; and how, in all good reaſon ſhe were no longer to be of the Earth; becauſe it ſeems now already, that his goodneſs makes her an Inhabitant of Heaven, if it be not her fault; and wretched ſhall ſhe be, if ſhe turn back; and I believe it would be then to go down low enough; as I was going, if the mercy of our Lord had not made me turn yet back again. For the moſt part, in my opinion, ſuch thing happens for very grievous faults of their own; nor is it poſſible for any to quit ſo great a good, without the apparent blindneſs of ſome very great ill. And therefore I beſeech for the love of our Lord, thoſe Souls to whom his Majeſty hath done ſo great a Favour as to make them able to reach this State, that they will know, and hold themſelves in great account, with an humble and holy preſumption, that ſo they may never return again to the Fleſh-Pots of *Egypt.* And yet,

that, if through their weakneſs, and wickedneſs, their naughty and miſerable condition, they ſhould chance to fall back, as I did, they will ever be yet repreſenting to themſelves the great good which they have loſt; and grow into ſuſpicion, and walk with Fear; (as they have really great cauſe, thereof, that, if they return not to Prayer, they ſhall be ſure to go from bad to worſe; for, this indeed do I call a true Fall, when one comes once to abhor that very way whereby they purchaſed ſo great a good; and with ſuch Souls I am not ſpeaking; that I ſay not, that they muſt never offend God, nor commit any Sin; though yet it were but reaſon, that whoſoever had begun to receive ſuch Favours as theſe, ſhould be very careful to keep themſelves from committing any; But in fine, we are miſerable Creatures; only that which I adviſe very earneſtly, is, that they will not give over their Prayer; for there ſhall they come to know what they are doing; and there ſhall they gain ſorrow from our Lord; and ſtrength to riſe again. And let that Soul believe, (believe I ſay) that if ſhe depart from Prayer, ſhe in my opinion runs a great hazard. I know not whether I apprehend right what I ſay; but at leaſt I judge by my ſelf.

This kind of Prayer then is a certain Spark of the true Love of Him, which our Lord begins to kindle in a Soul; and his pleaſure alſo is, that the ſame Soul ſhall underſtand what kind of thing this Love is, and what Regalo and delight it brings. This Quiet and Recollection, and little Sparke, if indeed it be of the Spirit of God, and not a guſt, either given by the Devil, or yet procured by our ſelves; (though yet one, who hath experience, cannot poſſibly but underſtand at the very inſtant that it is no ſuch thing as can be acquired; ſave that even our very Natural condition is ſo greedy of all that which is ſavoury, that we will needs try all) but we quickly grow again to be very cold; And, how much ſoever we our ſelves may begin to make this Fire to burn, for the procuring of this guſt, we ſeem indeed only to caſt on water enough to quench it. But as I ſaid, this little Spark of Divine Love, conveyed by God into the Soul, how ſmall ſoever it be, makes a great noiſe; And, if the Soul do not quench it by her own fault, this proves that which begins to kindle a huge Fire, and ſends forth great flames from it ſelf (as I ſhall declare in fit place) of that ſtrongeſt love of God, which his Divine Majeſty is graciouſly pleaſed that perfect Souls ſhould enjoy. And this very ſpark is a certain ſignal, and pawn which his Divine Majeſty gives to that Soul, to ſhew that he chooſes her out for great things, if ſhe will make her ſelf fit to receive them. I ſay, this is a mighty gift, far greater than I am any way able to expreſs. And it is matter of much grief to me, that (as I

was

was ſaying) I know many Souls, which arrive thus far, and that yet there are ſo very few which paſs further, (as they ought to paſs) that I am even aſhamed to confeſs it. I ſay not, that there are ſo very few who paſs on further; for it may very well be, that there are many; for God doth not ſuſtain us for nothing; but I only ſpeak of ſuch as I have ſeen.

For my part, I would earneſtly wiſh them, not to hide their Talent, ſince, it ſeemes, God chooſes them out for the profit of many others; and eſpecially in theſe times, when it is ſo neceſſary, that his Divine Majeſty ſhould have ſome ſtrong friends, to ſupport and uphold ſuch as are weak. And let them all, who find that they have received this great favour at our Lord's hands, eſteem themſelves for ſuch, if they know how to correſpond well with the Laws, which a firm, and faſt friendſhip even of this very world requires. And, if not, let them apprehend very much, and fear, that they ſhall do themſelves a great deal of hurt; yea, and I pray God it be to none but themſelves.

That, which the Soul is to do, in theſe times of enioying this Quiet, is only to reſt with ſuavity, and without noyſe. I call it *noyſe*, with; the Underſtanding to go ſeeking many words, and conſiderations, to give thanks for this benefit; and to collect a mighty heap of her defects, and ſins, to ſhew, that ſhe deſerves not this Favour. For all, this is now in motion; and the Underſtanding repreſents many things; and the Memory is reſtleſs; ſo that really theſe Powers give me at times trouble enough; and, though I have but a weak Memory, I cannot ſubdue it. Let the will then at this time with a calmneſs and gravity know, that ſhe is not to negotiate with God by ſtrength of arme, And that ſuch diſcourſes be indeed no better, than as ſo many great logs of wood, which are laid on with ſmall diſcretion, to quench that little Spark. And let her know, and ſay with great humility: *O Lord, what am I able to do here? What hath this Slave, to do, with her Lord? and Earth with Heaven?* Or elſe, ſhe may uſe ſuch other words, as ſhall preſent themſelves then, in the way of Love; well grounded in the knowing that to be true, which ſhe ſaith.

Now, as for that, which concerns the Underſtanding, let her not heed it at all, which makes a troubleſom noiſe; and, if ſhe will needs give it part of that which ſhe enjoyes, or ſhall labour to recollect it, (For, many times it is ſeen, that, during this Union, and repoſe in the Will, the Underſtanding is ſtill much out of order) it will not prove well; better it is to let it alone, than that ſhe, (I mean, the Will) ſhould ſtill go hunting after it. But let her remain enjoying that

Favour, and recollection, like a wiſe Bee; for, if no one of the Bees, ſhould go into the Hive, but all be gadding abroad, ſo to be ſtill fetching one another home, there would little ſtore of hony be made. And ſo, a Soul will loſe very much, if ſhe be not well advertiſed of this; and eſpecially, if the Underſtanding be quick, and ſharp. For, if once ſuch an one begin to put diſcourſes in order, and light upon ſome pretty reaſons to the purpoſe, ſhe will, if they be handſomly ſayd, begin to think, that ſhe performes ſome great exploit. But, the diſcourſe, which is to be uſed here, muſt be a knowing clearly, that there is no other reaſon at all, why God ſhould do us ſo great a Favor, than his own only goodneſs; and to conſider, that we are now approached ſo near to him; and to beg Favours of him; and to beſeech him for his Church, and for ſuch, as have recommended themſelves to us; and for the Soules in *Purgatory*; and this, not by the noiſe of words, but only by a feeling deſire to be heard, by his Divine Majeſty.

This is a prayer which comprehends very much; and we ſhall obtain more thereby, than by multiplying much rowling diſcourſe by way of the Underſtanding. But let the will ſtirr-up her ſelf, by ſome reaſons, which will eaſily repreſent themſelves to her then, when ſhe finds her ſelf to be ſo very much improved; to quicken her Love, and let her perform certain amorous acts, of how great things ſhe would be glad to do for one, to whom ſhe owes ſo very much: without admitting, as I ſaid the underſtanding to make a noiſe, in the ſearch, of high and mighty matters. For, here, any poor ſtrawes, preſented, and offered up with humility (and they will prove leſs than ſtraws, if we bring them) will make a great deal more to the purpoſe, and will help to kindle a good fire ſooner than a great quantity of bigg loggs of wood, will be able to do: I mean, very learned reaſons, which, in my opinion, will choak the fire in an inſtant.

This is good for learned men, who command me to write all this; for, through the goodneſs of God, it may be hoped, that all of them arrive hither; and it might perhaps, ſo happen amongſt them, that this time may paſs away in applying ſome places of Scripture. But, though ſuch knowledge could not fail to be uſeful to them, both before and after, yet, at theſe very times of Prayer, there would be little occaſion to uſe it, in my opinion; unleſs they had a mind to cool the fervorous employment of the Will. For, the underſtanding findes it ſelf then to poſſeſſe ſuch an exceſſive kind of clarity, by being ſo neer to the Light it ſelf, that even I (as poor, and miſerable, as I am) ſeem to be another

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kind of Creature. And it is moſt certainly true, that it hath hapned to me, being in this Quiet, and without underſtanding, in effect, any thing of the Prayers, which are recited in Latin, and eſpecially of the *Pſalter*, that not only I underſtand the Verſe in *Spaniſh*, but I paſs alſo further on, and delight my ſelf highly in conſidering, what the meaning of that *Spaniſh* is. I ſpeak not here what it might import, If ſuch perſons were to preach, or teach others; for then itwould be fit to make uſe of that advantage, to help poor people, who know very little, like me. For, Charity is a very great matter; and this continually improving of Souls; ſo that it be done purely, for God.

But now, in theſe times of poſſeſſing this Quiet, let the Soul be ſuffered to remain in reſt with her true repoſe, and let Learning be laid aſide; time will come afterward, when it will be held in ſo high account, that for no treaſure, they would have advanced it, if it were but only for the power it gives them, to do more, and better ſervice, to his Divine Majeſty; for it aſſiſts very much, in order to that excellent end.

But yet believe me ſtill, that here in the preſence of that Infinite Wiſdom, a little of the ſtudy of Humility, and one act of it, is more worth, than all the knowledge of the world. Here is no room for arguing, but only to know with truth, and plainneſs, what we are; and to preſent our ſelves with great ſimplicity in the ſight of God; who deſires that the Soul ſhould make her ſelf, as very ignorant, and ſilly, as in very deed, ſhe is, when once ſhe comes to appear in his preſence; ſince his Divine Majeſty deſcends ſo much below himſelf, as to endure her ſo near his own perſon; we, being that, which we are.

The Underſtanding alſo is moved here to give certain thanks to God excellently ordered, and compoſed; but the will, with a certain kind of Quiet and peace, and with a not daring, like the *Publican* in the *Goſpel*, ſo much as liſt-up her eyes, payes yet more retribution of thanks, than the underſtanding, perhaps, knows how to do, with the uſe of all its Rhetorick. In fine, we are not totally, in this caſe, to forbear to make Mental Prayers; no, nor yet ſometimes, to uſe ſome Vocal Words, if we will, and can. I ſay *can*; becauſe if the Quiet be great, one will hardly be able to ſpeak, without much pain.

In my opinion, we may well underſtand, when this is of the Spirit of God; and when it happens to be procured by our ſelves, upon the beginning of that devotion, which God gives us, and as I have ſaid, we will needs of our ſelves, procure to paſs on, to this Quiet of the will; For, then, it works no effect at all; but quickly ends, and leaves nothing but dryneſs behind it. And, if it chance to proceed from the De-

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vil, a ſoul, which is exerciſed in this kind, will I believe, grow eaſily to underſtand it; for, it leaves a diſquiet, and little Humility, and an untoward diſpoſition, in order to the producing of thoſe effects, which the Spirit of God is wont to breed; it leaves no life, in the underſtanding, nor a ſtability in the truth. Yet this will do a Soul, either very little hurt, or none at all, if ſhe direct, and addreſs the ſuavity, and delight, which then ſhe feels to the glory of God; and, if ſhe ſettle her thoughts, and deſires, upon him, as I have formerly adviſed, the Devil will gain little by the bargain. Nay, rather God will ſo diſpoſe of things, that he ſhall loſe much, even by that very delight, which he cauſes in the Soul; for this very delight ſhall be a means, to make that Soul, which conceives that it proceeds from God, to come again, often to Prayer, with deſire to receive more delight; Or elſe, if the Soul be very humble, and not curious, nor very much intereſſed in delights (though even they be ſpiritual) but indeed a true friend to the Croſs, ſhe will make very little account of any guſt, which the Devil can give her; which yet ſhe ſhall never be able to do, if, indeed, it be the Spirit of God; for, in that caſe, ſhe will ever be ſure, to hold it, in very high account. Now, when the Devil propounds ſuch a buſineſs, (ſince he is all made of Lyes) and ſees a ſoul abaſe, and humble her ſelf, by means of that delight, and guſt, received (for, indeed, we are to have very great care, to procure to prove very humble, upon all the occaſions of Prayer, and guſts) the Devil will not return to tempt us very often, when he conſiders, how much he loſes by the endeavour.

For this, and many other conſiderations, did I advertiſe, in the Firſt Degree, & State of Prayer (which anſwers to the Firſt way of drawing Water, in the Garden) that it is a principal buſineſs, when the Soul is entring firſt, upon Prayer, to begin to unty her ſelf, from the deſire of all kind of ſenſible contentment; and to enter with this only reſolution, to help our Lord Jesus, to carry his Croſs; like good Cavalliers, who are reſolved to ſerve their King without pay, ſince they are moſt ſure of them. We are ſtill to carry our eyes, upon that true, and everſting Kingdome, which we pretend to purſue.

It is a very great point, to have this ever in view, eſpecially in the beginnings; for afterwards, it is ſeen ſo clearly, that it may rather be fit to forget it; to the end, that we may be able even to live, than procure to be remembring, that this world is to laſt very little; and that all, in fine, is nothing; and that here the eaſe and reſt, which we can have, is to be eſteemed for nothing. This may ſeem to be a very poor and low conſideration; and ſo indeed it is; for they, who have arrived

rived to more perfection, would take it for an affront, and within themſelves, would be aſhamed if they thought, they forſook the goods of this world, becauſe theſe muſt come once to have an end. For, although thoſe goods were to laſt alwaies, they would yet rejoyce to leave them for the love of our Lord; and ſtill, the more perfect they were, they would rejoyce ſo much the more; yea, and the more alſo, the longer they believed, theſe goods were to laſt. In theſe men Love is already grown-up to ſtrength; and it is this, which works moſt; but for ſuch as are but Beginners, it is a point of higheſt importance, and they muſt, by no means, hold it for low) to be content, to leave all guſts, for God. For, the benefits which are gained by this conſideration are great; and therefore do I adviſe it ſo much. Nay, even thoſe others, who are moſt elevated, and accompliſhed in Prayer, will have need alſo of ſuch conſiderations, as theſe. And there are times, when God will try them; and that it will ſeem, that his Divine Majeſty doth forſake them. For (as I have ſaid already, and I would fain not have it be forgotten), the Soul in this life, which we live, increaſes not, as the Body doth; though yet we ſay ſo; and really it doth encreaſe; but yet a Child, after he is grown, and become tall, and proves to be already a man, returns not to decreaſe again, and have a little body. Yet, now in the point of a Soul, our Lord will have it be otherwiſe, by what I have ſeen of my ſelf; for, I know it not in reſpect of others; and it ought to humble us, for our own greater good, and that we may not be negligent, as long as we ſhall be in this baniſhment; ſince, he who is higheſt in vertue, ought to fear himſelf more, and to truſt himſelf leſs. The times may come, when even they who have their Will ſo conform to the Holy will of God, that they would rather be tormented, and endure a thouſand deaths, than ſwerve the leaſt from it. Certain times I ſay, may come, when they ſhall ſee themſelves ſo aſſaulted by temptations, and perſecutions, that to the end they may not commit groſs ſins, they will have need to make uſe of the firſt weapons of Prayer, and return, to remember, and conſider that all the world is finally to end; and that there is a Heaven, and a Hell; and to uſe ſuch conſiderations as theſe.

But now, returning to what I was ſaying, a great foundation it is (for being freed from the fervors, ſubtilties, and guſts, which the Devil is wont to give) to begin with a firm purpoſe at the very firſt, to walk in the way of the Croſs; and to deſire no ſuch thing, as guſts; ſince our Lord himſelf ſhewed this way of perfection; by ſaying, *Take thou up thy Croſs and follow me.* For, he is to be our Pattern; and whoſoever ſhall follow his counſels, and that, for no other reaſon than to con-

tent him, may be ſure, he ſhall have nothing to fear. And by the profit, they find in themſelves, they will eaſiy come to know, that the Devil had no hand therein; and though they ſhould even return to fall again, there will yet remain one ſign, that our Lord had been there: which is, That they will quickly riſe again; beſides theſe others, which I ſhall now declare.

When it is the Spirit of God, there will be no need at all, to go in Queſt after certain reaſons, to draw humility, and confuſion from thence. For, our Bleſſed Lord himſelf is wont to impart it, in thoſe caſes, after a very different manner, from that, which our ſelves can procure, by any petty conſiderations of our own; all which are nothing in compariſon of a certain true Humility, with a light which our Lord teacheth us here; which breeds ſuch a confuſion in us, as even doth entirely defeat us. And the knowledge, which God is wont to give us, that we may perfectly underſtand, that we have no good at all of our ſelves, is a thing very ſufficiently perceived; & ſtill ſo much the more, as we receive the higher Favours. It alſo imparts to a man a very great deſire to proceed in Prayer; and he will not give it over, for any trouble which may poſſibly ſucceed to him. He offers himſelf, and is ready to indure all things. He hath alſo a kind of aſſured hope, that he ſhall be ſaved; though yet ſtill, not without humility, and fear. By this time, he alſo inſtantly forſakes all kind of ſervile fear, in his Soul; and it gives a great growth to a Filiall fear, inſtead thereof. He ſees, that now he begins to bear a certain love towards God, which is far from any intereſt of his own; and he covets times of Solitude, that ſo he may have the better opportnuity to enjoy that good. In fine, (that I may not weary my ſelf too much) this is a direct beginning of all good things; a State, wherein the Flowres are now upon the very point to bloſſome.

And all this the Soul ſees very clearly; and can by no means at that time conceive but that God is with her, till ſuch time as ſhe returns to find her ſelf with faylings and imperfections towards him; for then ſhe fears all things; and it is fit that ſhe do ſo: Though yet there are Souls in the world to which it yields more benefit to believe for a certain truth that it is God; than all the fear in the world is able to give them. For, if the Soul in her ſelf be apt to be enamoured, and grateful, the memory of that great Favour which God did her, is of more power to make her return to his Divine Majeſty, than all the torments of Hell, which they can poſſibly be ever able to repreſent. At leaſt (as wicked as I am) it hapned after this manner to me. As for the ſignes of a good Spirit, becauſe I ſhall ſpeak of them hereafter more at large (ſince it hath

hath coſt me ſo much trouble of many kinds, to be able to deſcribe them clearly) I omit it now; and I believe, that, with the favour of our Lord, I may be able to hit right in this kind; for, (beſides the experience which I have, whereby I came to underſtand many things) I know this matter by means of ſome learned men, who, indeed are very learned; and of ſome perſons alſo who are very holy: to whom it is great reaſon to give belief. And therefore, let not other Souls be ſo much afflicted and vexed as I have been; when once, through the goodneſs of God, they ſhall come ſo far as to find themſelves in his State.

CHAP. XVI.

She treats of the Third Degree of Prayer, and goes declaring ſome very high points; and what a Soul, which arrives thus far, may be able to do; and what effects theſe ſo great Favours of our Lord are accuſtomed to work.

LEt us now come to ſpeak of the Third Water, wherewith this Garden is watered; this is a running Water of a River or Spring; and it waters it with much leſs labour; though yet the diſtribution thereof cauſes ſome. Our Lord will here ſo help the Gardiner, that in ſome ſort he will be as it were the Gardiner himſelf, and, in effect, the Doer of all. This is a ſweet repoſe, or ſleep of all the Powers, which are yet neither totally loſt, nor yet do they know how they work. This guſt and delight, and ſuavity is greater, beyond all compariſon than the former; for, the Water of this grace aſcends to the very throat of the Soul, in ſuch ſort, that now it cannot go forward, nor knows how to do it; nor yet would by any means return backward; but enjoyes an exceſſive kind of glory. It is, as when a man is already with the *Holy Candle* in his hand; ſo that now, there wants very little of dying; but it is of that death which is deſired; for, ſhe is enjoying the greateſt delight that can be imagined in that agony of hers, and, me-thinks, it is no other thing than even to dye, as it were, entirely, to all the things of this world, and to be enjoying God. For my part, I can think of no other termes wherewith to expreſs it, or declare it; nor knowes the Soul at that time what to do; nor, whether ſhe ſhould ſpeak or be ſilent; or laugh, or weep. It is a glorious kind of Frenſie; and a Celeſtial Folly where yet true Wiſdome is learnt; and it is a moſt delightful manner of the ſouls en-

joying in a Superlative Degree. It is it may be about ſome five or ſix years ſince firſt our Lord vouchſafed to allow me this kind of Prayer often, and in great abundance; and that I neither did perfectly underſtand it, nor could declare it; and ſo for my part, I made account when I was come hither, to ſay very litle or nothing of it. I well underſtood that this was not an entire Union of all the Powers of the Soul; and that it was clearly more than might be found in the former Degree of Prayer; and yet withal, I muſt confeſs, that I could not tell, and exactly determine what the difference was. But I well believe, that, for the humility which your Reverence hath ſhewed in being deſirous to help your ſelf by ſo great a ſimplicity as mine, our Lord gave me this Prayer this day, immediatly after my receiving the *B. Sacrament*; without being able to go further, and put theſe Compariſons into my head, and taught me the manner, how to expreſs them, and what the Soul is to do in theſe caſes; ſo that I was amazed at it; and I underſtood all this at an inſtant. Many times I was, as it were, out of my ſelf, and as if I had been even inebriated with this love; and yet I could never underſtand, how it was; only I knew very well that it was God; but I could not tell the manner, how he wrought in me at that time. For it is truth, that the Powers are, as it were, all united, though yet not ſo engulfed, but that ſtill they work; and I have been extreamly joyed, that at length I am come to ununderſtand it; and Bleſſed be our Lord for ever, who hath regaled me in ſo high a degree. Theſe powers have only now ability, to buſie themſelves totally, upon God; nor doth it ſeem, that any of them now, even dare ſo much as hover, or ſtir, nor, as it were, breath, if we do not ſeek to divert our ſelves with great endeavour; yea & even ſo me-thinks, we can ſcarce do it entirely, at that time. A multitude of words, are ſpoken here in praiſe of God, but yet without any order, unleſs our Lord himſelf be pleaſed to order them; for, at leaſt, the Underſtanding ſerves here for nothing. The Soul would fain cry out, in praiſe of God; and ſhe is then, in ſuch condition, as that ſhe knows not, how to contain her ſelf; and perceives a ſavory kind of diſquiet. Now, now the Flowers open themſelves, to bloſſom; and already they begin to yeild their odour. Here the Soul would be glad, that all the world might ſee, and underſtand her glory, that ſo, God might be praiſed; and that they might aſſiſt her therein; and that ſhe might afford them part of her joy; as not knowing, how to enjoy it all, her ſelf. Me-thinks, ſhe is now like her in the *Goſpel*, who had a mind, to call-in all her Neighbours. Me-thinks, the admirable Spirit of the Royal Prophet *David* might feel ſome ſuch thing in him-

himſelf, as this, when he played upon his Harp, and ſung in honour and praiſe of Almighty God. I find my ſelf very much devoted to this Glorious King; and I wiſh, that all the world were ſo; eſpecially all we who are Sinners.

Good God! What a kind of thing is a Soul, when ſhe finds her ſelf in ſuch a condition, as this? She would fain become all Tongue, to praiſe our Lord. She utters a thouſand holy impertinencies; endeavouring all wayes to pleaſe him, who poſſeſſeth her in that manner. I know a certain perſon, who, though ſhe were no Poet, yet did ſhe happen to make certain paſſionate Verſes, *ex tempore*, in the way of complaint, and declaring well her pain; not made by her Underſtanding, but only for the better enjoying that glory which gave her ſo delightful a paine, ſweetly complaining thereof to her God; She wiſhes, that both her Body and Soul might be all torn aſunder and opened to ſhew the joy ſhe feels in this paine. What torments could then be ſet before her, which ſhe would not be glad to endure, for the love of her Lord? She clearly ſees, that the Martyrs did very little on their parts, when they ſuffered torments; for, the Soul knowes then very well, that the ſtrength comes to her, by ſome other way, than from her ſelf.

But now, what pain will ſhe feel, to come back to reſume her ſenſes, ſo to live againe in this world; and to return to the cares, and complements thereof. For certainly, me-thinks, I am far from having exaggerated any thing concerning this manner of joy, which our Lord is pleaſed to make a Soul poſſeſſe, even in this place of baniſhment; but all that, which I have ſaid of it, is very poor and mean, in compariſon of what it is. Bleſſed be thou for ever, O Lord; and let all things praiſe thee, for ever; And be pleaſed, O my King, (I moſt humbly beſeech thee) that, ſince, when even now I write this, I am not wholly out of this holy Celeſtial Frenzy, or folly, (which through thy goodneſs, and mercy, and ſo utterly without any merit of mine, thou doſt me the Favour to impart,) either all ſuch perſons as I ſhall have occaſion to converſe with, may be come even ſuch fools for thy love; or elſe, diſpoſe thou ſo of me, as that I may never converſe more with any; or finally, O Lord, give order, that I may have nothing to do in this world; or, take me out of it. For now already, O my God, this Servant of thine is no longer able to endure ſo great afflictions, as ſhe feeles to come upon her, by her being without thee. And if ſhe needs muſt live, ſhe deſires to have no eaſe in this life; nor do thou give her any. This Soul would faine ſee her ſelf at liberty; it is death to her, to eat; ſhe is afflicted by ſleep; ſhe finds, that this life would be ſpent in Regalo's; and that

now, there is nothing, but thy ſelf, that can indeed regale her; So that it ſeemes, ſhe lives now againſt nature, ſince now ſhe would faine not live in her ſelf, but only in thee.

O thou my true Lord, and my Glory! how delicate, and yet how heavy is that Croſs, which thou haſt prepared for ſuch, as arrive to this State? It is delicate, becauſe it is incredibly ſweet; and heavie, becauſe there are viſiſſitudes, when there is not patience enough, to enable us to endure it; and yet the Soul would never deſire to be free from it, unleſſe it were, that ſhe might find her ſelf once to be with thee. When ſhe remembers, that ſhe hath never done thee ſervice, in any thing; and that, by continuing to live, it may perhaps, be poſſible for her to ſerve thee, in ſomething ſhe would be glad, to lye under a yet more heavie burthen; yea, and alſo never to dye, even till the end of the world. She values not any manner of repoſe, in compariſon of doing thee any poor little ſervice; nor doth ſhe know what to deſire; but ſhe is ſure of this, that ſhe deſires nothing but thy ſelf.

O my Son (for you, to whom this to directed, and who have commanded me to write it, are ſo humble, that you will needs be called, by that name) let theſe things be only for your ſelf, wherein you ſee, that I tranſgreſſe my limits; for there is not that which ſuffices to keep me from leaving reaſon, when our Lord is pleaſed to draw me thus out of my ſelf. Nor do I know, or believe, that it is I, who am ſpeaking thus ever ſince I received the *B. Sacrament* this morning. Methinkes, I do but dream, of what I ſee; and I would be glad not to ſee any other, than ſuch as are ſick of the ſame diſeaſe, which is now upon me. I humbly beſeech your Reverence, that we may all become fools, for his love, who was content to be called ſo for the love of vs. And ſince your Revernce ſayes, that you wiſh me ſo well, I deſire, you will ſhew it, by diſpoſing your ſelf in ſuch ſort, as that our Lord may do you this Favour. For, I ſee there are very few men, who have not more wit, than they need, for the effecting ſuch things, as concern them; and perhaps, I may have more, of this than they all. But do not you ſuffer this, my dear Father, (ſince you are ſo, as well as my Son; becauſe you are my *Confeſſor*, to whoſe hands I have commited the care of my Soul) but unbeguile me, by telling me the truth; though truths be now a-days ſeldom told. And now I would be very glad, that we *Five*, who at the preſent, love one another, in *Chriſt our Lord*; That I ſay, as others meet in ſecret, againſt the Service of his Divine Majeſty, for the ordering of their wickedneſs, and their Hereſies; we alſo might procure ſomtimes to meet, for the undeceiving one

one another; and to confer, how we might reform our ſelves; and give God more guſt. For, there is none that knows himſelf ſo well as others do, who look upon us; if it be with true love, and care of our amendment. I ſpeak this as a Secret, and in your eare; for now, no ſuch language, as this, is uſed; even Preachers themſelves go ſo compoſing their Sermons, as that they may be ſure to give men no diſguſt: Their intention being good, the work will be anſwerable to it; yet ſo, few grow to mend their lives: But how comes it to paſſe, that they are not very many, who give over their publique vices by meanes of thoſe Sermons, which are made? Shall I tell what I think? It is, becauſe the Preachers, are too wiſe. They are not poſſeſſed (this wiſdom being laid aſide) with that great fire of the Love of God with which the Apoſtles were; and ſo their flame gives but little heat. I ſay not, that I expect it now ſhould be ſo great, as theirs was; but yet I heartily wiſh that it were greater, than I now find it. Your Reverence knows, in what it is, that very much conſiſts; Namely, in having this life of ours in deteſtation; and honour, in very little eſteem; and that, rather than fail to ſpeak truth, and to maintaine it, for the glory of God, we would be as well contented to loſe all, as to gain all. For, whoſoever is reſolved in good earneſt, to hazard all for the love of our Lord, will be as well content with the one, as with the other. I ſay not, that I am any ſuch Creature; but I heartily wiſh I were.

O great Liberty, to eſteem it a captivity, to be bound to live, and converſe according to the Lawes of this World! For, when this is once obtained, at the hands of God, there is not ſo baſe a Slave, as would not venture all; that, ſo he might redeem himſelf, and return home to his owne Country. And ſince this, wherein we are, is the true way; there is no cauſe, why we ſhould loyter in it, For we ſhall never finiſh the gaining of ſo great a treaſure, till we make an end of this life; may our Lord give us his grace, to do it well. Your Reverence, may tear this, which I have written here, if you think fit; and take it as a letter to your ſelf, and pardon me, if I have preſumed too far.

CHAP.

CHAP. XVII.

She profecutes the ſame Argument, about this Third Degree of Prayer; And finiſhes the declaration of the effects, which it works; And declares alſo, the Harm done by the Memory, and Imagination in this caſe.

I Have already ſpoken to ſome good proportion of this manner of Prayer, and of that which the Soul is to perform therein; or rather of what God doth in her; for now it is himſelf, who takes the office of Gardiner upon him; and he will have her take her eaſe; and only, that the Will accept of thoſe Favours, which it enjoys; and that ſhe offer her ſelf to go through with all that, which he, who is true Wiſdome, ſhall be pleaſed to ordain; for which purpoſe, there is really need of a great deal of courage. For, ſo great, is that joy, that ſomtimes it ſeems, there wants little or nothing for makeing the Soul go inſtantly out of the body; and O what a happy death would that be! Here, methinks, that comes in very well, which once was ſaid to your Reverence, that you leave your ſelf wholly in the Arms of God; if he will carry you to Heaven, That you go; If to Hell, there will be no torment there, ſo that you be with him, who is your totall good; If inſtantly to make an end of this life, That you deſire nothing elſe; And yet, that you be as well pleaſed, if yet, he will have you live a thouſand years. Let his Divine Maieſty diſpoſe of you, as of a thing which is properly his own; for, your Soul is now no longer yours, but it wholly belongs to our Lord; and therefore you muſt be altogether voyd of care. Now I ſay, that in ſo elevated, and high a Prayer, as this, ſhe underſtands that ſhe performs it without any wearineſs to the underſtanding; for, when God gives this Prayer to a Soul, ſhe is able to do all this; yea, and other manner of effects, than theſe. Only methinks, ſhe is as it were, amazed, to ſee our Lord perform the office of a good Gardiner, ſo well; and is not pleaſed, that ſhe ſhould take any trouble or paines; but only that ſhe delight her ſelf, in beginning to enjoy the odour of thoſe Flowers. For in one ſuch approach as this, (how little a while ſoever it may laſt) ſuch a Gardiner this is (in fine, the Creator of the Water, and giving it freely without meaſure) that, what this poor Soul was not able to gather by the labour of tiring out her Underſtanding in twenty years together, this Celeſtial Gardiner doth it all, in one moment of time; and the Fruit doth ſo grow,

grow, and ripen, that it is able, through the good pleaſure of our Lord, to ſuſtain the owner thereof, and to enable him to live upon the gain, he makes by it. Only, he gives not this Soul leave, to preſent of this Fruit to others, till ſuch time, as ſhe be grown ſtrong, by what her ſelf hath eaten of it; nor muſt ſhe ſquander it away, in giving taſts of it. For ſo, (ſhe not valuing the profit, which ſhe might make by it, nor they paying her any thing for it, to whom ſhe gave it) ſhe comes to maintain, and feed them up at her coſt, whilſt her ſelf by degrees is ready to dye of hunger. This will be well comprehended by ſuch underſtandings, and they will know how to apply it better, than I can declare it; and I do but tire my ſelf. In fine, the vertues which are obtained in this Prayer remain ſo much ſtronger here, than in the Prayer of Quiet (whereof I ſpake before) that the Soul cannot be ignorant thereof. For ſhe finds her ſelf to be wholly grown, another kind of thing, than ſhe was; and ſhe begins (ſhe even ſcarce knows how) to act and work great things, by the odour, which the Flowers yield, of themſelves. For now, our Lord is pleaſed, that they ſprowt, and open; to the end, that ſhe may know, ſhe hath vertues; though yet withall, ſhe ſee very clearly, that ſhe was not able to acquire, and get them; but that the Celeſtial Gardiner was pleaſed to impart them to her, as it were in an inſtant. The humility alſo of this Soul is much greater, and more profound, than in the former Prayer; becauſe ſhe ſees more clearly, that her ſelf did, neither much, nor little, but only conſent, that our Lord might do her thoſe Favours; and ſhe embrace them with her will.

To me it ſeems, that there is in this kind of Prayer, a very evident Union of the whole Soul with God; ſave that, it alſo ſeems, that his Divine Majeſty gives liberty to the Powers thereof, to underſtand, and enjoy abundance of what he works therein. Now, it happens ſomtimes, yea and many times, that the Will being thus united (that your Reverence may ſee, both that this may be, and may alſo be able to underſtand it, when you ſhall have it; at leaſt, the effect of it rendred me as it were dozed, and therefore I relate it here) we know, and underſtand, that the will is tyed-up, and bound, and in condition of enjoying. I ſay, we know that the Will remains in much Quiet, whilſt yet, on the other ſide, the Underſtanding, and Memory, are ſo free, that they are able to treat of buſineſſes, and to attend to works of Charity. Now, though this ſeem to be all one with that, which was ſpoken of in the Diſcourſe of Quiet Prayer, yet it is different. Becauſe there, the Soul is in ſuch caſe, as it would fain not ſtir, nor move it ſelf, in that kind of Prayer, as enjoying the leiſure and contemplation of *Mary*;

Whereas here in this Prayer, ſhe can alſo act the part of *Martha*. So that ſhe doth now, in effect, perform the offices, both of the *Active*, and of the *Contemplative* life, all at once; and is able to exerciſe her ſelf, upon thoſe buſineſſes, and works of Charity, which are agreeable to her condition; and to read, though yet ſtill ſuch Perſons are not abſolutely Lords of themſelves; and they underſtand well enough, that the greateſt part of their Soul is ſomwhere elſe. It is juſt as if we were ſpeaking with ſome one; and that withal, at the ſelf ſame time, ſome other perſon were ſpeaking to us in ſuch ſort, as that we were not entirely attentive, either to the one, or the other. It is a thing which is perceived very clearly, and gives great ſatisfaction, and contentment, whenſoever it arrives; and it uſes to be a very great preparation, and diſpoſition, that whenſoever may be had any Solitude, or exemption from buſineſs, the Soul may inſtantly enjoy a very perfect quietneſs, and repoſe. This is as if a perſon received ſuch a kind of ſatisfaction, and ceſſation of appetite in himſelf, as that he had no need at all to eat, but felt his ſtomack content; in ſuch ſort, as that he would not eaſily apply himſelf to taſt, of what is ſet before him; but yet withall, that if he ſaw ſuch meat as he liked, he would not forbear to eat of it. Juſt ſo doth the Soul, not ſatisfy her ſelf, nor is contented with the meat of this world; becauſe ſhe finds that in her ſelf, which gives her ſatisfaction, the far greater contentments, which ſhe hath in God; and a deſire to ſatisfy her deſires; in her enjoyment, and aboad with him; and this is that, which ſhe purſues.

There is alſo, another kind of Union, which yet, is not ſo much as an entire Union, though it be greater than that, of which I was ſpeaking before, and not altogether ſo great, as that of this Third Water; And your Reverence will be very glad (ſuppoſing, that our Lord ſhall beſtow them all upon you, if you have them not already) to find it written thus, and directly to underſtand, what it is. For it is one kind of Favour, for our Lord to impart the Favour; and another, to underſtand, what grace and Favour that is; yea, and yet another, to be able to unfold, and declare how it is. And, howſoever it may ſeem, that there may no more than the Firſt of theſe, be needful, for the keeping of the Soul from confuſion, and fear, and for enabling it to go forward with more courage, in the way of our Lord, treading underfoot all the things of this world; yet is it a Favour of ſo great advantage to underſtand it, that it is reaſon, that he, ſhould much praiſe our Lord, who hath it, and even he alſo who hath it not, becauſe his Divine Majeſty hath been pleaſed to give it to ſome other perſon, who is now alive, that he might do us good.

Now,

Now, this manner of Union, whereof *I* am speaking, happens many times; at least it pleases God, to do me this Favour, very often; and that God recollects the Will; yea and also, in my opinion, the Understanding; for then it discourses not, but is employed upon enjoying God; as one, who stands looking, and sees so very much, that he knows not indeed which way to look; for one thing takes away the sight of the other; and so, nothing makes any impression at all. The Memory remaines free; and so also doth the Imagination seem to do; and this Imagination, when it findes it self thus all alone, (that is, without being controlled by the Understanding) it would make one wonder, to see, what a war it makes; and procures, to put all out of order. For my part, I am sure it tires me; and I much abhorr it; and I often beseech our Lord, that if it must distract me after this manner, he will be pleased at such times to take it from me. And somtimes I presume to say thus to him: *When, O my God, is this whole Soul of mine to be entirely united in thy praise; and not divided thus into pieces, without being so much as able to serve her self of her self.* Here I discern the mischief brought upon us by Sin; so subjecting us, that we cannot do what we so much desire; which is to be ever busied in God.

I say, this happens to me divers times, and one was this very day; and so I may the better remember it. For, I see my Soul, even dissolve, and destroy her self, through the desire she hath to be wholly there, where she finds her self for the greater part, to be already; and yet, that this is impossible, because the Memory, and Imagination do still make such warr upon her, that they suffer her not to prevail; though they be not able to do her any hurt, in regard that the other Powers and Faculties are wanting; yet indeed, they do enough by the disquiet, they give. I say, that they do her no hurt; because, indeed, they have no strength; nor do they fix themselves in any one State. And in regard that the Understanding doth not help the Imagination, in that which it represents either more, or less, it cannot fasten upon any thing; but skips up and down, from one thing to another. And it is like those importunate, and unquiet little Gnats, buzzing by night here and there; for just so, are these Powers wont to go, from one thing to another. This Comparison seems to me to be exceeding proper; for, though these inferiour Faculties have not strength, and means to do harm, yet are they troublesom enough to such as feel them. Nor do I know what remedy there is against this inconvenience; for, hitherto, God hath not enabled me to find any out; and, if he had, I would have been very glad to use it; for it torments me (as I said) very often. But

in this is our misery made apparent to us; and so also doth the power of God shine very clearly in it, since this Faculty of the Soul, which is loose, can put us to so much trouble, and so tire us, whilst yet those other, which are employed, and do attend so neer on his Divine Majesty, make us feel so much ease, and joy.

The last Remedy, upon which I have fallen, after my having wearied my self many yeares, is that, whereof *I* spoke, in Quiet Prayer; That we should make no more account thereof, than we would of some Fool; but let it alone, with its impertinent Tale, whereto God only can impose silence. And since, in fine, it remaines to us here, in the nature of a Slave, we must be content to endure it, as *Jacob*, did *Lia*; for, our Lord doth us Favour enough, to let us enjoy *Rachel*. I say, that it remains as a Slave; by reason that it cannot draw the other Powers, or Faculties to it, how vehemently soever it may strive; but rather they draw it often to them, without any difficulty at all. Yea, and somtimes our Lord is pleased to have pitty, to see even the imagination it self so very much disquieted, and lost, through desire to be in company with the other Faculties; and his Majesty is content, that it also should be burnt up in the fire of that Divine Taper, where those others are already even consumed to dust; having, as it were lost their Natural Being, whilst they supernaturally enjoy so great Blessings.

In all these wayes of this last Fountain Water, whereof I have spoken, the peaceful rest, and glory of the Soul is so great, that even the Body doth very manifestly participate of that joy, and delight; I say, it doth so, very manifestly; and the vertues also of the Minde, remain so encreased and strengthened as I have said.

It seems to me, that our Lord hath been pleased to declare these States of Prayer, wherein the Soul discernes her self to be, as far as it can be given to be understood here. And your Reverence shall do well to confer about it, with some such Spiritual person, (who may be learned) as shall have arrived thus far. And, if he tell you, that all is well, you may conceive that God hath said it to you; and esteem it as a great benefit from his Divine Majesty; for you will, in tract of time, rejoyce (as I have said) very much to understand in clear manner what it is; though, when our Lord gives you the grace to enjoy it, he allowes you not the Favour, to understand it; yet when his Majesty hath given you the first part, you will afterward, by your knowledge, and learning, come also by this meanes to understand it. Let him be adored, and praised throughout all Ages unto all Eternity. *Amen.*

CHAP.

CHAP. XVIII.

She treats of the Fourth Degree of Prayer. She begins here to declare in excellent manner, the great dignity to which our Lord advances that Soul, which is exalted to this State.

OUr Lord teach me Words to be able to ſay ſomewhat of the Fourth Water; for I well diſcern, that I have need enough of his Favour herein; yet more than I had in that of the laſt; becauſe in that aforeſaid, the Soul doth find her ſelf not as yet to be wholly dead; though yet (we may very well ſay, ſhe is already dead to the world:) but ſtill (as I affirmed) ſhe hath ſufficient underſtanding left to know that ſhe is ſtill in it; and to diſcern her Solitude; and to ſerve her ſelf of her exteriour at leaſt ſo far as by outward ſigns, to give that which ſhe feels to be underſtood. In all that kind of Prayer, and in the manner alſo of it, which hath been deſcribed, the Gardiner labours to ſome proportion; though yet in the Prayer of theſe latter kinds, his labour goes accompanied with ſo much joy, and ſuch a happy kind of eaſe, as that, for his part, he finds no trouble at all in it; for he perceives it not as Trouble, but as Glory; and he would be glad that it might never end. But in this Fourth Degree or kind of Prayer, there is no perceiving at all, but only enjoying, without any diſtinct particular underſtanding what is enjoyed. He knows well enough, that a certain Good is enjoyed, wherein all good things are contained and ſhut up; but yet this Good is not totally comprehended by him. All the Senſes are taken up in this joy, after ſuch ſort, that no one of them is ſo diſ-employed as poſſibly to be able to attend to any thing elſe, either in the interjour, or exteriour way. Before a certain leave was given to theſe Powers, that they might (as I ſaid) make ſome kind of demonſtrations of the great joy they felt; but here the Soul enjoys much more beyond compariſon; and can give her ſelf alſo to be underſtood much leſs: Becauſe there is no means left in the Body; nor yet hath the Soul any at all wherewith to communicate that joy; but all things would then be diſturbance, and torment, and diſtraction from the entireneſs of her ſweet repoſe: I ſay, the Soul is no way able to communicate the joy ſhe hath, (if indeed there be an entire Union of all the Powers) for as long as that Union laſts; and that, if ſhe be able to communicate it, I ſay, there is no abſolute Union. In what man-

ner this thing happens, which they call Union, and what the thing alſo is, I am not able to give to be underſtood. It is declared in that which they call *Myſtical Theology*; but, as for me, I am not able ſo much as to name the tearms. Nor do I know what that is which is called *Mind*; nor the difference between *Mind* and *Soul*; or *Spirit*; for to me all theſe ſeem to be but one; though yet the Soul now and then ſpring up even out of her ſelf, as if it were a kind of fire which burns up into a flame; and ſometimes increaſes with an impetuoſity. Now this flame riſes very much higher than doth the fire; but yet ſtill, notwithſtanding all that, it is no diſtinct thing, but the ſame flame ſtill which is in the fire. Your Reverence will underſtand this matter by your learning; but, as for me I know not how to ſay it better. For my part, the thing which I pretend to declare, is, what the Soul finds and feels when it is in this Divine Union; as for the knowing what an Union in general is, it is every where underſtood well enough to be when two ſeveral things become one.

O my Lord! how good art thou? Bleſſed be thou for ever; and let all things praiſe thee, O my God, who haſt been pleaſed to love us in ſuch ſort, as that we may be able to ſpeak with truth of this kind of communication which thou vouchſafeſt to hold with Souls, even in this Baniſhment of ours; which although they be never ſo holy and good, yet is this latitude of liberality and magnificence of thine very great in proceeding with them after this manner, and in fine, all is thine own Majeſty and Greatneſs, who giveſt according to what thou art. O infinite Bounty! how magnificent are thy works? They are able even to amaze any ſuch perſon as hath not his Underſtanding ſo wholly employed upon the things of this world, as that he hath left himſelf no room for the knowing and conſidering ſuch things as are real truths. But now, that thou ſhouldſt be pleaſed to faſten ſuch Soverain Favours upon Souls which have offended thee ſo much, doth really even make an end of my Underſtanding; and when I come to conſider this proceeding of thine, I am unable to paſs on any further. But indeed, what proceeding can there be that is not turning backward; ſince no Soul can give thee any tolerable thanks for ſo incomparable Favours? As for me, I help my ſelf ſometimes with ſpeaking certain impertinencies; and it often happens to me, both when I come from receiving theſe Favours, and when alſo our Lord is beginning to impart them (for, as for the very time when I am enjoying them, I have already ſhewed that there is then no power at all to do any thing) that I expreſs my ſelf to his Divine Majeſty much after this mannner. *O Lord, conſider well what thou doſt; forget not ſo ſoon*

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my very grievous Sins; and though thou haſt forgotten them ſo far as to vouchſafe to forgive them, yet remember them alſo (I humbly beſeech thee) ſo far as to make thee put ſome limits to thoſe Favours thou beſtoweſt. Power not, O my Creatour, *ſo pretious a Liquor into ſo broken a Veſſel; ſince already thou haſt ſeen how often I have ſcattered and ſpilt it. O lodge not ſuch a Treaſure as this, where the affection to all the conſolations of this life, is not yet ſo totally loſt and ſpent as it ought to be; for, if thou do, it will be utterly waſted. How canſt thou deliver the ſtrength of this City, and the keys of its Fort into the hands of ſuch a Cowardly Commander, who is likely not to fail to give the Enemy entrance upon his firſt Aſſault? Let not, O my Eternal King, thy love to me be ſo great, as that it ſhould make thee put ſuch pretious Jewels as theſe into hazard. To me it ſeems, O my Lord, that thou mayſt give the world occaſion hereby much to undervalue them; ſince thou putteſt them into the cuſtody and power of a Creature ſo wicked, ſo baſe, ſo weak, ſo miſerable, and of ſo little worth, that though I now begin to labour, that I may not utterly loſe them through thy favour (which alſo hath no need to be little, conſidering, what I am) yet am I not able to gain any other to thee by them. In fine, I am a Woman, and not a good, but a wicked one; and it ſeems, that theſe Talents of thine are thus, not only hidden, but even quite buried, being put into ſo barren and unhappy a Soyle. Thou art not wont, O Lord, to impart ſuch Greatneſſes and Favours as theſe to any Soul, but when there may be hope that ſhe will be able to gain many others to thy Service. And thou knoweſt, O my God, already, that I have ſeveral times begged, and ſtill beg it of thee with my whole heart, and with the entire affection thereof; and I am reſolved to be content to loſe the higheſt bleſſing which can poſſibly be enjoyed upon earth, ſo that thou wouldſt vouchſafe it to ſome other, who will profit more by it; that ſo thy glory may be increaſed.*

Theſe, and other things hath it occurred to me to utter many times; but yet afterward I perceived mine own great folly herein, together with my little humility; for, our Lord knows very well what is fitteſt for every one; and that there was not ſtrength enough in my Soul for her to be ſaved, if his Divine Majeſty had not enriched her with ſo great Favours.

And now I mean to declare the graces and effects of this Prayer which remains in the Soul; and what that is which ſhe can do of her ſelf; and whether ſhe may any way contribute towards the attaining to this high State. It happens, that this Elevation of the Spirit, or Union, come both of them with a Celeſtial kind of Love. For (according to my underſtanding) this *Union* is different from *Elevation* in the ſame Union.

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Whoſoever hath not tried this laſt, will be of a different conceit; but yet in my opinion, though it ſhould be all one, our Lord works therein after a different manner; And for the increaſe which the Soul hath in untying her ſelf from the love of all Creatures, it ſeems to be very much greater in this *Flight* and *Elevation* of the *Spirit*. And I have clearly ſeen, that this is a diſtinct Favour, although the things themſelves may be all one, as I ſay; or at leaſt it ſeem ſo. But a ſmall fire is as truly and really Fire, as a great one; and yet ſtill we ſee difference enough between the one, and the other; for, before a little iron can be made red hot in a ſmall fire, a good ſpace of time will be ſpent; but now, if the fire be great, the iron, though it be alſo greater, will loſe the appearance of iron very quickly. Juſt ſo doth it ſeem to me to happen in theſe two ſorts of Favours from our Lord; and I know, that whoſoever may have arrived to be in Rapt, will underſtand me well; but ſuch as have had no experience therein, will hold all that to be impertinent, which I have ſaid; and perhaps it is ſo indeed. For, for ſuch a thing as I, to preſume to ſpeak of ſuch a thing as this; and to give ſome part of that to be underſtood, which it ſeemes impoſſible even to begin to declare, with any words, it is not ſtrange a whitt, if I talk idlely. But yet I believe this of our Lord (becauſe his Divine Majeſty knowes, that, next to this act of Obedience, my intention is no other than to make Soules, as it were, gluttonous, after the obtaining of ſo high a good) that he will be pleaſed to aſſiſt me herein; and I am ſure, I will ſay nothing whereof I have not had much experience. And ſo it is, that when I began to write of this Water, *I* conceived it to be a more impoſſible thing for me to treat of it, than to ſpeak *Greek*; ſo very hard, did *I* finde it. Upon this, *I* gave it over, and went to receive the *Bleſſed Sacrament*. But our Lord be ever praiſed, who doth ſo great Favours to ignorant perſons. O Vertue of Obedience, which art able to do all things! For, God did illuminate my underſtanding, ſometimes, by helping me to the very expreſſe words, which I was to uſe; and, at other times, by repreſenting the manner to me, how *I* ſhould declare the thing; So that, as his Divine Majeſty was pleaſed to do in the former Degree of Prayer, it ſeemes, that he will alſo here declare, what *I* neither can, nor know, how to expreſſe. But that which now *I* ſay, is a moſt entire truth; and ſo, that which ſhall be good, is his inſtruction, and doctrine; and whatſoever falls-out to be ill, it is clear, that it proceeds, and flowes from this Sea of evils, which is my ſelf. And therefore I here affirme, that, if any have arrived to theſe particulars of Prayer, wherein our Lord hath don ſo great Favour to this miſerable, and wretched one, (as

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it is likely, that there are many) if they ſhall be pleaſed, to treat of theſe things with me, as conceiving them ſome way miſtaken, our Lord will ſo aſſiſt this poor Servant of his, as that ſhe ſhall be able to go forward, to uphold his truth.

But now, to ſpeak of this laſt Water, which comes from Heaven, to ſatisfy, and even repleniſh the whole Garden by the abundance thereof; if our Lord did never forbear to give it, whenſoever there were need, it is evident enough already, of what eaſe it would be to the Gardiner, and that there would never be any Winter, but always moſt temperate weather; nor would there ever be any want, either of Fruits, or Flowers; and ſo it may be eaſily ſeen, in what delight he would remain. But, as long as we live in this world, this is impoſſible; and we muſt alwayes take care, whenſoever we ſhall want one of the Waters, to procure another. This laſt which falls from Heaven, comes down ſometimes, even when the Gardiner thinks of it leaſt. True it is, that in the beginnings, this is almoſt ever wont to happen after long Mental Prayer; For our Lord comes by degrees to catch this poor little Bird, and to lodge it ſafely in the Neſt; that it may there reſt and repoſe. And after it hath put it ſelf long upon Flights, procuring by the exerciſe of the Underſtanding and Will, and in fine, by all the Powers it had to go in ſearch of God; and to pleaſe him; he vouchſafes to allow it a reward, even in this life; yea, and this ſo very great a reward, that any one little moment thereof may well ſuffice as a full retribution for all that care and trouble, which it could ever have endured in this world.

The Soul being thus in ſearch of God, doth find her ſelf, as it were, even to ſink under a ſweet and moſt exceſſive delight; as being all in a certain way of near fainting; ſo that the breath is beginning to fail, and ſo alſo all corporal ſtrength; in ſuch ſort, as that ſhe is now not able ſo much as to move her hands, but with much pain. The eyes are alſo cloſed, though without any purpoſe to ſhut them; and, when by accident they chance to open, ſhe ſees almoſt nothing diſtinctly; nor, if ſhe read, can ſhe ſo much as judge rightly of any letter; nor can ſhe even gueſs how to name it right. She ſees, that indeed, there are letters; but, the Underſtanding not giving her any aſſiſtance, ſhe knows not how to read, though ſhe would. She hears, but yet underſtands not what ſhe hears; ſo that ſhe receives no other benefit at all by her Senſes, but only, that they will not permit her to take the full fruition of her delight; and ſo, upon the matter, they do her more hurt than good. As for ſpeaking, it is in vain to think of any ſuch thing; for ſhe cannot ſo much as frame any one word; nor, if ſhe were able to judge it, were ſhe yet able to

pronounce it; in regard that all the ſtrength of her Body is abſolutely loſt, for the greater increaſe of that of her Soul, that ſo ſhe may the better enjoy her glory. The exteriour delight alſo which ſhe feels, is both great, and well perceived.

This Prayer puts the perſon to no manner of inconvenience in any kind, how long ſoever it may laſt; at leaſt it never put me to any; nor am I able to remember, (when our Lord did me this Favour) how ſick or weak ſoever I were, that I ever found my ſelf the worſe; but rather, with much improvement in my health. But indeed, what hurt can ever be done by ſo great a Good? the exteriour operations are ſo well known, that there can no doubt be made, but that there is a great occaſion that our Lord takes all their ſtrength from them with ſo great delight; yet ſo, that the ſame grows afterward to be greater.

It is true, that in the beginning this ſtate is wont to paſs away in very ſhort time; at leaſt, it hapned ſo to me. But as for theſe exteriour ſignes, as alſo in this failing of operation in the Senſes, it is not ſo eaſily to be underſtood, when things paſs away in ſhort time; but yet it is diſcerned with eaſe by the exceſs of the Favours that the clearneſs and heat of the Sun which hath been there, muſt needs have been very great, which hath ſo melted, and diſſolved her.

Let this alſo be well noted, that, in my opinion, how long ſoever that ſpace of time might be, wherein all the Powers of the Soul were in ſuſpenſe, it muſt needs have been very ſhort; and if it ſhould arrive to half an hour, it were very much. For my part, I think I was never ſo long. True it is, that one can hardly judge how long they are, ſince the Parties are deprived of outward ſenſe: but I ſay, that it muſt needs be a very ſhort time, wherein no one of the Powers can be able to return again to it ſelf.

The Will is, indeed, the only Power which maintains the Work; for, as for the other two, they quickly become importunate upon her. Yet the Will, remaining quiet, and fixed, ſuſpends them again; and ſo they ſtay another little while; and afterward return to live as before.

In this manner ſome whole hours of Prayer may be paſſed; yea and ſometimes are paſſed ſo. For, when the two Powers of the Soul have taſted of that Celeſtial wine, and begin to be inebriated with it, they eaſily are induced to loſe themſelves again, ſo to gain the more; and ſo they go to accompany the Will; and all three come to be in the act of enjoying. But this point of being totally loſt, and without any Imagination at all (which Power in my underſtanding, is alſo wholly loſt) I ſay, laſts but a very little time; though yet they come not always ſo wholly

wholly to themſelves upon a ſudden, but that they may remain even ſome hours diſenabled, God vouchſafing by little and little, to recollect them again to himſelf.

And now let us come to the interiour of that which the Soul is wont too feel at theſe times; and let them declare it who know how; ſince it cannot be well underſtood, much leſs expreſſed. I was thinking, when about to write this (as ſoon as I had received the *B. Sacrament*, and after the end of this very kind of Prayer which now I write) what the Soul did at that time. And our Lord ſaid to me theſe words: *It doth, my Daughter, wholly diſſolve and defeat it ſelf, to be, ſo, the more engulfed in me; for, now it is no longer ſhe, who lives, but I; And ſince ſhe cannot comprehend that which ſhe underſtands, it is, in underſtanding it, not to underſtand it.* He who ſhall have had trial of this by experience, will underſtand ſomething of this; for, I cannot deliver that more clearly, which paſſes here, ſince it is ſo very obſcure. I can only ſay, that in this caſe, their being, then, ſo cloſe to God, is repreſented to them; and there remains ſuch a kind of certainty thereof, that it cannot poſſibly fail to be believed.

And now here all the Powers of the Soul fail, and are ſuſpended in ſuch ſort, that by no means (as I have ſaid) it can be underſtood, that they work. If ſhe were thinking of ſome Miſtery, it is inſtantly ſo forgotten, as if there had never been any ſuch thought. If ſhe were reading, there is no remembrance of it; nor yet of meditating; and if praying vocally, in like manner. So that now, this importunate little Gnat of the Memory hath her wings burnt here, and can now no longer ſpring up nor ſtir. The Will alſo is now employed, all, in loving; though it underſtand not how it loves. The Underſtanding, if it underſtand, it is not yet underſtood how it underſtands; and at leaſt it can comprehend nothing of that which it underſtands. To me it doth not ſeem that it underſtands; becauſe (as I was ſaying) it is not underſtood; and, for my part, I attain not to underſtand it.

At the firſt I was in ſo great an ignorance, as not to know that God was in all things; and conſidering how very preſent I conceived him to be to me, it ſeemed impoſſible for me to believe the contrary. To leave therefore to believe that he was there, I could not; becauſe it ſeemed to me as it were apparent and clear, that I had underſtood his very Preſence to be there. Some men, who were not learned, told me, that he was only there by his Grace; which ſtill I could not believe; becauſe, as I was ſaying, I held him to be preſent otherwiſe; and thus I continued with ſome trouble. But at length, a great learned man of the Order of

the Glorious S. *Dominic* freed me from this doubt; and told me, that indeed he was present, and how that he communicated himself to us; which comforted me very much.

Now it is here to be noted and understood, that this Celestial Water is alwayes a most eminent Favour of our Lord, and gives the Soul exceeding great advantages; as I shall now declare.

CHAP. XIX.

She prosecutes the same Discourse; and begins to declare the effects which this Degree of Prayer works in the Soul. She perswades men earnestly not to turn back, nor to give over their Prayer, though they should happen to fall, even after they had received these Favours. She speaks of the harm, that followes if they do otherwise.

After this Prayer, and Union, the Soul remain with an excessive kind of tenderness; in such sort, that she would fain even destroy and dissolve her self; not through pain or trouble, but by abundance of tears of joy wherein she is bathed without so much as feeling, or knowing when or how she wept them. It gives her a great delight to find the impetuous force of that fire appeased and allayed by Water; which yet makes it increase so much the more. This language of mine may seem to be a kind of gibberish; but yet thus stands the case.

It hath hapned to me sometimes in this degree of Prayer, to be so wholly out of my self, as that I knew not whether it were a dream; or whether in very deed I had that glory which I felt; and in seeing my self all bathed in Water, (which without any pain, distilled with such force, & speed from mine eyes, that it appeared, that a Celestial Cloud rained it down:) I found that it was no dream. This hapned to be in the beginnings of this Prayer; and it passed quickly over. The Soul remains so couragious thereby, that if in this point of time it were cut into a thousand pieces for God's sake, it would be a great consolation to her. Here come in her promises; her heroical resolutions; the lively efficacy of her desires; her beginning to abhor the world; her clearly discerning her own vanity; and all this, much more perfectly, and more highly, than it hapned in any of her former Prayers. Her humility is also grown much stronger; for now she very clearly discernes that no diligence at all of her own was any piece of a cause for bringing her that excessive and incomparable

parable Favour; nor for retaining it. She sees now clearly that she is most unworthy (for in a room, where much Sun enters, there is not the thinnest Cobweb which can lye hid.) She now looks very clearly upon her own misery; and is so free from Vain-Glory, that it seems a kind of impossibility for her to have any; because now already she hath it in her eye, how little she is able to perform; or rather nothing at all; and that in this case there was hardly so much as any consent of hers; but it seems that whether she would or no, they shut up the gates of all her Senses, that she might so the better enjoy her Lord; that she remains all alone with him, and what hath she to do but to love him? She neither sees, nor hears, unless made to do so, as it were, by very strong hand; and therefore there is little for which to thank her. Her former life grows then to be represented to her with perfect truth; together with the great mercy of Almighty God. And all this occurs to her without any necessity at all, that her Understanding should now go on hunting after it. For there doth she already find the Food ready dressed, which she is to eat and understand. Of her self she sees very well that she deserves Hell-Fire; and that now instead thereof, they give her no other punishment than Glory. And therefore she doth now even consume her self in the praises of God; and now would I be glad even to consume my self so. Blessed be thou, O my Lord, who hast in such sort vouchsafed to make so filthy a Fish-Pond, as I was, become so pure and clear a water, as that it may serve for thine own Table. Be thou adored and praised, O thou Regalo of Angels, who hast vouchsafed thus to exalt so base a worm.

This profit of the Soul remains for some time therein; and now she can already (understanding clearly enough that the Fruit is none of her own) begin to give part of it to others, without feeling any want of it her self. She now begins also to give signes and marks of such a Soul as is a Store-House of the Treasures of Heaven; and to carry great desires of making others partake them; and to beseech God that she may not be alone in possessing them. She begins now to profit her Neighbours without almost understanding it her self, and without her seeming to do any thing therein; but they, who receive the benefit, understand it well. For already do those Flowers yield so high and apparent a Scent, that it invites all to come near them. They know that she hath great Vertues; and they see that the Fruit is very tempting; and they would fain help her to eat it.

And now, if the earth of this Garden be manured, and digged-up very deep, with Persecutions, with Detractions, and with Sick-

neſs (as there are few, who arrive thus far, without theſe things) & if alſo it be well mollified & looſed from all proper Intereſt, the Water ſinks ſo very deep into this Soyl, that it will ſcarce be ever dry again. But if it be ſuch a kind of earth, as that (being meer earth,) it hath ſuch a quantity of thorns, as I remained with in the beginning; and, if it want a rooting out of the occaſions of ill, and is not withall ſo grateful, as ſo high a Favour requires, that Soyl growes again, to be dry. And, in that caſe if the Gardiner prove negligent, and ſlack, and if our Lord through his own only goodneſs do not again reſolve to beſtow rain upon it, you may well give this Garden for loſt. For juſt thus did it happen to me, ſeverall times; and I am amazed to reflect upon it; yea, and it were not poſſible for me to believe it, if the caſe had not been mine own.

I write thus much for the comfort of ſuch Souls as are weak, like mine; that they may never diſpair, nor ceaſe to have confidence, in the greatneſs of God; yea, though they ſhould fall even after our Lord had brought them to ſo incomparable Favours as are mentioned here, they muſt not yet diſpair, unleſs they will be totally loſt; for there is nothing which will not be gotten with tears; and one Water drawes another.

One of the things by which I have been animated (being that miſerable Creature, which I am) to obedience in writing this Diſcourſe, and in giving this account of my wicked Life, and of the Favours which our Lord hath been pleaſed to do me, (and that, not whilſt I was ſerving him, but offending him) hath been this. And I wiſh that I had here ſome great authority, that ſo I might be the better believed in this particular; and I humbly beſeech our Lord, his Majeſty would beſtow this Favour on me. I ſay then, that none of thoſe, who have begun to uſe Mental Prayer, is to be diſmayed, in ſaying, *If I ſhould return to be wicked again, it would be worſe for me to go forward with the uſe of Prayer.* I believe, it will be worſe, if he give-over his Prayer, and forbear to reform his life. But if he ſhall not give-over his Prayer, let him be confident, that it will bring him again to the Port of light. The Devil made a fierce battery againſt me in this matter, and I paſſed ſo long without Prayer, (as conceiving, that, being ſo wicked as I was, it would be an act of more humility to deſiſt from it) that I gave it over for about a year and a half, or for a year at leaſt; for, of the half year I am not ſo certain: But this was likely to be, and was indeed, no other thing, than for me to caſt my ſelf even into Hell, without needing any Devils for that purpoſe.

Good God! how great is that blindneſs, and how doth the Devil hit

hit right for his purpoſe, in preſſing us herein? The Traytor knows very well, that he hath loſt that Soul, which continues with perſeverance in Prayer; and that all thoſe Falls, which he procures to give us, will but aſſiſt us, through the goodneſs of God, to make afterwards the greater leap ſo to advance in his ſervice. The Devil, I ſay, knows, very well, how much this imports him. O my *Jeſus*, what a thing it is, to ſee a Soul, that is in this State, fallen-back to Sin, when thou by thy mercy doſt lend him, that hand of thine, to riſe again? O, how doth ſuch an one know the multitude of thy greatneſſes, and mercies; together with his own miſery? Here comes ſhe to annihilate her ſelf in good earneſt, and to underſtand thy Majeſtical ways: Here ſhe not once preſumes to lift her eyes up to Heaven, though yet ſhe raiſe her thoughts to conſider how much ſhe owes thee: She here growes all devoted to the *Queen* of *Heaven*, that ſhe may help to appeaſe thee: Here ſhe invokes thoſe *Saints*, who fell, after thou hadſt once called them to thy Service; to the end ſhe may be aſſiſted by them: Here ſhe conceives, that whatſoever thou beſtoweſt on her is too much; becauſe ſhe ſees, that ſhe deſerves not the very ground, upon which ſhe goes. Here comes in the frequenting of the *Sacraments*, and a Lively Faith, which now remains in her heart, as ſeeing the great power, and vertue, which God hath infuſed into them; and the praiſing, thee, for having left ſuch Medicines and Salves for the Cure of our Sores; which not only skin them, but take them utterly away. In a word, ſhe is amazed at theſe things; and who, O thou Lord of my Soul, ought not to be amazed at ſo great mercy, and ſuch exceſſive Favour, upon our Treaſons, ſo abominable, and ſo fowl, that, for my part, I cannot underſtand, how my heart comes not even to ſplit, when I write this; becauſe I find my ſelf ſo very wicked? and yet it ſeems, as if I had a mind to make thee a kind of recompence, for ſo many fowl Treaſons, as I have committed againſt thee, by theſe few, poor, little tears of mine; which yet are given me by thy ſelf; and which really, for my part thereof, are but as ſo much water of a ſtinking Well. For, ſtill I am committing Sins, and procuring to fruſtrate, and annihilate the Favours, which thou haſt done me. But be thou pleaſed, O my Lord, to give value to theſe poor tears, and do thou purify this ſo troubled Water of my Soul, though it ſhould be for no other reaſon, than only to keep men free from the temptation of making raſh judgments; (ſuch as for my part, I have been ſubject to) in thinking, Why, O Lord, doſt thou paſs over thoſe other holy people who have always ſerved, and ſuffered for thee; bred-up in the way of a Religious Life; and indeed truly Religious;

ligious; and not like me, who had no more thereof, than the name; And yet, I clearly ſee, that thou didſt them not thoſe Favours which thou haſt done me. But yet here, I diſcern very well, O thou my Good, that thou keepeſt their reward in ſtore, that ſo thou maiſt give it them all together; and that my weakneſs is ſo great, that I had need to be proceeded with, thus, whereas they, like gallant perſons, are content to ſerve thee ſtill, without theſe helps; and thou treateſt them as valiant perſons, and, without all ſelf-Intereſt.

For all this, thou knoweſt, O my Lord, that I cryed out many times before thee, excuſing them who murmured againſt me; becauſe I thought they had too much reaſon for what they ſaid. This occurred to me, O Lord, when already through thy goodneſs thou with-heldſt me from offending thee ſo highly any more; and when I went diverting my ſelf from all that which I thought might diſpleaſe thee: And that when once I began to do this, thou alſo didſt begin to open thy Treaſures towards this Servant of thine; and it ſeems, thou didſt expect nothing elſe, but only that there might be an inclination in me to receive them; and ſo quickly didſt thou begin, not only to beſtow them, but to be pleaſed that others ſhould underſtand that thou hadſt beſtowed them. And when this was once perceived, ſome began to hold a good opinion of me; for all had not yet known ſo well how ill I was; although much of it partly appeared. Then did murmurings and Perſecution begin great ſtore, and in my opinion not without much cauſe. And therefore I had no enmity againſt any; but beſought thy Divine Majeſty to conſider what great reaſon they had. They ſaid, that I had a mind to make my ſelf a Saint; and that *I* invented Novelties, though I had not arrived yet to fulfil all mine own Rule; nor overtaken in vertue thoſe many good and holy Religious Women who were in that Monaſtery. Nor do I think indeed that I ſhall ever arrive ſo far (unleſs God, through his goodneſs will be pleaſed to perform it all on his part) but rather I was likely to aboliſh that which was good, and to eſtabliſh cuſtoms which were not ſo; at leaſt I did what I could to introduce them; and I had always power enough to do hurt. So that they blamed me without any fault of theirs; nor do I ſay, that they were only Religious Women, but others alſo, who told me truth, becauſe it was ſo permitted by thee.

When once I was ſaying my Office, I, (who was ſometimes ſubject to this temptation,) came to this Verſe: *Juſtus es, Domine, & rectum judicium tuum*; *Thou art juſt O Lord, and thy judgment is right*; and I began to conſider, how great a truth this was (for in this kind the Devil had never power to tempt me ſo far, as to make me doubt,

doubt, but that thou, O Lord, art the Owner and Poſſeſſor of all good things; no nor in any thing at all which belongs to *Faith*. Nay rather it ſeemed to me, that the more they were above Nature, the more firmly did I believe them; yea, and they cauſed even more devotion in me: And, in regard that thou art Omnipotent, all ſuch greatneſſes as thou ſhouldſt be pleaſed to act, and execute, were reſolved upon, and concluded by me; and of this, as I was ſaying, I never had doubt. Afterward conſidering upon this, how thou couldſt permit, that there ſhould be ſo many dear Servants of thine, as I was ſaying, who yet received not thoſe Favours, and Regalos, which thou wert pleaſed to vouchſafe me, (I being ſo miſerable, as I was) thou anſweredſt me thus, O Lord: *Do thou ſerve me; and trouble not thy ſelf with that.* Now, this was the very firſt Word of that kind, which I underſtood thee to ſpeak to me; and therefore, it amazed me much; For I will hereafter declare this manner of underſtanding with other things, I ſpeak not of here; for it were to go from the purpoſe; and I believe, I have gone from it already; and, in effect, I ſcarce know what I have ſaid; nor can it well be otherwiſe; but your Reverence muſt needs bear with theſe intervals, and interruptions. For, when I conſider, how much God hath endured at my hands, and withal behold my ſelf in this condition, it is no ſtrange thing, that I loſe my aime both in that which I ſay, and am to ſay. Our Lord grant, that all my impertinencies, and rovings may always be of this kind; and that his Divine Majeſty may not permit, that I ever vary a tittle from him, but he rather conſume me even this moment. For it may well be ſufficient for me, to have diſcerned his great mercy, not once, but often, in that he hath been pleaſed to pardon ſo great an ingratitude as mine. He pardoned S. *Peter* once; but me often; ſo that the Devil had ſome kind of reaſon to tempt me, as hoping that I would not pretend, to hold a ſtraight friendſhip with one, with whom I had been in ſo publique enmity. But how great, O Lord, was this blindneſs of mine? For, where could I ever think O my Lord, to find any remedy, but by thee? What a ſenſleſs kind of folly was it for me to fly from the light, that ſo I might for ever go ſtumbling on in the dark? What a fooliſh kind of proud Humility was that which the Devil invented for me, when he perſwaded me to depart from reſting on that Pillar and Staff, which might ſupport me that ſo my Fall might not be ſo great? At this inſtant do I bleſs my ſelf with the Croſs; for, me thinks, I never paſſed a danger ſo very hazardous in my whole life, as this invention was, which the Devil had a mind to teach me by way of Humility. For, he put it into my conceit, to think how it could be poſſible, that ſo wick-

ed a thing as my ſelf, and having received ſo great Favours from God, could ever aſpire to Mental Prayer; and that, for me it would ſuffice, if I ſaid thoſe Vocal Prayers, to which I was bound, as others did; but that, ſince now I did not thus much well, what ſenſe was there, that I ſhould pretend to do more? and that this was to ſhew little Reverence to God, and to undervalue his Favours. It was fit to think, and know all this; but to put it in execution had been extreamly ill done. And be thou Bleſſed, O Lord, who broughteſt me the remedy. For, this temptation ſeems to have been a beginning to that other, which the Devil brought upon *Judas*; but that Traitour durſt not tempt me ſo openly, but would fain have come by little and little to ſet upon me; as he did upon him.

And now, for the love of our Lord, let all them, who uſe Mental Prayer, conſider that which follows very well. Let them know, that, during the time, when I forbare it, my life was much worſe, than before. And let it be well conſidered, what a fine remedy the Devil brought me, and what a ridiculous Humility it muſt be, which filled me with ſo deep a diſquiet. For indeed, how could this Soul of mine appeaſe it ſelf? She poor wretch went away from her true repoſe, and reſt; She had her Favours, and Regalo's preſent to her memory; and ſhe found, the contentments of this world moſt loathſome. I am amazed, how I could endure it; though belike it was with ſome kind of hope; for, I never, as I remember (though yet, it be now, more than one and twenty years agoe) gave over a being reſolved to return to Prayer. But I hoped firſt in time to be more free from ſin. But, O, how ill addreſſed was this hope of mine? Thus the Devil would have deferred me till the Day of Judgment; that ſo from thence he might have carryed me to Hell.

Since I, when frequenting Prayer, and Reading, which was indeed the way to ſee real Truths, and the wicked courſe which I took, and often importuning our Bleſſed Lord with many tears, yet was ſo very bad, that this could not help me, by my growing afterward to give over theſe good things, and employing my ſelf upon idle paſtimes, and expoſing my ſelf to many occaſions of ill, and enjoying very few helps; (and I may rather ſay, none at all, but only ſuch, as might help me to fall) what could *I* ever hope, but what I have ſaid? *I* believe, that a certain Religious man of S. *Dominic's Order*, who was very learned, hath great merit in the ſight of God; for he awaked me out of this ſleep. And he made me (as I think, I have already expreſſed) receive the *B. Sacrament* every Fortnight, and not to be ſo faulty as formerly. I began to come back again into my ſelf; though yet withal, *I* forbear not to commit ſome

ſome offences againſt our Lord. But becauſe I had not loſt my way, I went ſtill on with falling, and riſing; though yet but by little and little. And he, who never gives over to goe forward, will arrive at length by going ſoftly, though it be late. For my part, I conceive that for a Soul to loſe her way, and to leave her Prayer, is indeed but one and the ſelf ſame thing; our Lord deliver us from it, for his Mercies ſake.

It may hereupon, be inferred (& I deſire, for the love of our Lord, that it may be much obſerved) that, although a Soul ſhall come to ſuch paſſe, as that our Lord may do her great Favours in Prayer, ſhe muſt not yet be confident of her ſelf, ſince ſhe may yet come to fall again. And let her not, by any means, expoſe her ſelf to occaſions of Sin. Let her be careful to conſider thus much; for, the deceipt, of which the Devil is wont to ſerve himſelf here, is, that though the Favour imparted to the Soul, be moſt certainly from God, yet the Traytour makes uſe of that very Favour, in what he can; and eſpecially for the diſadvantage of perſons who are not ſtrong in vertue, and mortification; nor are abſolutly untyed, and looſe from all things belonging to this world. For, here men, are not by meanes of this Prayer ſufficiently ſtrengthened, and fortified (as I will declare afterward) for the putting themſelves into occaſions, and dangers; how great deſires, and reſolutions ſoever they may have.

This is an excellent Doctrine; and not mine, but taught by God himſelf; and ſo I ſhall be glad, that all ignorant perſons, like me, may learn it. For, though a Soul be in this State, yet muſt ſhe not truſt her ſelf ſo far, as to ſally out to fight; but ſhe will have acquitted her ſelf well, if ſhe can defend her ſelf. So that, in this State and condition, it will be neceſſary for her to carry Defenſive Armes, againſt the Devils; for yet ſhe hath not ſtrength enough to aſſault them, and to tread them under foot; as yet, they will be able to do, who ſhall find themſelves in that State whereof I will diſcourſe afterward. But this is that deviſe, whereby the Devil is wont to take us; That, when once he ſees a Soul arrive to be ſo very near to our Lord, and which judgeth well of the difference between the bleſſings which belong to this life, and the next; and of the Love which our Lord bears to it; from this very Love he makes ſuch a kind of confidence, and ſecurity grow, as that ſhe ſhall never fall from that, which ſhe enjoyes. She alſo ſeemes to eye her reward ſo very clearly, that it is impoſſible for her to quit that, which is ſo very delightful, and guſtful even in this life, for ſo baſe, and filthy a thing, as worldly pleaſure is. Now, by meanes of this vaine confidence, doth

the Devil grow to deprive her of the diſtruſt which otherwiſe ſhe would have, of her own ſtrength; and thus, ſhe expoſes her ſelf, as I was ſaying, to danger; and begins, with a good zeal, to be giving the Fruits of her Garden away to others, without any limits; as believing now, that ſhe hath no more cauſe to be afraid concerning her ſelf; and this is not out of pride (for, the Soul underſtands well enough, that ſhe is able to do nothing, of her ſelf) but through much confidence in God, without diſcretion; becauſe ſhe doth not well conſider, that ſhe is not yet well feathered. She may well ſtep out of her Neſt; yea, and God himſelf will perhaps take her, now and then, out from thence; But ſhe is not yet fit for a Flight, becauſe her vertues are not yet grown to be of full ſtrength; nor hath ſhe yet experience for the knowledge of dangers; nor doth ſhe yet underſtand the miſcheif, which growes by putting too much truſt in her own forces.

This is that which deſtroyed me; and both for this, and for all things there will be great neceſſity of a Directour; and of converſation with perſons who are ſpiritual, I am fully perſwaded, that, when God doth once bring a Soul to this ſtate, he will not leave to favour her, nor ſuffer her to periſh; if ſhe do not very ſhamefully, and entirely, forſake the ſerving his Divine Majeſty. But yet, if (as I ſaid) ſhe fall, let her conſider, and conſider again, (even for the love of our Bleſſed Lord) and take heed, that the Devil deceive her not ſo far, as to make her give over her Prayer, as he did me, under the pretence of falſe Humility; as I have declared; and as I would fain repeat very often. But let her truſt in the goodneſs of God, that it is greater than all the ſins, which we can commit; and, that he will not remember our ingratitude, when once we, reflecting duly upon our ſelves, deſire to return again to his friendſhip; nor even the Favours, which he hath done us, ſo as to puniſh us for them; but that rather they help to obtain pardon for us ſo much the ſooner, as for perſons, who have belonged to his Houſe, and have had the honour to eat (as men uſe to ſay) of his bread. Let them remember his words; and conſider, how he hath proceeded with me, who ſooner wearied my ſelf with offending his Divine Majeſty, than he forbare, or failed to pardon me. For, he never growes unwilling to give; nor is it poſſible, to draw his Mercies dry; and ſo, let not us be weary of receiving them at his hands. Let him be bleſſed for ever, *Amen*; and let all creatures praiſe him.

CHAP.

CHAP. XX.

Wherein She treats of the difference between Union, *and* Rapt; *and declares, what kind of thing a* Rapt *is. She speaks also, of the blessing, which that Soul hath, which our Lord, through his Goodness, brings thither; and of the Effects, which* Rapts *use to produce.*

I Would be glad to know, how to declare (through the Favour of God) the difference, which is between *Union*, on the one side; and *Rapt*, and *Flight*, (as they are wont to call it) *of Spirit*, on the other; for, these two latter do signifie, in substance, but one thing; and it is also called *Extasie*. The advantage is very great, which belongs to *Rapt*, beyond *Union*; and the effects also, which it produces, are much greater; and it hath also many other operations. For, meer Union seemes to be alwayes after the same manner, both in the beginning, in the middle, and in the end; and it is alwayes in the interiour part. But now, as Rapts are Visitations of the Soul in a higher Strain, they are wont to produce their Effects, not only interiourly, but exteriourly also. Our Lord, as he hath declared the rest, so also vouchsafe to declared this; for certainly, if his Divine Majesty had not been pleased to give me to understand, by what means, and in what manner, somwhat might be spoken, I should not possibly have known, which way to have done it,

Let us therefore now consider, that this last *Water* whereof we have spoken, is so very plentiful and abundant, that, if it be not because the Soyl of the Garden doth not consent to receive it, we may believe, that the very Cloud it self of that great Majesty, is here with us, which raineth it self down upon this earth. And so, when we are grateful to our Lord for this great blessing, ackowledging the same by our works, according to the uttermost of our power, our Lord catches-up the Soul (as a man may say) even just so, as the clouds catch up the vapours from the earth; and so taking her up, the Cloud rises up to Heaven, and carries the same along, with it self; and shews her certain things belonging to that Kingdom, which is prepared for her. I know not whether this Comparison will be thought to suit well with that, whereof I am speaking; but I am sure, that in realty of truth it passes thus. In these Rapts it doth not seem that the Soul doth even animate the Body; and so the Body it self remains with a kind of trouble, and defect, through the want of the natural heat, and goes on cooling it self, though yet

with an exceſſive ſweetneſs, and delight. There is here no means at all to reſiſt; though in Union (we being then on our own earth) there is ſome remedy; and ſo (though it be not without ſuffering a kind of pain, and uſing ſome force) there may always, in effect, be ſome reſiſtance made. But here for the moſt part there is no remedy at all; nor any help; but, many times without our thinking of it, or being any way able to prevent it, there growes to be ſuch a ſpeedy, and ſtrong kind of impetuoſite, that you ſee, and find this Cloud to raiſe it ſelf inſtantly up; or rather, that this ſtrong Eagle takes you and carries you quite away, between her wings. I ſay, that you underſtand and find your ſelf to be carried away, and know not whither. For, howſoever the thing happen to be with delight, yet ſo great is the weakneſs of our natural condition, that it puts us into ſome fear in the beginning. And therefore, it will be neceſſary, in this caſe, for the Soul to be much more couragious, and reſolute, than for all thoſe occaſions, which were precedent. For here ſhe muſt be content to hazard all, come on it what will, and to leave her ſelf wholly in the hands of God, and to goe whitherſoever ſhe ſhall be carried with a good will; for in fine, they will be ſure to carry her, whether ſhe will or no; and that, with ſo great extremity of ſtrength and ſpeed, that, howſoever I had a mind, very often, to reſiſt it, and employed all the ſtrength I had to that purpoſe, (and eſpecially at ſome particular times, when theſe things fell out in publique; yea and at many other times alſo, when they were private; for I was then in fear, leſt I might be deceived) it was yet but ſeldom, that I was able to prevail. Somtimes I was able to do ſomthing, but with a great deal of harraſſing, and toile, juſt as if ſome ordinary perſon had been fighting with ſome ſtrong Gyant; and afterward I ſhould find my ſelf very weary. But at other times, it was altogether impoſſible for me to hinder it; for, my Soul would be carried abſolutely away, and ordinarily even my head, as it were, after it; ſo, that I could not ſtay it; yea and ſomtimes my whole Body ſo, as to be raiſed-up from the ground. This laſt hath happened rarely to me; but once it was upon the very point to arrive, whilſt we were aſſembled together in the Quire; and I being then upon my knees, (as at the point of going to receive the *Bleſſed Sacrament*) it put me to extream trouble; becauſe it ſeemed to me a very extraordinary thing, and which preſently would be much noted; and ſo I commanded my Religious-women (for at that time, I was Prioreſs) that they ſhould not ſpeak of it. But at other times when I began to diſcern that our Lord was going about to do the ſame, (and once in particular, when divers principal Ladies were preſent;

and

and it was upon the Feaſt of our Vocation, when there was a *Sermon*) I did even ſpread my ſelf all along upon the ground; and, though the Religious women came then about me to keep my Body down, yet the thing was eaſily perceived. Upon this, I humbly prayed our Lord in moſt particular manner, that by no means he would do me any ſuch Favours, as might carry any of theſe exteriour demonſtrations with them; for, already I was very weary of being ſo wary and watchful over my ſelf; for that ſuch kind of Favours could not poſſibly be done me by his Divine Majeſty, but ſo, that every body would come to know it. And it ſeems, through his goodneſs, he hath been pleaſed to hear my Prayer; for ſince that time, I never had any Rapts of that kind; but it is true, that it is not long ſince.

Now, ſo it is, that, when I had a mind to reſiſt theſe Rapts, there ſeemed to be ſomewhat of ſo mighty force under my feet, which raiſed me up, that I know not to what to compare it, which came with much more impetuoſity than any of thoſe other things of Spirit; and ſo I was even torn, as it were, to pieces; for, the combate is great; but in fine, all helped little, for, when our Lord hath a mind to do any thing, no power is able to ſtand againſt it. At other times, he is pleaſed to content himſelf, with letting us ſee, that he is diſpoſed to do us that Favour, and that there is no averſion in his Divine Majeſty; and that, we oppoſing our ſelves for Humility's ſake, there follow yet the ſelf-ſame Effects, as if we had wholly conſented.

Now, theſe effects are great. For firſt, the mighty power of our Lord is made apparent thereby; and that, when his Divine Majeſty is pleaſed to diſpoſe of things otherwiſe, we are no more able to detain our Bodies, than our Souls; nor are we Lords thereof; but muſt, though againſt our will, acknowledg, that there is a Superiour; and that theſe Favours come from him; and that, of our ſelves, we can do nothing in nothing; and ſo, a great impreſſion of Humility is made upon the Soul by this means. And further I confeſs, that it bred alſo a great fear in me, (and, at the firſt, an extream great one) to ſee, that a maſſie Body ſhould be taken up from the earth. For, though the Spirit be that, which drawes it after it; and though it be with great ſuavity, and delight, (if it be not reſiſted) yet our Senſes are not loſt thereby; at leaſt I, for my part, was ſo perfectly in my Senſes, that *I* was able to underſtand that I was raiſed. There doth alſo hereby appear ſo great a Majeſty in him who can do this, that it makes even the very hair of the head ſtand on end; and there remains a mighty fear to offend ſo great a God; but yet ſo, as that it is wrapped up in an exceſſive kind of love, which

which ſhe conceives anew towards him, whom we find to carry ſo great a love to ſuch rotten wormes, as we are. For now he ſeems not content with drawing the Soul to himſelf, after ſo particular and ſo certain a manner, but that he will needs alſo draw the very Body too, even whilſt it is ſo mortal, and compounded of ſo filthy earth, as we have made it by our Sins. This alſo leaves, in the Soul, a very ſtrange kind of looſening, and diſengagement from all the things of this World; which I know not well to expreſs, how it is; but me thinks, I may well ſay that it is not only, in ſome ſort different, but alſo greater than thoſe others, which are only of the Spirit. For though, in thoſe other, there be a total untying, and looſning it ſelf from all things, for as much as concernes the Spirit; yet here, it ſeems, our Lord is pleaſed, that even the Body alſo it ſelf ſhall practiſe it too. And it breeds ſuch a new kind of ſhyneſs and miſlike, in order to the things of this world, that it makes even our very life, much more painful to us. It gives alſo ſuch another pain, as we can neither tell how to procure; nor free our ſelves from the ſame, when we have it. And *I* would be extream glad, to be able to make this great pain be underſtood; but, I believe, I ſhall not know how to do it; though yet I will ſay ſomewhat, if I be able.

And, it is to be noted, that theſe things come upon me, now at the laſt, after all thoſe *Viſions* and *Revelations*, whereof I will write; and after the time, when I uſed to practiſe that Prayer, wherein our Lord was wont to allow me ſo great Regalo's, and guſts. And though yet theſe things do not ceaſe with me at ſome times, yet doth this Paine, more often, and more uſually ſeize upon me, which I will now declare. It is ſometimes greater, and ſometimes leſs; and now I will ſpeak of it, as when it is greater. For, though I will treat hereafter of thoſe ſtrong impetuoſities, which uſed to come upon me, when our Lord was pleaſed to give me Rapts; yet they have, in my opinion, no more to do, by way of Compariſon with this, than things Corporal, with the moſt Spiritual. And I believe, that I do not exaggerate the matter a whit; becauſe that Pain ſeems to be ſuch, as, although the Soul do feel it, yet it feels it together with the Body; and ſo, both of them participate therein; And it is not with that extremity, of being abandoned, and utterly forſaken; which is in this; in acquiring which, as I was ſaying, we have no part at all our ſelves; But there often comes a deſire unexpectedly upon us; and I know not from whence it ariſes. And, upon this deſire, which penetrates the whole Soul, even at one very inſtant ſhe begins to afflict, and belabour her ſelf ſo, as that ſhe riſes much above her ſelf; and indeed above whatſoever is created; and God is pleaſed to make her ſo very

very deſolate and diſguſted, in order to all temporal things, that, how much ſoever ſhe may endeavour to the contrary, there is nothing in this world, which will either accompany her, or whereby ſhe would be glad to be accompanied, but even directly to dye in that Solitude. For, if any body ſpeak to her, or if ſhe would employ all her power, to ſpeak to others, it ſerves to very little purpoſe; for, her Spirit (do what ſhe can) doth ſtill, not ceaſe from making her find her ſelf to be perfectly alone. And, though it ſeem to me, as if God were then extreamly remote from her; yet, at times he communicates his greatneſſes to her by a manner, more ſtrange than can poſſibly be expreſſed: Nor do I believe, that any other will either believe it, or can underſtand it; but only ſome ſuch perſons, as may have felt it. For, this is no communication to give comfort; but only to ſhew the reaſon, which that perſon hath to be afflicted, and diſtreſſed, for being abſent from that Good, which comprehends all goods in it ſelf. By means of this communication both the deſire doth increaſe, and ſo alſo doth the extremity of that Solitude, wherein the Soul finds her ſelf; together with a certain pain, which is ſo very delicate, and penetrative (the Soul being placed then in that kind of Deſert) that it may even literally ſeem to be at that time that very thing, whereof the *Royal Prophet* ſpoke, when he was in the ſame Solitude. Save, that our Lord would vouchſafe the ſenſe of thoſe things to him, and make him feel it, being a Saint, after a more tranſcendent manner. But the words, whereof I ſpeak, are theſe: *Vigilavi, & factus ſum ſicut paſſer ſolitarius in tecto. I have watched, and am become like a ſolitary Sparrow, upon the Houſe top.* And ſo doth that Verſe repreſent it ſelf to me at thoſe times, that, me-thinks, I do even ſee mine own condition therein. And it comforts me to obſerve, that others have alſo found themſelves in ſo high an extremity of Solitude; and eſpecially, when they were ſuch perſons, as the *Royal Prophet* was. So that, me-thinks, this kind of Soul is not then it ſelf; but rather upon the very top, or ridge, as one may ſay, of its ſelf; yea, and of all things alſo, which are created; for then, me-thinks, the Soul remains in the very higheſt, and moſt ſuperiour part of her ſelf.

At other times, the Soul ſeems to find her ſelf, as in the extremity of need, and miſery; and that then ſhe is ſaying, and asking her ſelf this queſtion: *Ubi eſt Deus tuus? Where is now thy God?* And here it is to be noted, that I knew not well then, what thoſe Verſes ſignified in the vulgar Tongue; yet, when afterwards I came to know it, I was much comforted to ſee, that our Lord was pleaſed to bring them to my memory without any procurement at all of mine. At other times, I alſo

called that Saying of S. *Paul* to mind: That *he was crucified to the World*. I say not, that I was so; for I see but too well, that I am not; but me thinks the Soul, in this case, is very much after that manner; for, she gets no comfort, either from Heaven, because she is not there; nor carries she any affection at all to the Earth; nor is she also there; but remains, as if she were crucified, between Heaven, and Earth; and suffering all the while without receiving any succour from either of these places. For, that which comes to her from Heaven, (which is, as I have said before, a knowledg of God, so admirable, and far above all that, which we can desire) doth but serve for her greater torment, because it multiplyes the same desire, in such sort, that the excessive pain thereof puts her, in my opinion, even past her senses; save that she remains so but a very little while. Now this condition of mind seems to be no less, than the very agony and pangs of death it self; yet withal, there is so very great a contentment taken in this suffering, that *I* know not, to what to compare it. It is a sharpe, yet savoury and delightful Martyrdome; since all that concerns this world, which it is possible to represent to the Soul (yea though it were the most delightful Object, she had ever been accustomed to) is by no means admitted, but instantly cast away from her. She understands also here very well, that she cares for nothing at all, but her God; and yet she considers no particular thing in him; but will have him, all together; and she knows not what she would have. I say again, that she knows not; because her Imagination represents nothing at all to her; yea and, in my opinion, during a great part of that time, wherein she is after that manner, the Powers of her Soul do not work; but, as in the case of Union, and of Rapts, by her joy; so here they are wholly suspended, by her pain.

O, that I were able to give your Reverence to understand this well! were it but that you might so make me know more particularly, what it is. For now this is that, in which my Soul doth ordinarily most continue; and, whensoever I am not employed about somewhat, she is put upon these straights, and pangs of death. She is afraid when she sees them begin, for fear lest it should cost me my life; but yet, when it is once begun, she would be glad, that, during all her life, she might continue in that state of sufferance; though it be so very excessive, that the person is scarce able to endure it. For, sometimes I am almost without any pulse at all, as my Sisters tell me, who then come towards me, to see what passes; for now they begin a little more to understand it. And the bones of my armes, are so stretched, and my hands are so stiffe, that I cannot sometimes bring them together; and such a pain remains till the

the next day after in my wriſts, and in my Body, that it ſeems, as if I had been racked and disjoynted. And I ſometimes conceive, that our Lord may one day, perhaps, think fit (in caſe this courſe go on) to make it end with the ending of my life. For, ſo great a torment as this, may well, in my opinion, be ſufficient for ſo great an effect as that; ſave only, that I deſerve not to be ſo happy. All the Anxiety of my deſire at this time is, that I may dye. For I neither remember *Purgatory*, nor yet thoſe great Sins which I have committed, for which I deſerved Hell-Fire. But all is now forgotten, through that vehemency of deſire to ſee God; yea, and that vaſt Solitude, and Deſert, wherein I am at that time, ſeems a much more deſirable thing, than all the company in the world. If any thing were able to give her comfort in this caſe, it would be the treating with ſome one who had endured the ſame torment; for now, though ſhe complain thereof, it ſeems, none will believe her.

It alſo contributes to her torment, that this pain is ſo extream, that ſhe would neither be in Solitude, as at other times, nor yet have company; but only of ſome ſuch perſons, to whom ſhe might make her complaint. It is with her, in this caſe, as with one who hath the halter about his neck; and who, whilſt he is even ſtrangling, endeavours, and would fain take his breath. For, juſt ſo me-thinks doth this inclination to have company ſeem to be an effect of our natural frailty, and weakneſs; that, as this exceſſive pain ſeems to put us in eminent danger of death, (for, it is certain, that it doth this; for I have ſeen my ſelf divers times in this danger, through my great ſickneſſes, and other occaſions, as I have declared; and I believe, that this is as great, as any of thoſe) ſo the deſire and inclination, which, both the Body and Soul have, not to be parted, is that, which ſeeks ſuch a kind of ſuccour, as it is to take breath; and by expreſſing it ſelf, and diverting, and complaining, ſeeks yet for ſome means, how to live again here below; though ſtill much againſt the will of the Spirit, or ſuperiour part of the Soul, which would fain not be quit of this Pain.

I know not whether I hit right in what I ſay, or if I know indeed how to do it; but to the uttermoſt of my opinion it paſſes thus, as I have declared. And now your Reverence ſhall do well to conſider, what kind of reſt, or eaſe, it is poſſible for me to enjoy in this life; ſince that, which I was wont to find by means of Solitude, and Prayer (for therein, our Lord was pleaſed to give me great conſolations) is now moſt uſually converted into this torment; which yet, withall, is ſo delicious, and the Soul perceives it to be of ſo high value, that now ſhe delights in it more, than in all thoſe other Régalo's which ſhe was wont to poſſeſſe. For ſhe

holds it to be more ſecure, as being the way of the Croſs; and it containes alſo, in my opinion, a guſt, of a very great value. For ſhe allows nothing at all to the Body, but pain; and the Soul both is that, which originally ſuffers; and which only feels that joy, and high contentment, which this ſuffering gives her.

I know not how this can be, but yet it paſſes ſo, that (forasmuch as I can underſtand of my ſelf) I would not change this Favour, which our Lord doth me, (and which proceeds, as I have ſaid, from his hand, and is no way acquired by me, as being wholly Supernatural,) for all thoſe others, which I ſhall here declare afterward; I ſay not, for all them together, but for any one of them, taken ſeverally.

And here let it not be forgotten, how I ſay, that theſe impetuoſities which are deſcribed here, arrived after the Favours, which our Lord did me firſt; as alſo after all that, whereof I have written in this Book, and which I enjoy at this preſent. And I, finding my ſelf in the beginnings to be in ſome fear (as in effect, it happens to me almoſt, whenſoever it pleaſes our Lord to do me any favour; till in the proceeding further on, I receive ſome kind of ſecurity from his Divine Majeſty) he willed me not to fear, but to eſteem this Favour for greater than all thoſe others were, which he had formerly been pleaſed to vouchſafe me; becauſe the Soul was purified by this pain; and burniſhed, and refined here, as gold in the Cruſible; that ſo it might be the more capable, to receive thoſe enamels, and ornaments of his gifts and graces; and ſo, that was purged away here, which otherwiſe was to have been ſo in Purgatory.

I underſtood very well before, that this was a great Favour; but yet I remained with much more ſecurity after this; and my Ghoſtly Father alſo tels me that it is good. And though I were formerly afraid, becauſe I am ſo wicked, yet I could never believe, that it was ill; but rather the very greatneſs it ſelf of the benefit gave me a kind of fear, when I remembred how far I had been from deſerving it. Bleſſed be our Lord, who is ſo good, Amen.

It ſeems, that I have gone from my purpoſe; for I was beginning to ſpeak of *Rapts*; and this, which now I have ſaid, is a greater thing, than a Rapt; and ſo it leaves thoſe effects in the Soul, which I have related. And therefore, let us now return to ſpeak of *Rapts*; and of that which is moſt uſual therein. I ſay then, that it ſeemed to me many times that it left my whole Body ſo light, that all the weight thereof was utterly gone; yea and ſomtimes to ſuch a degree, as, in effect, I knew not, how to ſet my feet upon the ground; when the Soul then is

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in *Rapt*, the Body remaines as if it were utterly dead, being able many times to doe absolutely nothing at all, but as it chances to be at the time, so it remaines, whether it be sitting, or no; or whether it have the hands open, or closed. And, though she seldom loseth her sences, yet it hath happened to me now and then, that they have been totally lost; but this for a very short time at once; but the most usually effect is wont to be, that she finds her self in disorder; yet though she can do nothing of her self as to the exteriour, leaves she not to understand, and hear, as if a thing were spoken to her from far off. I say not, that she understands, or hears, when she is in the highest part of the *Rapt*: I say, in the highest, at those times, when the Faculties, or Powers are lost; because then they are very straitly united to God; for then, in my opinion, she neither sees, nor hears, nor perceives at all. But (as I was saying, in the former Prayer of Union) this total transforming of the Soul into God is wont to continue but little; yet, for the time it lasts, no Power of the Soul either feels, or doth so much as know what passes there. And this seems to be after this manner; that men may understand, that it is not God's will, that we should know it, and, belike, we are not capable thereof; at least it hath passed thus with me.

But now your Reverence will peradventure ask me; How then it comes to pass, that a *Rapt* shoud last so many hours? To which I answer, that which hath often occurred to me, is this; That (as I have declared already, in the former Prayer) we enjoy Rapts, with certain intervals and interruptions. For, the Soul doth many times engulf it self; or rather (to speak more properly) our Lord engulfs the Soul into him, and entertains her so a while; and then after it there remains only the Will united. Me-thinks, that stir, and busle of the other two Faculties is like those little Needles of Sun-Dials, which usually doth never stand still; yet, when the Sun of Justice hath a mind to it, he makes them stable, and firm; now this, I say, lasts but a very little while. But since the impulse was great, and the exaltation of the Spirit high, the Will remaines engulfed still, and behaves it self like a Soveraign Lady over all those operations which concern the Body; for if those other two said unquiet, and disorderly Powers, will disturb, and distract the Will, yet of enemies, the fewer the better; the Senses are not suffered to divert it. And so it is, that they are suspended, because our Lord is so pleased; and, for the most part, the eyes are shut, though yet we had no intention to shut them; and though, by accident, they may be open somtimes, yet (as I said before) she doth not fix on, or consider at all, what she sees.

But now, the body here is much leſſe able to do any thing with it ſelf, as to that time, when the ſaid Powers ſhall returne to be united; for then, there will not be much for it to do. And therefore let him, to whom our Lord ſhall vouchſafe this Favour, not be diſcomforted, if then he find both the Body, to be as it were bound up many hours; and by turnes alſo his underſtanding, and Memory to be diverted. True it is, that theſe faculties are ordinarily, in this caſe, even drenched in the praiſes of God: and in deſiring alſo, to comprehend, and underſtand that, which hath paſſed with themſelves; and yet, even for this purpoſe, they are not very well awake, but rather like ſome one who hath ſlept, and dreamt, and is not yet come very well again to himſelf. I declare my thoughts ſo largely herein; becauſe I know, there are perſons at this time, yea and in this very place, to whom our Lord doth theſe Favours; and yet, if they, who direct them, have not experienced this, perhaps they will conceive, that they are to be, as it were, dead in theſe Rapts; eſpecially, if theſe Directours be not learned men. And it is matter of grief, to conſider, how much it ſuffered, by means, of ſuch Ghoſtly Fathers, as do not underſtand this buſineſs; which I will declare afterward. Perhaps I know not well what I ſay; but your Reverence will eaſily underſtand, if I hit any thing right, ſince our Lord hath already given you experience therein; though yet, becauſe it is not long ſince you began, you will not peradventure have conſidered it ſo much, as I.

Now, though I have endeavoured much, and many times; yet the Body hath not ſtrength, wherewith to ſtir it ſelf, but the Soul carries it all along with her. The perſon, who was ſick, doth thus recover health many times; and ſhe, who was full of weakneſs, and paine, recovers ſtrength. For they be great things, which are beſtowed in theſe caſes; and ſometimes our Lord is pleaſed (as I was ſaying) that the Body ſhould alſo feel its part of joy, ſince already it yeilds obedience to that which the Soul deſires. When ſhe is returned to her ſelf, it will happen to her (if the Rapt have been great) to go a day, or two, or ſometimes three, with the Powers ſo abſorpt, and, as it were, ſtupified, that they ſeem not to be altogether themſelves. Here comes-in the paine, to be able to know again how to live; here are our feathers imped, to make a ſtrong flight; and here, are the ſick ones fallen off; here is the Banner of Chriſt our Lord totally raiſed-up, and diſplayed, and it ſeems, as if the Captain of this Fort, either gets up himſelf, or elſe is inſtantly carried-up to the higheſt Tower there, to plant the ſaid ſtandard, for the glory of God. She lookes now upon them who are below, as one, who

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is already in ſafety; for now ſhe is ſo far from fearing dangers, that ſhe rather wiſhes them; as a perſon, to whom, in ſome ſort, a ſecurity is given, for obtaining victory. She ſees now very clearly, how little all worldly things ought to be eſteemed; or rather, how direct *Nothing* they are. He who is ſeated high is able to diſcover much. Already, ſhe renounces the having any Will; and is reſolved, to have no other will, than that, which her Lord gives her; and thereupon ſhe petitions him, and ſurrenders him alſo the Keyes of her Will. Lo here ſhe that was the Gardiner, become the Governour of a Caſtle; nor will ſhe do any thing at all, but according to the will of the Lord thereof; nor will ſhe be Miſtreſſe ſo much as of her ſelf, no, nor of any thing; nor even of any ſingle Well of that Garden. And, if there be any thing in her which is good, ſhe deſires, that his Divine Majeſty may diſpoſe thereof; for, ſhe will not from that time forward poſſeſſe any kind of thing, as having propriety therein; but covets, that all things may be entirely done in conformity to the will of our Lord, and for his glory.

Now indeed all theſe things really are wont to paſſe in this manner, if the Rapts be true; and the Soul remains with thoſe advantages, and benefits, which are related; and, if theſe do not follow, I ſhould be apt to doubt very much that they were not Rapts, on the part of God; but ſhould rather be inclined to fear, that they were of that kind of Ravings whereof S. *Vincent* ſpeaks. This I underſtand; and have ſeen by experience, that the Soul is wont, in theſe caſes, to become a Lady over all, and to acquire ſo much liberty, in leſs than an hour, that ſhe cannot even know her ſelf; ſhe well underſtands, that all this is none of her own, nor doth ſhe know, how ſhe comes to obtain ſo great a bleſſing; but ſhe underſtands clearly the exceeding great benefit, and advantage, which every one of theſe Rapts brings to her. There is none, who can credit this, but ſuch an one as hath learnt it, by experience; and therefore men believe not the poor Soul, which they have ſeen to be wicked, and now find ſo very ſoon to pretend to do certain things of ſo high importance; for inſtantly ſhe reſolves, not to be content to ſerve our Lord in ſmall matters, but in the very greateſt ſhe can. Now the world is apt to conceive ſuch endeavours are but impertinencies, and temptations; yet, if men would but underſtand, that they are not things, which grow from her ſelf, but from our Lord, to whom ſhe hath already delivered up the keyes of her Will, they would not ſo much wonder at it. For my part I am of opinion, that a Soul which comes once to this ſtate doth already neither ſay, nor do any thing of her ſelf, but that this Soveraign King takes care of all.

O my dear God! and how clearly doth a Soul ſee here the ſenſe, of that Verſe; and how it is to be underſtood, that both he had reaſon, and that all the world ſhould have it, to deſire the *wings of a Dove.* For it is eaſily and clearly to be underſtood of that *Flight*, which the Spirit makes, whereby to raiſe it ſelf above all Creatures; and, in the firſt place, from, and above her ſelf. But this is a ſweet *Flight*; a guſtfull, and pleaſant *Flight*; and a *Flight* without noiſe. What kind of dominion doth ſuch a Soul poſſeſs, which our Lord doth once conduct to this pitch, that ſhe may be able to look down upon all things, without being once intangled by any of them! And how full of confuſion will ſhe now be, for that time, wherein ſhe was intangled before! And how much will ſhe be amazed, to look back upon that blindneſs of hers! How full, of compaſſion, for ſuch as do yet remain therein? eſpecially, if they be perſons of Prayer, and ſuch, as it pleaſes God to regale. She would here cry out very loud, to make men underſtand how mightily they are abuſed, and deceived; and ſo ſhe alſo doth, ſometimes. And then they rain down whole ſhowers of perſecutions upon her head; they treat her as one, who wants Humility, and who employes her ſelf to teach thoſe perſons, of whom ſhe might do well to learn; and eſpecially, if ſhe be a woman, then come they in to condemn her; and they may have reaſon, becauſe they know not, by what impulſe ſhe is moved. Who, as ſhe, knows not, how to defend her ſelf on the one ſide; ſo alſo can ſhe not forbear, on the other, to unbeguile thoſe perſons whom ſhe loves, and whom ſhe deſires to ſee unfettered from the Priſon of this life; for, that ſtate, wherein ſhe was, neither is, nor ſeems leſs than a Priſon. She is alſo much affected with the thought of that time, wherein ſhe took any care of points of Honour; and for the groſs errour, wherein ſhe was, to believe that to be Honour, which the world calls Honour; for ſhe ſees, that it was an abominable lye; and yet, that every body lives in the practiſe of it. But now, this ſoul underſtands, That, right Honour, is built not upon a lye, but truth; eſteeming that to be worth ſomewhat, which indeed is ſo; and holding that, which indeed is nothing, in no account at all; ſince all is nothing, and leſs than nothing, which comes to have an end, and, pleaſeth not God. She laughs at her ſelf, for the time, wherein ſhe made any account of Monies, or had been covetous thereof; though yet, in this laſt particular, I do not believe, (and certainly, it is true) that I ever had any fault to confeſs; but it will have been fault enough, to have held them in any manner of account. If, with them I had been able to buy that good, which now I find in my ſelf, I might have eſteemed them very much: But now, the Soul perceives, that this

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is gotten by leaving all things. And what, in fine, is it that can be bought with this Money, which we ſo much deſire? Is it any thing of true worth? Is it any thing which is durable? Or to what end, do we deſire it? A miſerable kind of repoſe, procured by that which coſts us ſo dear; for Hell is many times gotten therewith; and men purchaſe thereby everlaſting Fire, and endleſs Torment. O that all men would at length reſolve, to hold it but for unprofitable earth! How orderly would the world then proceed! How free would all places be from unjuſt contracts! and how ſincerely would all men perform acts of friendſhip, if once there raigned no intereſt, either of Honour, or money, in the mindes of men? For my part I conceive, that all would be remedied.

This Soul ſees alſo then that there is a great blindneſs in the conceit, which men frame about the delights of this World; and how we buy nothing, by their means, even for this very life, which we lead here, but labour, and diſquiet. How great diſquiet, and how little content? and in fine, what a deal of labouring in vain? And here is the Soul able to diſcern not only groſs Cobwebs, and great faults, but even any poor grain of duſt, how little ſoever it may be; and ſo, how much ſoever ſhe may have laboured to perfect her ſelf, if once the Sun ſhine bright, and ſtrike it through with thoſe beames, in good earneſt, ſhe will find it to be duſty enough ſtill. It is like a Glaſs full of water, which you will think very clear, and pure, unleſs the Sun ſhine upon it; but if you ſee it once pierced by thoſe beames, you will find it to be all full of motes. This Compariſon is very punctually true; for, before the Soul is in this Extaſie, ſhe conceives her ſelf to have been very careful not to offend God! and that ſhe performed it according to the uttermoſt of her power; but yet being come once ſo far as that this Sun of Juſtice ſhines upon her, which makes her open her eyes, ſhe then ſees ſo many motes therein, that ſhe would be glad to ſhut them again; for ſhe is not yet become ſo true an Eaglet, of this ſwift and ſtrong Eagle, which bred her, as that ſhe can be able to look earneſtly upon this Sun. But, how little ſoever ſhe can hold them open, ſhe ſees her ſelf all impure; and calls that Verſe to mind, which ſaith: *Who ſhall be juſt in thy preſence?* When ſhe beholds this Divine Sun, the brightneſs of it dazles her ſight; when ſhe looks on her ſelf, the clay ſtops it up; and ſo this poor Dove is blind; yea, and it happens many times, that ſhe remains ſo wholly blind, being abſorpt, amazed, and, as it were, vaniſhed away with ſo many mighty greatneſſes, as ſhe then diſcovers. Here, finally, is true Humility acquired; not caring at all, either to ſpeak well of her ſelf, or yet, that others ſhould do it. And our Lord divides, and diſpoſes of the Fruit of this Garden;

not ſhe; and ſo, there ſticks nothing of it to her fingers. All the good, which ſhe hath, goes on ſtill addreſſed to God; and if ſhe be drawn to ſay any thing of her ſelf, it is for his glory; for ſhe knows, that ſhe hath no ſhare therein; and cannot be ignorant thereof, even though ſhe would; as diſcerning it by the very ſight of her eyes, which, whether ſhe will, or no, are ſhut towards the things of this world, and kept open to the underſtanding of Truths.

CHAP. XXI.

She proſecutes, and finiſhes this laſt Degree of Prayer. She declares, what the Soul finds therein, when ſhe returns to live again in the world; and the Light alſo which our Lord gives concerning the deceits and errours thereof.

THerefore now to finiſh that, which I was about, I ſay, That there is here no more now any need, that the Soul ſhould give any new conſent, ſince already ſhe hath given it all, and knowes, that ſhe hath with her will, delivered her ſelf wholly up into his hands; and that ſhe cannot deceive him, who knows all things; for it is not, as things paſs here, in this world; where all this life of ours is full of nothing, but deceits, and duplicites; and, when you think you have fully gotten the good will of any one, by the ſhew he makes, you after come to underſtand, that all is tricks, and lyes; and no body can tell, how to live in a world of ſo much buſineſs; eſpecially, if there be any little intereſt of the Parties. But bleſſed is that Soul, which our Lord comes once to draw to the knowledg of real Truths. O what a condition were this for Kings! and how much would it import them more, to gain this great advantage, than to get large Dominions, and States? What rectitude would there be found in the Kingdome? How many miſchiefs, would have been forborn already, and would alſo be forborn hereafter? here is no fear to loſe life, or honour, for the love of God; but rather ſuch loſſes as theſe would go for a great bleſſing amongſt ſuch, as ought to carry another manner of reſpect, to the honour of our Lord, than all thoſe their ſubjects below them. For Kings are the men, whom thoſe others follow; and in this caſe, ſuch Kings would loſe a thouſand Kingdomes for advancing one ſtep further towards the augmentation of the Faith, or the procuring ſome more light to Hereticks; and good reaſon: For, it is ano-

another manner of busines, to purchase a Kingdome that will never end. And to a Soul that shall tast but one single drop of this water, all this world here appears loathsome and offensive.

But now, if the Soul of such a person should be once engulsed into this water; what strange effects would it produce? O my Lord, if thou shouldst put me in a condition to be able to publish this truth with a loud voice, they would yet believe me no more, than they do others, who know how to publish the same after a much better manner. Yet at least I should give satisfaction to my self; and, me-thinks, I should set my life at a low rate, upon condition, that I could make but some one of these single Truths be well understood. And yet I know not how *I* should carry my self afterward; for there is no trust at all to be had in me, being that miserable creature, which I am. Yet still I have so great impulses to utter, and declare these things to such as be in authority, that, me-thinks, they do even consume me. And yet, since I can do no more, I return, O my Lord, towards thee, to seek remedy for all inconveniences; for thou, O my Lord, knowest well, how highly glad I would be to dispossess my self of all these Favours, which of thy goodness thou hast vouchsafed to do me (provided always, that *I* might still remain in condition never to offend thee more) and to resign them up to Kings and Princes; for then I know, that it would be impossible for them, either to permit those things to be done, which are permitted; or to fail to receive extraordinary blessings. O make them, my God, understand, to how much they are obliged, since thou wert pleased (by what I have heard) to honour them in such sort, upon earth, as that, when thou takest any of them away, there is some kind of signification thereof, even in the Heavens. And, when I think of this, it breeds a kind of devotion in me, that thou, O my King, maist be pleased to make them hereby, understand that they ought to imitate thee in their life; since there happen to be certain appearances, and signes, in Heaven, at their death as there was, when thy self camest to dye. I presume very far; but I beseech your Reverence tear it, if you misslike it, and believe, that I would be glad to speak it better, if I were present with them; and if I could tell how; and especially, if I thought that they would believe me; for *I* recommend them very much to God; and I wish, that it might do them good. All is done by adventuring ones life; and I desire very often, to lose mine; for that were to hazard little, for the gaining of much. For scarce doth any truly live; considering how visible that great deceit and errour is, which we carry about us; and with what blindness we converse in this world.

But, when once the Soul is come to this paſs, they are not bare deſires, which ſhe hath to the ſervice of God; for then his Divine Majeſty gives her ſtrength alſo to put them in execution. Nor can any thing be repreſented to her, wherein ſhe thinks ſhe may ſerve him, upon which ſhe will not caſt her ſelf all at once; and yet ſhe will conceive ſhe doth nothing; becauſe ſhe ſees clearly, that all things are meerly nothing, ſave the pleaſing God. The only trouble is, that no occaſion of trouble offers it ſelf to perſons ſo unprofitable, as I am. But, O thou my Good, be pleaſed, that once there may come a time, wherein I may be able to pay the leaſt mite of all that great ſervice, which I owe thee. Ordain thou things, O my Lord, in what ſort thou wilt; ſo that this poor creature of thine may be able to ſerve thee in ſome thing. There hath been other manner of women in the world, who have done heroical things for love of thee; but I am good for nothing, but to talk; and ſo it is not thy pleaſure, O my Lord, to employ me in the putting any thing in execution; all paſſeth away in words, and deſires how I would ſerve thee; yea and even I have not liberty for this, peradventure becauſe I ſhould fail in all. But ſtrengthen thou my Soul, and diſpoſe of it firſt, O thou, the Good of all Goods, my dear *Jeſus*; and then ordain preſently means whereby it may do ſomewhat for thee; and that there may be no ſuch perſon, as may endure to receive ſo much, and pay nothing. Let it coſt, O Lord, what it can; but let not theſe hands of mine appear alwayes ſo empty in thy preſence; ſince Rewards are to be given, according to the Works. Behold, here is my Life, here is my Honour, and here is my Will; and thou knoweſt, that I have given it all to thee; and am entirely thine; and therefore diſpoſe of me according to thine own good pleaſure. I ſee, O my Lord, very well, how little I am able to do; but yet being now come to thee, and having mounted up to this Tower, from which Truths are truly diſcovered, if thou depart not from me, there is nothing, which I ſhall not be able to perform; and if thou depart, how little ſoever that may be, I ſhall go, where I was; that is, to Hell.

O what it is, for a Soul, which finds her ſelf, in ſuch condition as this, to be put to return again, to converſe in the world; and to behold, and ſee the Comedy or Puppet-Play of this ſo ill-ordered Life! and to ſpend time in complying with this Body of ours, by ſleeping, and eating! All this now wearies the Soul, which knows not how to eſcape from thence, but findes it ſelf chained and caught. It then ſees much more evidently the captivity, wherein we remain, by theſe Bodies of ours, and by the miſery of theſe lives, which we lead; and we come to know the reaſon, which

which S. *Paul* had, to beseech God, to deliver him from it; now she crys out aloud with him, and begs liberty of his Divine Majesty, as I have formerly said; But now, this is often done with so very great impulse of mind, that the Soul would fain get out of the Body in pursuit of this liberty; and, in the mean time, since she is not freed, she walks up and down the world, like one sold for some Slave, to serve, and drudg in a strange Country; and that which afflicts her yet more is, that she cannot meet with many, who will lament with her, and desire that which she desires; for they ordinarily, desire to live longer. O that once we were not tyed to any thing! and that we did not place our contentment in any thing of this world! How would then the pain, which we should find to live thus always without God, appease, and temper the fear of death, through the desire, which by this means, we should have of attaining to the fruition of a true life!

Somtimes I am considering, when as such a Creature, as I, to whom our Lord hath given this Light, with such a cold charity, and so poor repose, as I enjoy, (since my life hath deserved no better) do yet many times so exceedingly resent the seeing my self in this banishment of mine, what kind of sence, and feeling, that should be, which Saints have had in this case; and what kind of commotion, a *S. Paul*, and a *S. Marie Magdalen*, and such others, like them, must find in themselves, in whom this fire of the Love of God increased to such a degree. It must certainly have been a continual Martyrdom to them. To me it seems, that those who afford me some ease, and with whose conversation I am relieved, are such persons, in whom I meet with these desires; I say desires, with deeds; I say with deeds. For, there are certain people in the world, who believe themselves, absolutely untyed from the world, and so they publish, that they are; and indeed it is very fitt they were; because their profession requires as much; and so also do those many years, since they began to enter into the way of Perfection: But yet such a Soul knows well the difference, even from a far off, between such as desire these things but in words; and such others, as confirm their words, by works. For she knows how to understand very well the little good, which these do in the world, and the much, which is done by those others; and indeed this is such a kind of thing, as whosoever hath experience very easily discerns.

And now I have set down the effects, which those Rapts that proceed from the Spirit of God are wont to produce. It is true, that some of them do more, and some less; I say less, because, though in the beginnings the Spirit works such effects, yet then, the effects are not seen experimentally

tally by works, nor can it be yet ſo well perceived that they have them; and beſides, the perfection thereof goes increaſing, and the Soul goes procuring, that there may now be no memory of former Cobweb-work; and this requires ſome time. And mean-while by how much the more Humility, and the Love of our Lord increaſes in the Soul: ſo much the more ſweet, and freſh odour will theſe Flowres of vertue give both to themſelves, and others. It is true, that our Lord knows how to work ſo well upon a Soul in one of theſe Rapts, that there will not much remain for the Soul her ſelf to work, towards the acquiring of perfection. For none is able to believe without experience, how much it pleaſes our Lord to beſtow upon a Soul in ſuch an occaſion; nor is there any diligence of ours which can, in my opinion, attain it. I ſay not, but that, by the Favour of our Lord, ſuch as employ themſelves many years by thoſe wayes which, they preſcribe, who have written of Prayer, both concerning the beginning, and proceeding thereof, may arrive to perfection, and to a conſiderable untying, and looſening themſelves from the things of this world with much pains, but never in ſo ſhort a time as here our Lord is pleaſed to work it, and that preſently, without any labour of ours; And he then reſolutely drawes the Soul from the earth, and gives her an abſolute dominion over all things, which are therein; though yet there be not in this Soul any more true value, or merit, than there was in mine. Nor do I know how to exaggerate this point more; for, in mine there was, in effect, none at all. The reaſon why his Divine Majeſty doth it is, becauſe he is pleaſed to do it; and he doth it alſo juſt ſo, as he is pleaſed; and, though ſomtimes there be no diſpoſition in her at all, to receive it, yet he diſpoſes alſo the ſame to receive that benefit, which his Divine Majeſty is pleaſed to impart. So that he gives it not alwayes, becauſe the Gardiner hath deſerved it, by dreſſing up and cultivating his Garden well (though yet it be very certain, that whoſoever doth this as he ought, and procures withal, his diſ-ingagement from things of this world, will never fail to be Regaled by him) but ſomtimes, becauſe it is his pleaſure (as I have ſaid) to ſhew his power, and greatneſs, even upon the moſt barren Soil; and to prepare it for the receiving all kind of good. So that, now ſhe ſeems not in ſome ſort to have ſo much as a Power to return to live in the offending of God, as ſhe was wont; but ſhe hath her thoughts ſo habituated to underſtand what is Truth indeed, that all beſides ſeems but ſport for children. She ſmiles alſo to her ſelf ſomtimes, when ſhe finds certain grave perſons, who live in the exerciſe of prayer, and Religion, make account of certain points of Honour, which ſuch

a Soul as this, holds now directly under her feet. Some will ſay, this is but diſcretion, and a preſerving of their dignity, and rank; that ſo they may be able to do the more good; But that other Soul underſtands very well that they might have profited more in one day, if they would have deſired their authority, and honour for the love of God, than they would do in ten years, by upholding it. Thus doth this Soul lead a certain troubleſome life, and is ever ſubject to the Croſs; though yet ever going on with increaſe: And, though the perſons who uſe to treat with her, conceive her ſometimes to be already near the top of Perfection, yet do they find ſhortly after, that ſtill ſhe growes to be more improved; for our Lord goes ever favouring her, more and more. God himſelf is her Soul; and it is he, who hath already taken the charge of her into his hands; and enlightens her; and ſeemes to aſſiſt and guard her continually after a ſpecial manner, both that ſhe may not offend him, and alſo by favouring, and ſtirring her up to ſerve him.

When once my Soul arrived ſo far, as that God was pleaſed to do her this great Favour, my miſeries did ceaſe, and our Lord gave me ſtrength to quitt them; and it moved me no more to be afterward in thoſe occaſions of imperfection; and with perſons who had formerly been wont to diſtract me, than if I had not been there at all; nay rather that helped me, which was wont to hurt me; and all things were now fit means to make me know God more, and to love him better; and to ſee, how deeply I was obliged to him; and to grieve me, for what I had been.

I well underſtood withal, that this came no way from me; nor had I gained it by any diligence of mine, nor had I even had time for it; but only his Divine Majeſty, of his own meer goodneſs, gave me ſtrength for this purpoſe. From the time when our Lord was pleaſed to afford me the Favour of theſe Rapts, to this preſent, this ſtrength hath gon on increaſing; and he, of his bounty, hath alſo held me faſt with his hand, that I might not return back again any more. And now me-thinks, (as it is true) that I do almoſt nothing on my part; but I underſtand, in a very evident manner, that our Lord is he, who works; and therefore I am of opinion, that the perſon to whom our Lord ſhews theſe Favours (ſuppoſing ever, that, with all humility, and fear, he will underſtand, that it is our Lord himſelf, who doth them, and that we do in a manner nothing,) may put himſelf into any company; and that, how diſtractive and vitious ſoever it be, it will not hurt, or move him at all; but that rather (as I ſaid) it will help him, and miniſter him

him ſome occaſion of reaping more advantage for his own good.

Theſe are already made ſtrong Souls, which our Lord is pleaſed to chooſe for the benefiting of others; though yet ſtill it muſt be conſidered, that this ſtrength proceeds not from themſelves. When once our Lord brings a Soul ſo near himſelf, as I have ſhewed, he goes by little and little communicating very great ſecrets to her. Here are the true Revelations, in this Extaſie; and other great Favours, and Viſions; And all theſe things ſerve to humble, and fortify the Soul; and to make her leſs eſteem the things of this Life; as alſo to know more clearly the greatneſs of that reward, which our Lord hath prepared for ſuch as ſerve him. His Divine Majeſty grant, that the exceſſive bounty, which he hath vouchſafed to ſhew towards this miſerable ſinner, may prove ſome part of a motive, to make them who ſhall read this Diſcourſe, encourage, and animate themſelves, to leave all things wholly for God, ſince his Divine Majeſty is pleaſed to reward ſo abundantly. For, we ſee, and that clearly, what recompence, benefit, and retributions, he is pleaſed to allow, even in this life, to ſuch as ſerve him; what then will he do in the other?

CHAP. XXII.

In which ſhe diſcourſeth how ſecure a way it is, for perſons, who give themſelves to Contemplation, not to raiſe-up their Spirit to high things, unleſs our Lord raiſe them up; and that the Humanity of Chriſt our Lord is indeed to be the means towards the higheſt Contemplation.

I Will here declare a certain thing, which is in my opinion very important; and, if your Reverence think fit, it may ſerve you, for a word of adviſe; yea and perhaps you may have need thereof. I have read in ſome Bookes, written of Prayer, which affirme, that, howſoever the Soul is not able of it ſelf to arrive to that State, whereof I ſpake before, (becauſe all that is Supernatural, which our Lord workes there) yet ſhe may be able to help her ſelf therein by raiſing-up her Spirit above all things created; and that ſo ſhe having raiſed it up with humility, after many yeares firſt paſſed through the *Purgative* way, and ſome advance made in the *Illuminative*, they adviſe in particular manner that men ſhould ſeparate, and abſtract themſelves from all kind of imagination of corporeal things, and that ſo they ſhould approach, and reach to the contemplation of the Divinity. For they ſay, that, although

though it be even the very Humanity of Christ our Lord, yet is it some impediment to such, as proceed thus-far; yea and that it hinders them from the most perfect kind of Contemplation.

To this purpose they alledge that which our *Lord* said to his *Apostles*, (I mean when himself was ascending-up to Heaven,) of *the coming* of the *Holy Ghost* down upon them, which would not be accomplished till himself were retired out of their sight. But, for my part I conceive, that if they had then had that Lively Faith, of our *Lord's* being both *God* and *Man*, (which they had, after the coming of the *Holy Ghost*) his Corporal Presence would have done them no hurt at all. For he held no such discourse to his *Blessed Mother*, though she loved him more, than they all. So that these men alledged this passage, because it seemes to them, (in regard, that all this action of Prayer is a work of Spirit) that every Corporeal Object will divert, and hinder it; and that, to consider themselves, after a manner totally abstracted from Creatures; and that God is on all sides of them; and to see themselves engulfed in him, is the thing, which they should endeavour to obtain.

Now, this I like well sometimes; but yet, to divide our selves wholly from the person of *Christ* our Lord, and to bring that Divine Body of his into the account and rank with these miseries of ours, or with the rest of the created world, I can by no means endure it; his Divine Majesty grant, that I may be able to make my self be understood.

I will not contradict them, because they are learned men, and spiritual; and who know well, what they say; and it pleases God to carry, and conduct Souls, by several wayes: How he conducted mine, I will now declare; for in the rest I will not interpose my self, but only speak of the danger wherein I found I was, because I would conform my self to what I had read. I will believe, that whosoever shall have arrived to the State of Union, and not have passed further on, so far as to have Rapts, and Visions, together with such other Favours, as our Lord is wont to impart to Souls, may hold that, which is spoken of, to be better, as I also did. But yet, if I had continued therein, I believe, I should never have arrived to that pitch, wherein now I am. For, in my opinion, it is an errour; though perhaps it may be I am the person deceived; but I will relate what happened to me. Whilst I was in want of a Directour, and went reading the Bookes aforesaid, whereby I thought I grew to understand somewhat; (though by little and little I came indeed to find afterward, that, if our Lord had not been my teacher, I should have learnt very little by those Books; For really it was nothing which I understood, till his Divine Majesty was pleased to make me know it by

experience; nor indeed, did I know, what I did) when afterward I came so far, as to have something of Prayer Supernatural (I mean, the Prayer of Quiet) I procured to dismiss all kind of Corporeal Objects; though yet, I durst not proceed to the raising & exalting my Soul; For, considering that I was alwayes so very wicked, I saw, that this would be a great presumption in me; But then I came to think that I felt a kind of Presence of God in me, after a particular manner, as indeed I did; and I procured to recollect my self with him: And this is a very savory, and gustful Prayer, if our Lord assist a Soul particularly therein; and the delight of it is great; and when both the profit, and pleasure, it gives, was thus observed, there could be no meanes to make me return againe to the Humanity of Christ, becaus I conceived in effect that it was an impediment to me.

O thou Lord of my Soul, and my Good! *Jesus Christ*, who wert Crucified; I never call to mind this opinion, which I entertained, but I am afflicted by it. For I conceive my self to have committed a huge Treason therein against thee; though out of ignorance. I having been so particularly devoted to the person of Christ our Lord, throughout my whole life; for this other proceeding of mine, occurred in the latter part thereof; I say, in the latter part, immediately before our Lord vouchsafed me those Favours, of *Rapts* and *Visions*.

I continued a very little while in this opinion; and so I came quickly back, to delight my self with this dear Lord of mine; and especially when I received the *Blessed Sacrament* I ever desired to have some Image and Picture, of him before mine eyes, since I was not able to carry him so deeply engraven upon my Soul, as I wished. But is it possible O My dear Lord, that ever any such thought, as this, should be able to get into my heart, even for one single houre, as that thou wert to hinder my obtaining my greatest Good? Alass, from whence came all the benefits which ever I received, but only from thee? I will not think that really I was faulty herein; but rather pitty my self for that which certainly proceeded from ignorance in me. And so, thou didst vouchsafe, through thy goodness, to redress it, by helping me to one afterward who might deliver me out of this errour, and besides also, by making me to see thee so often, as I shall declare hereafter; that so I might the more clearly understand, how great that ignorance of mine was; and that I might publish the same to many, as I have done already; and that now I might also record it here.

For my part, I conceive, that the reason, why many Souls get not more forward, and why they reach not to obtain greater liberty of Spi-

rit;

rit when they arrive to Prayer of Union, is this very thing. And I conceive there are two reasons, upon which I may well ground this my opinion; and though perhaps, that be of no moment, which I am going to utter, yet I will not forbear to do it; because I have found by experience, that it went very ill with my Soul, till it pleased our Lord, to give it this light. For all those Joyes, which she took, came to her but by sups, and gulps; and when once they were past, she found not her self with such company, as she had need of afterward for the enduring of tribulations, and temptations.

One of these reasons, why men advance no further is, that there is peradventure some little want of Humility though so hidden, and concealed, that it is not perceived. And who will ever be so proud, and wretched as I; who when he should have laboured all his life, and made as many Prayers, and suffered as many Pennances, and endured as many Persecutions, as might be imagined, would not yet find himself rich enough, and abundantly rewarded, and payd for all, when our Lord gives him leave to remain with *S. John*? at the foot of the Cross, I know not, into what brain it would sink, not to be content with such a felicity, as this except mine; who was ever a loser so many wayes, in all those things, whereby I ought to have been a gainer.

Now, though our miserable frail condition, or perhaps sickness, should not permit us, because it is painful to be alwayes reflecting upon the *Passion* of our *Lord*; yet at least, what should hinder us from remaining with him, risen again; since we have him so neare us, in the *Blessed Sacrament* where he now is glorified? Nor need we behold him there so distressed; and so afflicted; so torn in peices; so trickling bloods; so wearied in those rugged High-Wayes; so persecuted by those, whom he benefited so highly; and the while, not so much, as believed in by his very *Apostles*. For, it is true, one hath not alwayes the heart, to be able, to meditate upon so excessive afflictions, as he felt. But lo here, we have him without pain, and full of glory, giving strength to some, and courage to others, before he ascended up to Heaven.

He makes himself our constant Companion in the most *Holy Sacrament*; yea and seems, as if it had not been in his power to depart any one moment from us; and that now it should yet have been in mine to part from thee, O my Lord! and this, that I might serve thee so much the better. Let it pass my dear Lord, that, when I sinned against thee formerly, I did not know thee; but that now, when I came to know thee, I should fancy a means to my self of growing yet a greater gainer by this way: O what an ill course was that? and now I find, that in-

deed I had utterly loſt my way, if thou, O Lord hadſt not reſtored me to it; for, in ſeeing that thou art neer to me, I have ſeen that I have all good things, with thee. Nor do I ever meet with any affliction or trouble, but as ſoon as I conſider, in what poſture thou ſtoodſt before thoſe Judges, it grows inſtantly, to be very eaſily born. With the preſence of ſo dear a Friend, and under the conduct of ſo good a Captain, as was pleaſed to put himſelf in the foremoſt rank, that ſo he might ſuffer moſt, and firſt, there is nothing which may not well be endured. He aſſiſts, and gives ſtrength, and courage; yea and never failes. He is a very faſt, and true Friend; and I ſee clearly, and I have ſeen it ſince that time, that to the end we may be able to content God, and that he may pour great Favours down upon us, he is pleaſed, that all ſhould paſs by the hands of this moſt Sacred Humanity; in which his Divine Majeſty hath declared, *That he was much delighted.* I have ſeen this truth by experience very many times; and our Lord himſelf hath told me ſo. I have alſo clearly ſeen, that we are to enter in by this Gate, if we deſire his Soveraigne Majeſty ſhould communicate great ſecrets to our Souls.

So that, Sir, I wiſh your Reverence, not to ſeek any other way than this; though you ſhould be even upon the very top of Contemplation; for here you ſhall find your ſelf ſafe; ſince this Lord of ours is he, by whoſe means we receive all Benedictions; and he will inſtruct you, by looking upon his life; for he is the beſt Original, and Pattern. Indeed, what can we deſire more, than to have ſo good a Friend by our ſides, who will never give us over in our afflictions, and tribulations, as they, of this world are wont to do? Bleſſed is that man who loves him really and indeed, and who alwaies carries him cloſe to him.

Let us look upon the Glorious S. *Paul*, who had the name of *Jeſus* ever in his mouth; as who carryed it deeply imprinted in his heart, ſince I underſtood this abſtracted courſe, whereof I ſpoke, I have reflected upon divers great Contemplatives very carefully, and I find they went no other way than this. S. *Francis* ſhews it plainly, by the Wounds; S. *Anthony* of *Padua*, by the Infant; S. *Bernard* delighted himſelf much in the Humanity of our Lord; and ſo alſo did S. *Katherine* of *Sienna*; together with many other Saints, as your Reverence knows better, than I.

This departing and abſtracting ones ſelf from all Corporeal Objects, muſt, it ſeems be good, ſince perſons ſo Spiritual affirme it; but yet, in my opinion, this muſt be underſtood of a Soul far advanced; for, till then, it is evident enough, that the Creatour is to be ſought by meanes of the Creatures. All depends upon the Favour, which our Lord is plea-

pleaſed to ſhew to any Soul. That, which I would fain make to be underſtood, is, that the moſt Sacred Humanity of *Chriſt* muſt not be brought into that account; and let this point be well underſtood, wherein I would fain know how to declare my ſelf. When God is pleaſed to ſuſpend all the Powers of the Soul in thoſe kindes of Prayer, which have been related, we have ſeen plainly that this Preſence of Chriſt, is taken from us, whether we will, or no; well, and good then, let it be gone; for, that kind of loſs is a happy one, whereby we come to enjoy more of that which we conceive our ſelves to have loſt; for then the Soul employs her ſelf wholly upon loving him, whom the underſtanding hath ſo much endeavoured to know; and loves that, which ſhe did not comprehend; and now joyes in that, wherein ſhe could not have ſo well joyed, but only by loſing her ſelf, for her greater gain. But now, that we ſhould, by art, and of ſet purpoſe accuſtom our ſelves not to procure with our whole power to carry always in our eyes (and I would to God, it were always) this moſt Sacred Humanity of Chriſt, this, I ſay, is that which I like not, and is a way of making the Soul walk in the Ayre, as we uſe to ſay. For it ſeems, that ſhe hath no firme, and ſtable ſupport, howſoever ſhe may make her ſelf believe, that ſhe goes full of God. It is a great matter, to ſet before us our Lords Humanity, whilſt our ſelves live, and are humane, and this is that other inconvenience, I ſpeak of: the firſt, I began to relate, is a little want of humility, in preſuming to raiſe the Soul, before our Lord raiſeth her, and not to content her ſelf with meditating upon a thing ſo pretious, but that ſhe will needs be a *Mary*, before ſhe have taken the pains of *Martha*. If our *Lord* be pleaſed, that we be *Mary*, there is nothing to be feared, though it ſhould be upon the very firſt day; But yet let us ſtay and moderate our ſelves, as I think I was ſaying before; this ſmall mote of little humility, that ſeems nothing, doth a great deal of hurt to our advancing in the way of Contemplation.

2. To come now to the Second point; We are no *Angels*, but have Bodies; and to deſire to make our ſelves *Angels*, whilſt yet we are upon earth, (and eſpecially if ſo earthly, as I was,) is a folly: But our thoughts in the ordinary way have need of a kind of ſtay, or reſting place; though yet ſometimes the Soul may go ſo out of her ſelf, yea and many times may be ſo full of God, that perhaps ſhe hath no need to recollect her ſelf by means of any thing created. But this is not a thing ordinary; and in buſineſſes, and perſecutions, and troubles, when ſhe cannot enjoy ſo much Quiet; and in the times alſo of Dryneſs, and dulneſs, Chriſt our Lord is wont to be a very good friend; whilſt we conſider him as

man; and behold him full of weakneſſes, and afflictions, he is good company for us; and when once we are a little accuſtomed, it is very eaſy to find him near to us; though yet ſome ſuch times will occurr, as that we ſhall be able to do neither the one, nor the other.

Upon this reaſon, it will bewell, to do that whereof I have ſpoken already, namely, not to pretend, & procure any ſenſible conſolation of Spirit, come what will; to imbrace the Croſs of our Lord is a great matter. This Lord of ours, was forſaken of all manner of comfort, and they left him all alone, in his afflictions; but yet let not us do ſo; For he will reach us his hand, & raiſe us better up; than all our own diligences; and yet he will abſent himſelf alſo, when he ſhall think fit; &, when he ſhall think fit, he will alſo draw the Soul out of it ſelf, as I have ſaid before. God is very well pleaſed to ſee a Soul with Humility, introduce his *Son* for her Mediator, & loves it ſo very much, that when his Divine Majeſty ſhall incline to raiſe her up to great Contemplation, the ſame Soul holds her ſelf unworthy, and cryes out, with *S. Peter*: *Depart from me, O my Lord, for I am a ſinful man.* I have tryed this very thing by experience; and thus hath God conducted my Soul. Let others therefore goe by ſome other ſhort cut, as they pleaſe; that which I have been able to underſtand is, that all this Structure of Prayer is grounded upon Humility; and that the more the Soul is abaſed in that holy exerciſe, the more doth God exalt her. Nor do I remember, that ever he ſhewed me any of thoſe ſingler Mercies, of which I ſhall ſpeak afterward, but, when I found my Soul as it were annihilated, by ſeeing my ſelf to be ſo wicked; and ſometimes, his Divine Majeſty took care to let me underſtand certaine things, towards the making me know my ſelf ſo much the better, which I could never have told how to imagine.

But I am of opinion, that when the Soul doth any thing on her part to help her ſelf on, as aforeſaid, towards that Prayer of Union; howſoever, for the preſent, it may ſeem to benefit, yet the building will quickly fall, as wanting a ſound foundation; and I am afraid, ſhe will never arrive to true Poverty of Spirit, which conſiſts in not deſiring conſolation, or guſt in Prayer; (for, all thoſe of this world are forſaken already) but conſolation in affliction for the love of him, who alwayes lived in them; and in remaining alſo quiet in thoſe very afflictions, and aridities; for though they fail not to have ſome little trouble thereat; yet doth it not give them any ſuch diſquiet, and paine, as ſome give themſelves by conceiving, that, if they be not alwayes labouring with their Underſtanding, and have not a ſenſible devotion, all is loſt; as if they could deſerve ſo great a good by the paines they take. I ſay

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not, that they ſhould not procure, and maintain themſelves with much care in the Preſence of God; but that, though they be not able to obtain ſo much as one good thought, (as I have ſaid elſe-where) yet they ſhould not torment themſelves; we all are unprofitable Servants; and what can we conceive, that we ſhall be ever able to do? Our Lord is pleaſed, that we know this truth; and that we become, like thoſe poor little Aſſes to turn that wheel about, whereby the ſaid Water is to be gotten; who, though they be put in blindfold, and know not what they do, will yet get-up more water, than the Gardiner, with all the diligences he can uſe, we muſt walk in this way with liberty of Spirit, putting our ſelves into the hands of God. If his Divine Majeſty ſhall be pleaſed to advance us, to be of his Chamber, and Council, we muſt go with a good will; but if not, we muſt be content to ſerve in inferiour employments, and not to ſeat our ſelves in the beſt place, as I have ſaid elſe-where.

God hath more care of us, than we our ſelves; and knowes, for what every one is fit; to what end therefore doth it ſerve for one to governe himſelf, whoſe whole Will already is diſpoſed of, and given away to God? In my opinion it is leſſe to be tollerated here, than in the Firſt Degree of Prayer; and it doth us much more harm; for theſe are Supernatural bleſſings. If a man have an ill voice, how much ſoever he ſhall enforce himſelf to ſing, the voice will not be made good by it; but if God will give him, a good one, he needs not be turning it before hand. Let us therefore alwaies humbly pray him, to ſhew us favour; but let the Soul be kept low, and reſigned, yet withall confident in the greatneſs of God.

And now, when ſhe hath gotten leave to remain at the feet of Chriſt, let her not ſtir from thence, but continue here willingly; and let her imitate the Bleſſed *Magdalen*; for, if here ſhe ſhall abide reſolutely, and Perſevering, God will not faile at length to conduct her into the Deſert. So that your Reverence ſhall do well to keep your ſelf in this way, till you meet with ſome other, who may have more experience, than I; and may know it better. Only, if they be perſons who were but beginning to have guſt in God, do not believe them; for they conceive, that they profit themſelves more, and have more guſt, when they help themſelves in ſuch ſort as is declared before. O, how God comes clearly, and openly without theſe little helps when he pleaſeth! So that, whether we will or no, he elevates, and hurries-away the Spirit, as ſome Gyant would take up a ſtraw; and, no reſiſtance is ſufficient. But what an impertinency is it, for a man to believe, that, whenſoever he

he liſts, a Toad ſhould be made able to fly upward of it ſelf? And I hold it to be a more difficult, and abſurd thing than this, for our Spirit to be able to exalt it ſelf without being raiſed by God; for, it is, all laden with earth, and with a thouſand impediments; and it will prove of little uſe to it, that it hath a mind to flye; for, though flying be more natural to a Soul, than to a Toad, yet this Soul is now ſo plunged in dirt and mire, that ſhe hath loſt this quality by her own fault.

I will therefore conclude with this; that whenſoever we diſpoſe our ſelves, to think, and meditate upon Chriſt our Lord, we remember the love wherewith he did us ſo many Favours, and how greatly God was pleaſed to ſhew it to us, by giving us ſo high a pledg, and pawne of his love; for, one love begets, and breeds another. And though we ſhould be meer beginners in this holy exerciſe, and ſhould withal be very wicked, yet let us ſtill procure to be looking upon this object, and ſtill be ſtirring our ſelves up to love. For, if once our Lord vouchſafe to imprint this love in our hearts, all things will grow eaſie to us, and we ſhall work very readily, and without any trouble. His Divine Majeſty vouchſafe to beſtow it upon us (ſince he knowes how very much the ſame imports us) for the great love, which he bare to us, and for the ſake of his Glorious Son, who alſo loved us ſo much to his coſt. *Amen.*

One thing I would fain ask your Reverence; how our Lord, beginning to do Favors to a *Soul*, and thoſe ſo eminent, as to bring her to perfect Contemplation; which *Soul* were therefore, in all reaſon, to remaine entirely perfect even at that inſtant, (for certainly it ought to be ſo; ſince whoſoever receives ſo very great bleſſings from Heaven, ſhould be extremly far from caring for any ſuch delights, as conſcerns this life) and when ſhe growes alſo to have Rapts, and ſo to receive more Favours, and higher Effects thereof, and theſe ſo much the more, as ſhe fals-out to be more untied from the world; and conſidering withall, that in the very firſt inſtant, when our Lord arrives to a *Soul*, he can leave her entirely ſanctified; how, I ſay, our Lord rather compleats, this Soul afterward, in ſome proceſſe of time, with perfection in vertue. This I ſay, would I very fain know; for I underſtand it not yet; though I know well, that it is a very different caſe, in the proportion of ſtrength, God leaves in a *Soul*, when his viſitation, at the firſt, laſts no longer than the opening, as it were, and ſhutting of an eye; and is ſcarce felt at all, but only by the effects, which it leaves behind it, & when on the other ſide, this Favour continues to be of much longer extent. And it occurs to me often, to doubt, whether the cauſe of this may not be, that the *Soul* diſ-

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poſes not her ſelf intirely for God, till his Divine Majeſty bring her up, & breed her for himſelf by little and little; & ſo make her to reſolve her ſelf all at once, and give her a manly ſtrength, that ſhe may caſt all away, as he inſtantly did with *S. Mary Magdalen*. He alſo doth it with others, after the rate of their co-operating with him; and as they ſuffer his Divine Majeſty to diſpoſe of them wholly, according to his own good pleaſure: But, we know not how to believe, that, even in this life, God gives us a hundred for one. I thought alſo of this Compariſon, That ſuppoſing the thing to be all one, which is imparted both to Proficients, and Beginners, it would be like to ſome one only food whereof many feed all at once; and that they, who eat but little of it, retain only ſome little ſavour, or ſmack thereof for a while; but they, who feed more largely, it helps them to ſubſiſt; and they, who feed yet more plentifully on it, receive alſo vigour and ſtrength by it; yea and a Soul may feed ſo often, and ſo fully, upon this food of life, that ſhe may come not to endure any thing at all which ſhall not taſt juſt like that. For ſhe findes the very great benefit, which ſhe receives by it; and ſhe hath her taſt already ſo wholly made to that ſweeteneſs, that ſhe had rather even leave to live, than to feed upon other things; which would all ſerve for nothing, but only to take away the good taſt, which the former excellent food left in her mouth.

Beſides, no converſation with holy company is wont to be of ſo much uſe, and benefit in one day, as in many; but we may be in it ſo long, as that we may grow to be even like them our ſelves; if our Lord will be pleaſed to do us ſo much favour: and in fine, the maine buſineſs conſiſts, in what his Divine Majeſty vouchſafes to do, and to whom he will be pleaſed to give it; though yet it imports very much, that whoſoever begins to receive this Favour fully reſolve himſelf to be abſolutely diſengaged, and untyed from the whole world, and to eſteem that Favour as highly, as the thing deſerves.

It alſo ſeemes to me, as if his Divine Majeſty went reſolving to try, who they are that love him; whether this Soul, or that; and that he diſcovers himſelf by imparting ſo ſoveraign a delight, to quicken, and fortify her Faith, if dead, in the belief of thoſe great bleſſings, which he meanes to give her; ſaying, *Behold this is a dropp of that vaſt Ocean of Benedictions:* For he omits nothing that can be done for thoſe he loves. And, as he ſees they receive it, ſo he gives it, and himſelf with it. In fine, he loves them, who love him; And O, what a good Lover, and a good Beloved, is he! O thou, the Lord of my Soul! O that I could find any fit words, whereby I might give to be underſtood,

what thou beſtoweſt upon ſuch, as truſt thee; and what they loſe, who arrive to this condition, and yet will needs remain ſtill with themſelves. But do not, O thou my Lord, permit this; ſince already thou doſt more, than this for our ſakes, in coming to ſo baſe, and wicked a lodging, as this of my heart. Bleſſed maye ſt thou be for ever, and for ever.

And now I return moſt humbly to beſeech your Reverence, that, if you mean to impart theſe things which I have written concerning Prayer, they may be very ſpiritual perſons to whom you do it. For, if they underſtand no more than ſome one way; or if they have ſtayed in the mid-way; they will never be ſo well able to hit right. Now, there are ſome, whom God carries inſtantly by a very ſublime kind of addreſs; and they perhaps conceive, that ſo others may alſo profit there, and may quiet the Underſtanding, and not ſerve themſelves at all of the meanes of any Corporeal object; but indeed ſo theſe will come to remain as dry as a ſtick. And ſome, who have grown to enjoy a little of Quiet Prayer, preſently think that, having the one, they may alſo do the other: and ſo in ſtead of advancing in the way of profiting their Souls, ſhall really diſadvantage themſelves, as I have ſaid. So that, in all, there will be need both of experience, and prudence; which I beſeech our Lord, of his goodneſs grant to us.

CHAP. XXIII.

She returns to declare the courſe of her life; and how She firſt began to to think of aſpiring to greater perfection; and by what meanes She did it.

I will now return to that place, where I gave over the Diſcourſe of my Life; for I have detained my ſelf, perhaps, longer than I ought; yet, to the end that what followes may be the better underſtood. From henceforward; this will be another new *Book*; I mean, another new *Life*; for, hitherto it was mine; but the Life, which I have lived ſince I began to declare theſe things of Prayer, is that, which God lived in me, (foraſmuch as I could conceive) ſince I hold it to be impoſſible otherwiſe, for me to have given over both ſuch ill conditions, and actions, in ſo ſhort a time. Let our Lord be everlaſtingly praiſed, for delivering me in ſuch ſort from my ſelf.

I beginning now to free my Soul from the occasions of ill, and to give my self more to Prayer, our Lord began also to do me Favours; as one, who in all appearance desired but that I would be content to receive them. His Divine Majesty, did therefore then very ordinarily give me the *Prayer* of *Quiet*; and many times, that also of *Union*, which lasted a long time. But now, when in those times there had occurred great Illusions of certain women, and deceits which the Devil put upon them, I bgan to be afraid, as considering the delight, and sweetness, which I felt to be so very great; yea and that many times, it was such as I could not avoyd; though yet withal, on the other side, I saw cause of very great security, that it was God; especially when I was in Prayer; and I found also, that I was much bettered by it; and had more strength. But yet, whensoever I grew to be a little diverted, I returned again to fear, whether the Devil might not have a mind, to make me conceive, it was good for me to suspend my understanding so to deprive me of the exercise of Mental Prayer; and that I might not think upon the *Passion*, nor serve my self (as I was saying) of my Understanding which seemed to me a very great inconvenience. But now, when his Divine Majesty was pleased already to give me light, that I might offend him no more; and might also know, how much I owed him for this goodness; this fear came now to increase in such sort, that it put me upon a diligent search after some persons of Spirit, with whom I might communicate my affairs; and already I had gotten notice of some. For by this time they *of the Society of* Jesus were come hither; to which Order (though I yet knew no one of them) I was very affectionate, upon the understanding what kind of life they led, and what Prayer they used. But I found not my self worthy enough to speake with them; nor constant, & strong enough to obey them. And this gave me yet greater feare; for, to treat with them, and be such a one as I was, represented it self to me an unhandsome thing. In these cogitations of mine did I pass some time; till now, by the strong battery which I made upon my self, and through the feares to which still I was subject, I resolved to treat with one, who was a Spiritual person; and to ask him, what kind of Prayer that was, which I used; and to desire him to give me light, if he found me to be in an errour; and *I* resolved to use all possible diligence not to offend God; for, the want, which *I* found in my self, of courage, continued me still in my feares. O my dear God! and how great a deceipt, and errour was this in me, to separate my self from good, that so *I* might grow to be good. The Devil doubtless, labours much in this, at the beginning of our aspiring to Vertue; for *I* could not in fine conquer

ſelf herein. He well knows, that the meanes of doing good to a Soul conſiſts, in that ſhe reſolve to confer in particular manner with ſuch, as are the friends of God; and therefore I would never ſet any time to reſolve upon this, I expected to reform my ſelf firſt, as I had alſo done before, when I left Prayer; and perhaps I ſhould never have gon through with it; for I was already declined ſo low in certain little things of ill coſtom, and conſequence, (which yet I would not utterly conclude, to be ill) that I had need to be aſſiſted by ſome other, who might reach me out his hand to raiſe me up. Bleſſed be our Lord; for in fine, his own was the firſt.

When now *I* ſaw, that my fear went ſo far, (for *I* proceeded, and increaſed in Prayer) *I* conceived, that there was either ſome great good, or elſe ſome exceſſive miſchief, involved in it; for already *I* underſtood very well that it was a Supernatural accident which befel me; ſince, ſometimes, *I* was not able to reſiſt it; and to obtain it alſo, when *I* would, could not poſſibly be done. Upon this *I* reſolved, that there would be no remedy for me, if *I* procured not to have great purity of Conſcience, and if *I* quitted not all occaſions of ill; though it were but of Venial Sins. For, if my exereiſe of Prayer, were of the Spirit of God, the benefit did very evidently appear; and, if it were the Devil, yet he could do me little hurt, but rather muſt ſit down with loſs, if *I* ſhould procure to pleaſe God, and not offend him at all. Having reſolved upon this, and ever humbly praying our Lord, that he would aſſiſt me, and taking the ſame courſe ſeveral dayes, I yet found, that my Soul had not ſtrength enough all alone to goe through with the obtaining ſo great perfection, in regard of ſome affections, *I* carried to certain things; which, howſoever they were not very ill of themſelves, yet ſerved the turn to ſpoil all. They told me then of a certain Prieſt in this place, who was a learned man: and whoſe vertue, and good life our Lord began to diſcover to the world; and *I* procured by meanes of a holy Cavalier dwelling in the ſame place, to acquaint my ſelf with him. This Cavalier is a married man; but yet leades a life ſo exemplary and vertuous, and is of ſo great Prayer, and Charity, that his perfection ſhines brightly in the eyes of all men; and with much reaſon, in regard of the great good, which is grown to many Souls by his means; as alſo by his ſo great talents, that, though he be not forwarded by a plentiful Fortune; yet he cannot chooſe, but aſſiſt them other wayes. He is of great underſtanding, and of a ſweet nature. His converſation no way troubleſom; but ſo agreeable, and delightful, (being alſo juſt, and holy) that he pleaſeth all ſuch as treat with him. He orders all things for the great

great good of ſuch Souls, as he converſes with; and ſeemes indeed to have no other endeavour, or aim, than to do good to all them, whom he findes any way capable thereof; and to give contentment to all. Now, this holy, and bleſſed man do I eſteem to have by his induſtry laid the foundation for the ſalvation of my Soul. I am confounded to think of his humility, in that he would be content to ſee me; for there were, as I conceive, little leſs than forty yeares wherein he had exerciſed Mental Prayer (they might perhaps be fewer by two, or three years,) and he led his life, with all that perfection, which his condition and ſtate ſeemed to permit. He hath a Wife, who is ſo great a Servant of God, and a woman ſo full of charity, that he loſes nothing at all by poſſeſſing her. In a word, God choſe for him a Wife, whom he knew to be fit for ſo great a Servant of his: ſome of his kindred were married to ſome kinſwomen of mine. And beſides I was alſo acquainted with another great Servant of God who was married to one of my Coſen-Germans; and *I* had much acquaintance there; and by this meanes *I* procured that the Prieſt, who was his great friend, and withal ſo great a Servant of God, might come and ſpeak with me; for I intended to Confeſs my ſelf to him; and to have him for my Directour. And now, that Cavalier conducting him to me, that we might ſpeak together, and I remaining with extream confuſion to ſee my ſelf in the preſence of ſo holy a man, gave him ſome knowledg of my Soul, and of the Prayer which *I* uſed; for he excuſed himſelf from taking my confeſſion, telling me, that he was very full of buſineſſe; and ſo indeed he was. He began with a holy reſolution to conduct me, as a perſon who was confirmed, and ſtrong (for indeed I was to have been ſo in all reaſon, according to the Prayer, which he ſaw, *I* held) that *I* ſhould no more offend God in the leaſt degree. But when *I* found his reſolution ſo ſtrict concerning thoſe little things, from which, as *I* ſaid, *I* had not the courage to depart inſtantly with ſo great perfection, *I* was much afflicted; and when *I* found, that he meant to carry the buſineſs of my Soul after ſuch manner, as if he would make an end, thereof, as it were, all at once, *I* ſaw, that *I* had need of much more conſideration, and art to effect this. In a word, I was of opinion, that the meanes, which he preſcribed, were not ſuch, whereby my remedy was to be procured; for, they were proper for a Soul more perfect, than mine. As for me, though I had proceeded very far (in as much as might concern the Favours of God to my Soul) yet, for what concerned Vertue, and Mortification, I was but in the very beginnings thereof. And certainly, I conceive, that if I had not been to treat with any other than him, my Soul would never

have improved, and thriven. For, through the affliction, which gave me to ſee, how I did not, yea and how (as I thought) I could n do, that, which he preſcribed, it was enough to make me loſe my hope, and to give over all. Sometimes I marvaile, that God was not pleaſed to let this Servant of his, the holy Prieſt, receive a perfect knowledg of my Soul; nor charge him with the care thereof; ſince he is a perſon, who hath a particular facility, and grace, in attracting, or beginning to gain Souls to his Divine Majeſty. But I ſee, that all this hapned for my greater good, that ſo I might come to know, and converſe with ſo holy men, as they *of the Society of* Jesus.

In the mean time, I agreed with that Cavalier, of whom I ſpake, that now and then he ſhould viſit me; and here I diſcerned his great humility; ſince he would be contented to converſe with one ſo wicked, as my ſelf. He began therefore then to viſit me, and to encourage me, and tell me, that I muſt not think to deliver my ſelf from all my imperfections in one day; but that by little and little God would do it; and that himſelf had remained ſome whole years in reforming ſome very little light things, as not being able to finiſh the work ſooner. O Humility! how great bleſſings doſt thou beſtow upon them, with whom thou remaineſt? yea and even upon thoſe others alſo, who do but approach to the poſſeſſours thereof. This Saint (for, in my opinion, I may give him this name with great reaſon) related certain particulars to me concerning himſelf, which, through his humility, ſeemed weakneſſes to him; but he did it for my remedy, and redreſs; and, conſidering his condition of life, they imported neither fault, nor imperfection; but, as for mine, it was a very great one to be ſubject to them. Nor do I ſay this beſide the purpoſe, though perhaps I may ſeem to extend my ſelf too far in ſpeaking of theſe little things; but they import ſo much, for bringing a Soul, into the way of profiting in Spirit, and for cauſing her to flye, which hath ſcarce yet gotten any feathers, that none, who hath not experience of it, will believe it. And, becauſe I hope in God, that your Reverence may receive ſome benefit by it, I ſay this here; that, all my help conſiſted in this mans finding out the right way to cure me; and in his exerciſing ſuch Humility, and Charity in hearing me; yea and patience alſo, in perceiving that I did not inſtantly and entirely amend my ſelf. This man went with diſcretion by little, and little; and ſhewed me wayes to overcome the Devil. In the mean time I began to carry ſo entire an affection to him, that I could not receive a greater eaſe, and joy, than that day, when I might ſee him; though they were but few. When he delayed his Viſits, I was very much troubled; as doubting, that he for-

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bore to ſee me, becauſe I was ſo wicked. When he came to know my ſo great imperfections (and they might be Sins; though yet, after I had begun to treat with him, I was ſomewhat amended) and when I informed him alſo of the Favours which God had been pleaſed to do me, that he thereby might give me ſome light, he told me, that all thoſe things did not ſute very well with one another; and that thoſe Regalo's were belonged to perſons, who were already very much improved, and mortified; That, for his part, he could not forbear to be much afraid, becauſe it ſeemed to him, that there appeared an evil Spirit in ſome things, though yet he would not abſolutly reſolve it; but he wiſhed, that I ſhould conſider very well whatſoever I could underſtand, concerning my Prayer, and ſo relate it to him. Now here the great trouble was, that I could tell him nothing at all what my Prayer was; for indeed it is not long, ſince God hath done me the Favour of knowing either how to underſtand it, or declare it.

As ſoon as he had thus expreſſed himſelf to me, the affliction, I had, was great; and the tears, I ſhed, were many, through the fear I had. For certainly, I deſired to pleaſe God, and I knew not how to perſwade my ſelf, that it was of the Devil; only I feared, leſt, for my great ſins, our Lord might blind me ſo far, as that *I* could not underſtand it. Turning over ſome Books, to ſee if I could meet with any thing concerning my Prayer, I found in one, which is called, *The Aſcent of the Mountain*, (in that particular, which concernes the Union of a Soul with God) all thoſe ſignes which I had in it; my not being able to think of any thing; for, this was that, of which I ſpake moſt; that, Namely, I could not think of any thing, when I had that Prayer; and I marked, and noted thoſe places with certain lines; and then I delivered him the Book, to the end that both himſelf, and that holy Prieſt and Servant of God, of whom I ſpake before, might conſider it, and make me know, what I was to do; and whether perhaps they might be of opinion, that I was to give over my Prayer altogether. For, in fine, to what purpoſe, was I to thruſt my ſelf into thoſe dangers, if now (after I had uſed this Prayer for almoſt twenty years together) I had made no benefit thereof, but only the deceipts of the Devil; and that therefore it were better for me, not to uſe this Prayer at all; though this ſeemed alſo a hard caſe to me, ſince already I had found by experience, how ill it went with my Soul to be without the exerciſe of Prayer. So that now I could ſee nothing but miſery on all ſides; like one, who were caſt into a River, who which way ſoever he turns, ſtill fears more danger; and ſo ſtands on the very point as it were of drowning.

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This is a very grievous affliction; and of this kind I have endured many; as I ſhall declare afterward: For though, perhaps, it may ſeem, not to import much, yet peradventure, it may prove of uſe, towards the underſtanding how a Spirit is to be tryed. For certainly, the affliction endured in theſe caſes is exceſſive, and there is need of much care and prudence; eſpecially, when treating with women; for, our weakneſs is very great; and much miſchief may come by telling them plainly, that ſuch or ſuch a thing is certainly the Devil, without conſidering it firſt very well, and removing them from thoſe dangers which may occurr; and adviſing them to keep things very private; and we alſo ought to be careful thereof our ſelves; for this is fit. And herein, I ſpeak, as one, who have endured affliction enough for that thoſe perſons with whom I conferred, about my Prayer, did not conceale it; but by conſulting one with another for my good, have done me much hurt. For now, diverſe things have grown to be publique, which might well have remained very private, ſince they are not for all; and beſides, it may ſeem, as if they had been divulged by me. I will believe, that, without any fault in them, our Lord was pleaſed to permit it, to the end I might ſuffer by it. I am far from ſaying, any of them related what I had imparted to them in Confeſſion; but in regard they were perſons, to whom I gave account of my fears to the end, they might aſſiſt me, with giving me ſome light, me thinks, they might have kept my counſel: Howſoever, I durſt never conceal any thing from ſuch perſons. I ſay therefore, that ſuch, as I was then, muſt be counſelled with much diſcretion, and animated; and time muſt be expected; for our Lord will help them, as he did me; which if he had not done, the harme, which I ſhould have ſuſtained, would have been extream, by reaſon of my being ſo full of apprehenſions, and fears; and eſpecially, conſidering the great palpitations of heart, I was ſubject to, I wonder, how this other accident did me no more hurt.

When therefore I had delivered this Book, and made a relation of my Life, and of my Sins, the beſt I could, (though yet in groſſe; for I did it not, in the way of Confeſſion, in regard he was a Secular perſon; though yet ſtill I made him underſtand, how wicked I was) thoſe two Servants of God conſidered with great charity, and love, what might be convenient for me to do. Now, the Anſwer being reſolved on, which I expected with fear enough; and I having recommended my ſelf, at that time to many perſons, that they might pray for me to God; and my ſelf alſo having been much in Prayer, with much grief the Cavalier came to me at length, and told me, that, in both their opinions, it was the Devil; and that the thing which would be fit for me to do, was, to treat about

about this busineſs, with a certain Father *of the Society of* Jesus; whom if I ſent to, and declared, that I was in need of his help, he would not fail to come; and that I ſhould give him an account of my whole life, by making a *General Confeſſion*, as alſo otherwiſe of my condition; and that I muſt proceed, in all things, with much clearneſs; and that then, in vertue of the *Sacrament* of *Confeſſion*, God would give him more light, wherewith to direct me; and that they were men of great experience in matter of Spirit; but that I ſhould do well, to be very careful not to ſwerve a whit from what he ſaid; for that I remained in much danger, if I had not one to govern and direct my Soul. As for me, he put me now into ſo great fear, and pain, that I knew not what to do with my ſelf; and did nothing but weep. And, being one day very much afflicted in an *Oratory*, I fell on reading a certain Book, which it ſeems our Lord brought to my hands; and *S. Paul* is cited there, ſaying, That *God is very faithfull*; and that *he never ſuffers them, who love him, to be tempted above their ſtrength, or deluded by the Devil.* This comforted me very much; and I began to conſider about making my General Confeſſion; and to put in writing all the bad and good things in the courſe of my whole life, the moſt clearly, that I underſtood, and knew how to do; without leaving out the mention of any little thing. And I remember, that, when I read over what I had written, and ſaw ſo many ill things committed by me; and no good done; it gave me an extream affliction, and ſorrow. It alſo put me to ſome trouble, that they of the Houſe ſhould ſee me treat, and converſe with ſo holy people, as they *of the Society of* Jesus are; for I was afraid of mine own wickedneſs; and me thought, I ſhould be more obliged, by this to be ſo wicked no more, and to give over my entertainments & paſs-times; and that, if I did not this, it would be worſe with me; So that I procured both with the *Sacriſtian* and *Portereſſe*, that they ſhould not ſpeak to any thereof. But this availed me little; for there chanced to be one at the Gate, when I was called, who publiſhed it over all the Convent.

But now, what difficulties, and troubles, and fears doth the Devil provide for ſuch perſons, as diſpoſe themſelves to approach to God? When I was treating with that Servant of his Divine Majeſty (who was greatly ſo, and a very diſcreet perſon too) about the paſſages of my whole life, and of my Soul, he declared to me what every thing was; as a man, who underſtood that language very well? and he encouraged me much; and told me, that it was evidently the Spirit of God, which wrought in me; But that *I* muſt return again to the exerciſe of Prayer, becauſe *I* was not well grounded, nor had begun to underſtand Mortification; (and this

was very true; for *I* hardly understood so much as the name) that I should by no means give over my Prayer, but rather much animate and enforce my self thereto; since God had done me so particular Favours; and who knew, whether it might please our Lord, to do good to many by my meanes; and other things also he said, (so that he might seem to have prophecyed then concerning those things, which our Lord was pleased since to effect with me;) That I should be very much to blame, if I corresponded not with those Favours, which our Lord vouchsafed to shew me. In all things, it seemed to me, that the Holy Ghost spake to me, by this Father, in order to the Cure of my Soul; so distinctly was every thing imprinted therein. He put me to great confusion; and directed me by such means to proceed, that he seemed to make me quite another Creature. O what a great thing it is, to understand a Soul! He willed me every day to meditate upon some passage of the Passion, and that I should help my self thereby; and that I should not think, but upon his Holy Humanity; and that I should resist those recollections, and gusts, as much as I could; and not give place to them, till he should express himself to me by some other order.

He left me both comforted, and strengthned; and our Lord assisted both me, and him, to the end, that he might understand my condition, and in what sort I was to govern my self; and I, remained with a resolution not to swerve at all, from any thing which he should command me; and therein have I continued till this very day. Our Lord be blessed and praised, for having given me grace, to obey my Ghostly Fathers, though yet after an imperfect manner; and they have almost ever been these blessed men *of the Society of* Jesus; although (as I said) I have followed them after an imperfect manner. And now my Soul began to receive an evident improvement; as I will here declare.

CHAP.

CHAP. XXIV.

She proſecutes the former Diſcourſe; and ſhews, how her Soul went profiting, when once ſhe had begun to obey: and how little it availed her, to reſiſt the Favours of God; and how his Majeſty went daily imparting them to her after a more compleat manner.

MY Soul remained ſo tractable by this laſt Confeſſion of mine, that I thought, there could be nothing, to which I would not diſpoſe my ſelf; and ſo I inſtantly began to make a change in many things, though yet my Ghoſtly Father did not urge me, but rather ſeemed to make little account of all. And this wrought even ſo much the more upon me; for he carryed me on rather by the way of loving God, and as one that allowed liberty; and did not preſs much, unleſs I voluntarily offered my ſelf out of Love. Thus I continued almoſt two moneths, uſing all the diligence, that poſſibly I could, to reſiſt the Regalo's, and Favours of God. As for my exteriour converſation and proceeding, there was an apparant change to be ſeen in me; for already our Lord began to give me courage to do certain things, which the perſons, who ſaw and knew me, held to be extream; and even in the Houſe it ſelf, and indeed in reſpect of what I was wont to do before they might be accounted ſo; though yet ſtill all fell ſhort of that, to which I was obliged both by the Habit I had taken, and by the Profeſſion I had made. From that reſiſting the guſts, and Regalo's of God, I gained thus much, that his Divine Majeſty became my Inſtructour therein: For before, it ſeemed to me that for the diſpoſing my ſelf towards the receiving of any ſuch Regalo's as thoſe, there was need to retire, and ſhut my ſelf up into corners; and I alſo durſt not, as it were, move or ſtir. But afterward I quickly found how little all that ſerved to the purpoſe; for, when I procured to divert my ſelf moſt, our Lord moſt overwhelmed me, & covered me all over with that Suavity, and glory, as ſeemed even to compaſs me in on every ſide; in ſuch ſort, as was not poſſible for me to ſcape from it. And really ſo it was; I took ſo much care to decline it; that it did even put me to pain; and our Lord ſtill took more care to do me Favours; and to expreſs himſelf, that way (in thoſe two moneths) much more than he had formerly done; to the end that I might the better know, that it was now no longer in my power to reſiſt.

And now I began a new to carry a great love towards the moſt Sacred Humanity of our Lord; and my Prayer began to ſettle it ſelf, like a well-founded Building; and I began alſo to be more inclined to the doing of Pennance, wherein I was ſlack before, by reaſon of my ſo great infirmities. For, that holy man to whom I made my Confeſſion told me, that ſome kinds of Pennance, which he named, would do me no hurt; and that perhaps God gave me ſo much ſickneſs, becauſe I did no pennance; and therefore his Majeſty would impoſe ſome. He willed me alſo to do certain acts of Mortification, which were not very pleaſing to me; I went through with them all; becauſe it ſeemed to me as if our Lord himſelf had commanded them; and his Divine Majeſty, gave him alſo grace to enjoyn them in ſuch ſort, as that I ſhould obey him. My Soul went then greatly ſenſible of every offence, which I might commit againſt God, how light or ſmall ſoever the ſame might be; in ſuch ſort, that, if I did but wear any ſuperfluous thing about me, *I* was not able to recollect my ſelf, till I had put it off. *I* made much Prayer to our Lord, that he would be pleaſed to protect me ſtill; and that, ſince I converſed, and treated with his Servants, he would never permit me to return back again; for I conceived, that would be a grievous offence in me; and that they would loſe credit by my means.

At this time came to this place Father *Francis Borgia*, who had been Duke of *Gandia*, and who ſome yers before had left all, and entred into *the Society of* Jesus. My Ghoſtly Father, and the Cavalier, of whom I ſpoke before, procured him to come to me, that I might ſpeak with him, and alſo give him an account of the Prayer *I* held; knowing, that the ſaid Father was a perſon far advanced, and much favoured, and regaled by God; as one, who had left much for him; & therefore he rewarded him for it even here in this life. When he had heard me, he told me, it was the Spirit of God; and that he was of opinion, that now it was fit no longer to reſiſt it; though yet, till then, he thought it to have been well done. But that I ſhould always begin my Prayer with ſome paſſage of the Paſſion; and if afterward our Lord would elevate my Spirit, *I* ſhould not reſiſt him, but ſuffer his Divine Majeſty to exalt it; provided, that my ſelf ſhould not have any hand in procuring it. He, as being a man who had travailed far in that way, gave me both Phyſick and Councel. For, experience is a great matter in theſe affairs; and he ſaid, it was an errour, to reſiſt ſo any longer. *I* remained greatly comforted by this; and Cavalier alſo; and he rejoyced much to hear him ſay, that it was of God; and he always adviſed, and aſſiſted me in what he could; which was very much.

About

About this time, they removed my Ghostly Father from that place to another; which I resented extreamly; for I thought, I should turn wicked again; and *I* conceived it not possible to find another like him. My Soul remained as it were in a Desert, full of discomforts, and fears; nor did I know what to do with my self. A certain Kinswoman of mine, procured to carry me along with her to her House; and *I* procured also to go the rather, that so I might get another *Confessor of the Society of* Jesus. Our Lord was also pleased then, that *I* should make friendship with a certain Lady, a Widdow, who was both of great quality, and Prayer, and conversed much with the Fathers of the said *Society*; she brought me also to Confess to her *Confessor*: and I remained a good while, in her house; for she lived near; and I was glad, to treat much with those Fathers; for, by the only understanding the sanctity of their conversation, the profit which my Soul found was great. This Father began to engage me upon ways of more Perfection. He told me, that, for the entire contenting & pleasing God, there was nothing to be left undone: But this he said with a great deal of prudence, and sweetness; for my Soul was not yet any whit strong, but very green, and tender; especially in the quitting certain friendships, which I maintained at that time; for though I offended not God thereby, yet the affection which I bare them was great; and I held it to be a kind of ingratitude to give them over. And so *I* also told him, that since God was not offended by it, why should *I* be ungrateful? He said, *I* should do well, to recommend it to God for some days, and to recite the *Hymn* of *Veni Creator Spiritus*, that He might give me light to do what was best. Having therefore been much in Prayer, and humbly beseeching our Lord, that he would assist me to please him in all things, I began the *Hymn*; and whilst I was saying it, there came a Rapt upon me, so sudden, that it took me, as it were, out of my self; and of this I could not doubt; for it was very evident; and it was the very first time, that our Lord did me the Favour of Rapts; and I heard these words: *I will not have thee hold conversation with men, but with Angels.* This gave me a great amazement; for the commotion of the Soul was great; and those words were spoken to me in the very interiour part of the Spirit; so they made me afraid; though yet, on the other side, they gave me also great consolation, which upon the flight of that fear,) which in my opinion, that strang novelty had caused did still remain with me. This Speech of our Lord hath been very well accomplished; for, never have I been able any more to establish friendship at all, or to find consolation, or entertain particular love towards any, save such, as

I understand to love God, and to endeavour to serve him. Nor is it now any longer in my power, nor serves a whitt to the purpose, whether any of them be kindred, or friends; or no; If I understand not, that he is the Servant of God, or a person addicted to Prayer, it is a heavy cross to me to converse with any one. And this is certainly true, to the uttermost of what I can judge of my self.

From that day forward I have remained full of courage, and resolution to leave all for God; as though he had been pleased in that very moment (for it seemed to me) no more to make this his handmaide become wholly another Creature. So that now there was no longer need that they should command me in that particular any more; for, when my Ghostly Father, Father saw me so fixed upon that custome, he had not as yet adventured to will me expressly to do it. For he did without all doubt expect, that our Lord should do it himself, as indeed he did; nor yet could I ever imagine, that it would take such effect; because already I had used some endeavours that way; & the affliction it caused me was so great, that I gave it over, as being a thing, which I held not inconvenient. But now here, our Lord imparted both liberty, and strength to me to put it in execution. So I told this to my Ghostly Father; and I gave over that Friendship according to what I had been directed. And it did them no little good, with whom I conversed, to see this resolution me. God be ever blessed, and praised, who gave me that liberty, and power in one moment, which I had not been able to purchase, and obtain of my self by all those great diligences, which I had used many years to this end; though I oft used so much violence, as cost me a good part of my health. But now, this having been wrought, and granted by him who is the Omnipotent, and true Lord of all, it put me not to the least paine, or trouble.

CHAP.

CHAP. XXV.

She treats here of the way, and manner of understanding those Words, or Speeches, which God is pleased to utter to the Soul, without hearing any voice, or sound; and of some errours or abuses, which may happen herein; and, how the right may be known from the wrong.

ME thinks, it should do well to declare, how this Speech is, which our Lord expresses to the Soul; and what she feels; to the end your Reverence may understand it; for, from this time, when our Lord did me this Favour, (as I have said) the same thing is very usual with me, till this present; as *I* shall let you see by that which followes. I say therefore, that they are certain Words very distinctly formed; and that, howsoever they be not heard with corporal ears, yet are they understood much more expresly, and clearly, than if they were so heard. And to forbear to understand them, (how much resistance soever there may be) is a vanity, and an impossible thing. When, in this world, we have a mind not to hear, we may stop our ears, or else attend to other things, if we will; in such sort, that, although we may hear the words, yet we shall not understand them. But now, in this discourse which God makes to the Soul, there is no remedy at all, but it makes me hearken to it, whether *I* will, or no; and obligeth the understanding to be so entire and attentive, for the comprehending of that which God will have us understand, that our willingness or unwillingness avails nothing. For he, who can do all things, is resolved, we shall understand, that what he wills must be done; and so he comes to be known to be the true Lord of us all. *I* have very well experimented this truth; for, the resistance, which *I* made, did last upon the point two years, through the great fear, wherein I was; yea and even now I make those tryals sometimes, but it serves me to little purpose. I would faine declare the errours, and abuses, which may here occur; (though, for one who hath much experience, me thinks there should be few, or none; But indeed the experience should be much) and how to know the difference, when it is a good Spirit; and when a bad; or how it may also be but an apprehension of the Understanding it self, which may happen; or that the Spirit speaks to it self; I know not very well, whether this may happen, or no; though this very day, I had an opinion, that it might. When these Words are of God, *I* find the

the truth thereof in many things; which have been told me two or three years before; and they all have proved true; and to this preſent not any one of them hath failed. There are alſo other things, whereby is proved very plain, that it is the Spirit of God; as *I* will declare afterward.

To me it ſeems, that a perſon recommending a thing to God with great earneſtneſs, and apprehenſion, may make himſelf conceive, that he underſtands in ſome ſort, whether the thing ſhall be, or no; and this is very poſſible; but he, who underſtands things after this other manner, will clearly diſcover, what ſhall be; there is ſo great a difference. And if it be a thing, which the Underſtanding deviſes, (how ſubtily, and delicately ſoever the matter goe) it underſtands, that ſuch things is ordained, and ſaid by it. For, theſe are no other thing, than if one framed a Diſcourſe himſelf; or elſe harkened to what another ſays to him; for then the Underſtanding finds that it doth not harken, becauſe it works; and the words, which it frames in that caſe, are, as it were, a deaf man's, fantaſtical, and not delivered with that clearneſs as theſe others are. And here it is in our own power to divert our ſelves, as to hold our peace, when we ſpeak; but in this other caſe we have no ſuch power at all.

Another ſign there is, of more importance than all the reſt; for, theſe things, which are ſaid by our ſelves, work no effect at all; But the other, when our Lord is pleaſed to ſpeak, is not only words, but works; and, though they be not words of devotion, but of reprehenſion, they inſtantly diſpoſe the Soul, and enable her, and make her relent; and give light to, and regale, and appeaſe her. And, if ſhe were in ſtate of dryneſs, and diſquiet, and diſorder, theſe Words take all away, as if it were with the hand; yea and much better than ſo; for it ſeems that our Lord's buſineſs is then to ſhew his mighty power; and that his VVords are deeds. Me thinks, there is ſuch a difference, as there is between our ſpeaking, or our hearing; For, that which *I* ſpeak, *I* go ordering (as I was ſaying) with my Underſtanding; but, if another ſpeak to me, *I* do no more than hear, without any trouble at all to my ſelf. One of theſe is like ſome thing whereof we cannot well determine, whether it be not, as of one, who is half aſleep. But this other is a voice ſo diſtinct, and clear, that not one ſingle ſyllable of all that is ſaid can be loſt. And yet, theſe things happen ſometimes when the underſtanding, and indeed the whole Soul is in ſo great diſtraction, nnd diſorder, that it would never be able to hit right, in its framing one little piece of good diſcourſe; but ſhe finds in this other way certain well-ordered, great, and weighty

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ſentences which are imparted to her, that, though ſhe were never ſo deeply recollected, ſhe were not able to reach them; and at the very firſt word thereof (as I was ſaying) they make a total mutation of her. And eſpecially, if ſhe be in a Rapt, when the Powers of the Soul are ſuſpended, how ſhall thoſe things come to be underſtood by her, which never came before into her Memory; as they come then, when it works not in effect at all; and when the Imagination is now, upon the matter, as it were, ſtupified.

But here it is to be underſtood, that, whenſoever either Viſions are ſeen, or any of theſe Supernatural Words heard, it is never, in my opinion, at ſuch times, when the Soul is wholly united in the Rapt it ſelf; for, at thoſe times (as, I think, I declared already, in my Diſcourſe of the *Second Water*) all the Powers of the Mind are entirely loſt; and ſo we cannot (at ſuch times, as thoſe) either ſee, or underſtand, or hear. For, the Soul is wholly in the power of another at that time, which yet uſes to laſt very little; and, me thinks, our Lord leaves her in liberty, for no thing at all. But, when that ſhort time is paſt, the Soul remaining ſtill in the Rapt, this happens whereof now I ſpeak; becauſe the Powers remain in ſuch ſort at that time, that though they be not loſt, yet in effect they operate, and act nothing at all; but are as if they were abſorpt, and no way able to diſcourſe, by compoſing of reaſons. There are ſo many wayes to underſtand the difference between the true, and falſe, that if the Soul ſhould chance to be deceived once, ſhe would not be ſo very often. And I ſay further, that, if the Soul have had any experience, and be careful to obſerve what paſſes, ſhe will evidently diſcern this truth. For, beſides all other means, whereby that will appear, which I have ſaid, theſe ſtrained words will work no effect at all; neither will the Soul, ever admit them; (as yet ſhe muſt theſe other true ones, whether ſhe will, or no.) Nor gives ſhe any credit to them, but rather knows, that it is but an idle imagination; juſt ſo as we would not make account of one whom we know to be frantick.

But this other is, as if we heard ſome perſon ſpeak, who were very holy or learned, and of great authority; and ſuch an one, as we are ſure, would not lye. And this is but a mean Compariſon; becauſe indeed theſe Words do carry with them ſometimes ſo great a Majeſty, that even (without ſo much as reflecting upon, who ſpeaks them) if they be words of reprehenſion, they make us tremble; and, if they concern the Love of God, they make Souls even diſſolve, and as it were annihilate themſelves in love. And they are things, which (as I have ſaid already) are very far, then, from our remembrance; and ſo high and ſo great ſen-

tences are ſo ſuddainly pronounced, as that there would have been need, of a very great deal of time for our ſelves to contrive them; and I think it impoſſible then to be ignorant, that ſuch things as theſe, could never be framed by our ſelves. So that there is no cauſe to detain my ſelf herein any longer; for it would look like a wonder in mine eye, if any experienced perſon ſhould be deceived herein, unleſs he had a mind to deceive himſelf.

It hath hapned to me very often, if I be in any doubt, not to believe that, which *theſe words* here told me, but to conceive, that it was mine own fancy: (But this I do, when the thing is paſt; for at that preſent it is impoſſible), and then to have ſeen them fulfilled long after; becauſe our Lord is pleaſed, that the ſame ſhould ſo remain ſtill in the memory, as that it is not poſſible to forget it. Now that, which is wont to proceed from our own underſtanding is but the firſt motion of our thoughts, which quickly paſſes away, and is forgotten; whereas this other, is a *Work*, rather than a *Word*. And though ſome part may be forgotten in tract of time, yet the Memory cannot loſe it ſo far, as not to know, ſuch thing was ſaid, unleſs the time have been very long; or elſe they be *Words of Favour*, or of *Inſtruction*; but, if they be of *Propheſy*, they never happen, in my opinion, to be forgotten; at leaſt this never hapned to me, though yet I have a very ill memory.

And now I return to ſay, that, me thinks, if a Soul be not, ſo degenerate, as that it would counterfeit, and feigne (which were very faulty) and would ſay, that ſhe underſtands things, when yet really there is no ſuch matter, it is impoſſible but that ſhe ſhould ſee clearly, that it is ſhe her ſelf who compoſes, and frames thoſe Words, and ſpeaks them to her ſelf; eſpecially if ſhe have experienced at all the Spirit of God; for, if ſhe have not, ſhe may very well remain in this errour, all the days of her life; and may perhaps conceive, that ſhe underſtands thoſe Words, as ſpoken by ſome other; though I know not, how. For, either this Soul would underſtand ſuch words, or not. If ſhe be afflicted, for that ſhe underſtands, and would fain underſtand no part of it, (for a thouſand fears, beſides many other reaſons, which ſhe may have, deſiring to continue quiet in her Prayer without ſuch accidents, as theſe) how comes ſhe to allow ſo much time to the Underſtanding, as may ſerve for the compoſing of theſe reaſons? For there muſt be a good time for that. But now, in this other way, we remain inſtructed, without any loſs of time at all; yea we underſtand certain things at an inſtant; when otherwiſe a moneth would have been time little enough, to have our ſelves contriv'd them. Yea and the Underſtanding remains amazed at ſome things,

things, which we understand. This is the very truth; and whosoever hath any experience, will find every word of this which I have said most certain; and I bless God for enabling me to declare it, as I have done. And now *I* end this part of the Discourse, with saying, that me-thinks, when such Words proceed from our own Understanding, we may easily come to know, if we have a mind to it; and every time, that we are in Prayer, we may fansy, that we hear them; But, in this other kind of Words, it is not so; for it will be many dayes, wherein, though I should desire to understand somewhat of that kind, it is impossible; and when, at other times, I have no desire, I must understand it; as *I* have said. And me thinks whosoever had a mind to deceive others, affirming himself to understand that from God, which is from himself, might as well (and it would cost him as little) affirme, that he heard it, with his corporal eares. And it is a most certain truth, that *I* never thought, there was any other way, than that, for the hearing, and understanding any thing, till *I* found it in mine own case, and it hath cost me, as I said, much trouble.

When these things proceed of the Devil, they do not only not work any good effects, but leave also very ill ones. But this, hath not hapned to me, above twice, or thrice; and I have instantly been advertised by our Lord, that they were of the Devil, besides the great dryness, which they leave behind them. There is a disquiet in the Soul, after the manner *I* have had it at many other times, when our Lord hath permitted me to have great temptations and troubles of Soul, in different kindes, and also that *I* should often be tormented, as I will declare hereafter: But this is a certain disquiet, of which we know not how to understand, from whence it comes; but it seems, that the Soul resists it, and is put into disorder by it, and afflicted, without knowing for what; in regard that the thing that is said, is not ill, but good. *I* am thinking whether the one *S*pirit doth perceive the other. The gust, and delight which this Diabolical Spirit gives is different, in my opinion, from the other, after a most evident manner. The Devil may well deceive some such person by these gusts, as neither hath, nor ever had any before from God: I call these true gusts indeed which import a sweet, strong, well-imprinted, delightful, quiet, kind of pleasure, and joy; for, as for those little devotions of the Soul, and other slight feelings, which like young flowers are shaken off, and lost, upon the least wind of persecution, I do not call them Devotions; though yet they are good beginnings, and holy motions, but no way sufficient to determine, whether the effects proceed from a good Spirit, or a bad; and therefore it will be very ne-

ceſſary to walk with great caution; for, ſuch perſons, as ſhall not have proceeded further in Prayer, than thus far, eaſily deceived, if they fall out to have Viſions, or Revelations. For my part, *I* never had of theſe laſt, till God, of his own only goodneſs, gave me Prayer of Union; unleſs it were that firſt time, whereof I ſpoke; this hapned to me ‖ many years agoe, when *I* ſaw Chriſt; and I would it had pleaſed his Divine Majeſty, that *I* had underſtood at that time, that it was a true Viſion, as I underſtood it to be afterward; for it would have been no ſmall advantage to me.

See. C. 7.

But now, upon theſe illuſions of the Devil, there never remains any ſweetneſs, or ſoftneſs, and ſuppleneſs in the Soul; but ſhe is, as it were, frighted, and with much diſguſt. And *I* hold it for certain, that God will never permit the Devil to deceive any Soul, which puts no confidence at all in her ſelf, and is fortified in the Faith, and reſolves thus much for her part, to dye a thouſand deaths for the leaſt Article thereof; and who, with this Love to the Faith, which is infuſed inſtantly into the Soul by God, and is a Lively, and ſtrong Faith, procures always to goe in conformity to that, which is held by the Church; informing her ſelf further concerning it, from ſeveral perſons, one or other, as one who is ſtrongly ſetled in theſe truths; ſo that all the imaginable Revelations in the world, no not, if ſhe ſhould ſee the very Heavens open themſelves, could make her vary in the leaſt point from the Doctrine of the Church. But, if ſhe once come to ſhake, or waver even in a thought, againſt this; or entertain her ſelf ſo far, as to ſay: *If God ſaith this to me, this may alſo be true, as well as that which he hath ſaid heretofore to ſome Saints*; I ſay not, if ſhe believe it, but the Devil doth begin to tempt her by this motion; and that ſhe be content to continue her ſelf a little therein; one may ſee already, that this is ſtarke naught. But for my part, I believe, that many times even theſe other firſt motions will hardly ſet upon ſuch a Soul; if ſhe be already ſo ſtrong, as our Bleſſed Lord is wont to make ſuch to whom he imparts theſe Favours. For, ſhe thinks, ſhe could tear thoſe Devils to pieces for any one little Truth, which the Church holds. I ſay, that, if the Soul do not find ſuch a ſtrength, as this, in her ſelf; and that the devotion, or Viſion, which ſhe had, doth not aſſiſt, and help her on therein, let her not hold any ſuch Viſion for ſafe; becauſe, though the hurt of it be not inſtantly underſtood, it may perhaps grow by little and little to be great. For, (to the uttermoſt of what I do diſcern, and know by experience) the credit, that ſuch a thing is of the Spirit of God, is aſſured in ſuch ſort, that it doe conform to Holy Scripture; And when it ſhall be found to vary from this Rule, though never ſo little, *I* think

think I ſhould be then much more ſure without comparison, that it were of the Devil, than now I have, that it is of God; how great ſoever I might find this aſſurance to be. For, in that caſe, we ſhould have no need at all, to go in ſearch after ſignes; nor to enquire, of what Spirit it were; ſince this is ſo clear a ſigne, to make us believe, that it is of the Devil, that, if all the world ſhould endeavour to aſſure me, that it were of God, I would not believe it.

The matter is, that, when it is of the Devil, it ſeems, as if all good did hide it ſelf, and flye from the Soul; ſo diſguſted, and unquiet, and in ſo great diſorder, doth ſhe remain, without any one good effect at all. For, though there may be a ſeeming, as if there were a planting of good deſires in her; yet they are not effective, or ſtrong. The humility, which he leaves is falſe, unquiet, and without any ſuavity; me thinks, this may be eaſie enough underſtood, by any who hath experience of the good Spirit. But yet the Devil is able to play many tricks; and therefore there is nothing of this kind ſo certain, but that it is more ſecure ſtill to fear; and to proceed with caution; and to have a Directour, who may be learned; and to conceal nothing from him; and ſo the Party ſhall be ſure to take no hurt; though yet I have had my part thereof, through theſe exceſſive fears, to which ſome perſons are ſubject.

In particular, it hapned to me once, that many perſons meeting together, to whom *I* gave great credit, and there was reaſon, that I ſhould do ſo; (for, though I proceeded herein after the manner of entire confidence but with one; yet, when he commanded me, I ſpoke alſo with others; they treated much among themſelves about finding ſome remedy for me; For, they loved me very much; and doubted, that I might be deceived; and I was alſo ſubject to extream fears, whenſoever I was not in Prayer; for, when I was in it, and when our Lord vouchſafed to do me any Favour therein, *I* grew preſently into good aſſurance;) I think, they were five, or ſix of them; and all great Servants of God; and my Ghoſtly Father told me, that they all reſolved that it was the Devil; and directed me not to Communicate ſo often; and that I ſhould endeavour to divert my ſelf in ſuch ſort, as not to be much alone. *I* was extreamly timorous in theſe caſes, as I have ſaid; and the palpitation of my heart helped me on therein; ſo that I had not the courage many times to be alone in my roome, even by day. When I found, what ſo many of them affirmed, and that yet I could by no means believe it, I grew extream ſcrupulous, as conceiving this was want of humility, ſince they all were incomparably of better life, than I; and, beſides, learned; and,

why should not I believe them? *I* forced my self the best I could to do it; and I thought much of mine own wicked life; and how, (considering that) it might be true enough, which they said. I went out of the Church with this affliction; and entred into an Oratory, having now forborne many days to Communicate, and avoided also being alone, which had been my total comfort; and without having one person with whom I might treat; for, they were all against me: Some of them, me thought, made themselves merry with me, whensoever I spake of it, as though I doated; others advised my Ghostly Father to take heed of me; others said, it was clearly the Devil. Only my Ghostly Father, though he conformed himself with those others (as *I* vnderstood afterward) so far, as to make some tryal of me, did ever give me comfort, and told me, that, though it should be the Devil, yet *I* not offending God, he would be able to do me no hurt; That at length this would leave me; That in the mean time I should pray heartily to God; and he, and all his penitents, and many more also did the like; and all my Prayer, and theirs, whom I conceived to be the Servants of God, aymed at this; That his Divine Majesty would be pleased to carry me on by some other way. And this lasted about some two years, as I think, who continually begged the same of God.

As for me, I was capable of no comfort, when *I* thought once, that it was possible for the Devil to be so often speaking to me; but, in regard that now I employed no more hours of my time in Solitude, for Prayer our Lord gave me Recollection, even when *I* was in conversation; and so, as that I was not able to avoyd it; and he said such things to me, as he pleased; and I in the mean time was troubled, that I must hear him. But once being all alone, without having any by me, with whom to ease my self, I could neither pray, nor read; but was like a person all amazed from so great tribulation, as I endured; and so much fear, whether the Devil were to have power to circumvent me in this manner; being all disordered, and even tyred, without knowing what to do with my self (I have seen my self, in such affliction, and that very often, yet never, to my thinking, in so great extreamity, as then) I remained four, or five hours after this manner? For there seemed to be no comfort at all for me, either upon earth, or yet from Heaven, but our Lord left me so in sufferance, and under the fear also of a thousand dangers.

O my Lord! and how art thou a true friend? and how powerful! what thou wilt thou canst, and dost never leave to love them, who love thee. Let all things praise thee, O thou Lord of the world; and O, that

that I could cry out loud enough through that world, to declare, how faithful thou art to thy friends! All other things fail us; but thou, who art the Lord of them all, doſt never fail; and it is little alſo, which thou permitteſt ſuch as love thee to ſuffer for thee. O my dear Lord! how delicately, and ſmoothly, and how ſavourily alſo, doſt thou know how to treat ſuch Souls! O that one had been ſo happy, as never to have detained her ſelf, upon loving any other thing, than thee! It ſeemes indeed, O Lord, that ſomtimes thou tryeſt ſuch as love thee with a kind of rigour; that, by that extremity of trouble, they may afterward come the better, to underſtand the great exceſs of thy love. O my God! that I had underſtanding, and learning, yea and new words to be able to exaggerate thy works, according to that intelligence which my Soul hath thereof! All this, is wanting to me, O my dear Lord; but yet, if thou forſake me not, I will never be wanting to thee. Let all the learned men of the world riſe-up againſt me. Let all creatures perſecute me; Let the Devils of Hell torment me; only be not thou wanting to me O my Lord; for I know by good experience, with how much advantage, and fruit, thou deliverest all ſuch perſons as put their confidence in thee alone. For, when I was in this great, and miſerable affliction of Spirit, (when I had not begun to have any Viſion at all) theſe only words, were ſufficient to quit me of all trouble, and to quiet me entirely: *Feare not, Daughter; for, it is I; and I will not forſake thee; Do not fear.* It ſeemes to me, that, conſidering what a Creature I was then, there would have been need of a long time to perſwade me to quiet my ſelf; and that no body would have been able to do it; and yet now, behold me here all quieted, and compoſed, by theſe few words; and endued with ſtrength, with courage, and with ſecurity, with a certain repoſe, and light; in ſuch ſort, as that, at that very inſtant, I ſaw my Soul become a direct other thing, than it was before; and, me-thinkes, I could have diſputed againſt the whole world to prove that this proceeded from God. O what a good God, O what a good Lord is he, and how powerful! for not only doth he give the counſel, but the remedy. His Words are Works; and O how is our faith ſtrengthened, and our Love increaſed? It is very true; ſo that I often called to mind how, our Lord commanded the windes to compoſe, and quiet themſelves at Sea, when a Tempeſt had riſen. And ſo alſo, did I ſay: Who is this, whom all the Powers of my Soul obey; and who, at an inſtant, brings-in light, to chace ſo great an obſcurity away; and makes that heart grow ſoft, and ſupple, which ſeemed to have the hardneſs of ſtone; and knowes how to drive, and draw-down

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the water of ſweet teares, where there was ſo great a drought ſo long before. Who is he, that inſpires theſe deſires? Who imprints ſuch a courage? what have I been thinking on? and what do *I* fear? What is this? I deſire to ſerve this Lord; and I pretend no other thing than to pleaſe him; I renounce all contentment, and eaſe, or any other good at all, but only the accompliſhing of his Will, (For, of this *I* was very ſure, in my opinion; and that I might ſafely affirm it) ſince then this Lord is ſo powerful, as I ſee he is; and as I know, he is; and that all the Devils of Hell are his Slaves; and of this there can be no doubt, ſince it is matter of Faith; I being a Servant of this Lord, and King, what hurt can they all do me? and, why may not I have ſtrength enough to fight with all the Powers of Hell?

I then took a Croſs into my hand; and really I thought God gave me courage (for I ſaw my ſelf in ſhort time quite another) that I was not afraid, to enter into a combate with the Devils; but conceived, that, with that Croſs, *I* ſhould eaſily overcome them all; and I ſo provoked them: Now come all of you; for I, being the Servant of our Lord, will ſee, what you can do againſt me. And it is moſt certain, that I thought, they were afraid of me; for I remained ſo in quiet, and ſo totally without fear of them all, that all the fears, which I had formerly conceived, till this preſent time, are removed from me. For, though I ſaw them (ſometimes, as I ſhall declare afterward) yet I never feared them more, but conceived that they were rather afraid of me. I have a dominion over them, which hath been given me by the Lord of all Creatures, that I make no more reckoning of them, than of ſo many Flyes; and they ſeem to be of ſo cowardly a nature, that, when once they come to find that they are not eſteemed, they have no power at all. For this kind of enemy knows not how to ſet upon any one who renders not himſelf up to them; or elſe, when God permits, for the greater good of his Servants, that they ſhould tempt and torment them. I would it might pleaſe his Divine Majeſty, that we would fear, whom indeed we ought to fear; and that we might perfectly underſtand, that we ſhall receive more prejudice, by committing any one ſingle Venial ſin, than by all the power of Hell put together; for, this is certainly ſo. How extreamly do theſe Devils carry us frighted up and down, becauſe we indeed will needs diſorder our ſelves, by our being ſo cloſe faſtened, as we are, to Honours, to Eſtates, and to Delights; For then they being joyned together, with our ſelves, who are our own enemies, by loving, and deſiring to poſſeſs that, which we ought to abhor, grow able to do us much hurt. For we enable them to fight againſt our very ſelves with our own weapons,

Pons, which we put into their hands; when indeed we were to defend our selves thereby, against them; this is a great shame; But if, on the other side, we shall resolve to abhor all those things for the love of our Lord, and embrace his Cross, and pitch upon doing him service in good earnest, he flyes as fast away from these truths, as one would do from the Plague. In fine, he is a friend of Lyes; and a very Lye himself. He is easily kept from medling with such persons as walk according to Truth; but, when once he discovers ones understanding obscured, he helps very readily to put out his eyes; and if he see one already so blind, as to build his rest upon vain things, (and so vain, as that the things of this world appear no better, than toys fit for Children) he finds already that such a person is a very Child, and so he treats him like such an one: and adventures to wrestle with him, once or oftener, as he sees cause.

I beseech our Lord, I may never prove one of these, but that his Divine Majesty may be pleased to do me so much Favour, as that *I* may understand that to be ease, and rest, which is indeed true ease, and rest; and that, to be honour which is true Honour; and delight, which is true delight; and not the direct contrary, to all this, and then a fig for all the Devils in Hell; for they shall be afraid of me. I understand not those fears, O the Devil, the Devil! When we may say, O God, O God. And make those Wretches to tremble. For already we know well enough, that the Devil is not able to stir, unless our Lord permit him. What then is the matter now? It is certainly, that I am more afraid of them, who are so frighted with the Devil, then of the Devil himself; for he is utterly unable to do me hurt, whereas these others (especially, if they be Confessors) may put Souls to much disquiet; and I have passed some years, through so great trouble, that now I am amazed to consider, how I have been able to endure it. But Blessed be our Lord, who hath assisted me in so good earnest; *Amen.*

CHAP. XXVI.

She prosecutes the same Discourse; relating such things, as hapned to her, which made her lose fear; and strengthened her belief, that it was a good Spirit, which spake to her.

I Esteem the courage, which our Lord hath vouchsafed to give me against Devils, to be one of the great Favours which it hath pleased his

Divine Majesty to do me; since, for a Soul to go cowardly on, and to be fearful of any thing, but only to offend God, is an extream great inconvenience. For, since we have a King who is Omnipotent, and so great a Lord, that he can do what he lists, and who brings all things into subjection under himself; there is no cause to fear at all, walking (as I have said) sincerely, and with purity of conscience, in the presence of his Divine Majesty. And, in order to this (as I said) I shall be glad to have all the fears in the world not to offend him in any one instant of my whole life; who is able in the very same instant to destroy, and annihilate us all. As long as his Divine Majesty is pleased with us, there is none can stand against us, without having his head broken for his pains. You will peradventure say, that this is very true; but yet on the other side where shall we find that Soul, which stands so streight, as to be wholly pleasing to him? and, because she is not so, she is in fear. Not mine, for certain, which indeed is very wretched, and unprofitable, and surcharged with a thousand miseries. But God doth not proceed with such rigour, as men do; for he knows our frailties; and the Soul hath wayes of understanding, and finding in it self by great conjectures, whether really she love his Divine Majesty, or no; for in such, as arrive once to this state, our love to him, is not a kind of covered, or disguised love, as in the beginnings; but accompanied with so great impulses, and desires to see God, (as I shall hereafter declare; or rather have declared already) that all things afflict; all things weary, and tyre; all things torment her, unless it be with God, or for God. There is no repose, which doth not displease her; because she finds her self absent from her true repose; and so it is very evident, and (as I said) cannot be dissembled, or conceal'd.

It hapned to me heretofore, that I found my self in great tribulations; and I was subject to many detractions, (by occasion of a certain business, whereof I may have cause to speak afterward) from all that House, where I lived, yea and from my Order; and I was afflicted upon many accidents, which then occurred; at which time it pleased our Lord to utter these express words to me: *Of what art thou afrayd? Dost thou not know, that I am Omnipotent? I will accomplish all that, which I have promised thee*; And indeed he accomplished it afterwards very well; But even instantly there remained such a kind of strength in me, that me-thought, I could presently have put my self to adventure upon other things, though they should cost me much more trouble, for the doing him service; and could have suffered also much more for him. And this very thing hath hapned to me so often, that I am not

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able to count the times; and he hath made me, and makes me still such reprehensions (by occasion of those imperfections, which I commit sometimes) that they are able as it were, to annihilate the Soul, at least, they bring with them her amendment; for, his Divine Majesty (as I have said) doth not only give us the counsel, but the remedy. At other times, he brings back to me the memory of the Sins of my former life; and this he most ordinarily uses to do, whensoever he intends to vouchsafe me any extraordinary Favour. And he doth it in such sort, that the Soul discerns her self, as in the very Day of the Last Universal Judgment; and the truth is represented to her with such a kind of perspicuity, and clarity, that she knows not what to do with her self. At other times, he is pleased to inform me of certain dangers, concerning both my self and others, about things, which have not happened till three, or four years after; but they all were ever fulfilled; and some of them might also be named, if there were cause. So that there are so many particulars, whereby it may be understood, that these things are of God, as that, in my opinion, they cannot but be acknowledged. The most secure proceeding is, as our Lord hath also told me many times, that I doe not fail to impart my whole Soul to my Ghostly Father; and that he be a learned man; and that I do entirely obey him. And this is the course, which I take; and without this, I could have no security; nor were it indeed fitt, that we women should have any; since we have no learning; and there can be no hurt at all in this, but many advantages.

I had once a Ghostly Father who mortifyed me much, and sometimes afflicted me, and brought me a great deal of trouble; disquieting me in an extraordinary manner; and yet it was he, who in my opinion, did me the most good. And, though I loved him very much, yet I had some temptations to leave him; for it seemed to me, that those pains which he gave me concerning my Prayer, did hinder and disturb me. But yet ever, when I was determining to do this, I instantly understood that I was to forbear it; and I received such a reprehension from our Lord, as defeated me more, than all that, which my Ghostly Father could lay upon me. And sometimes, I was tired outright, with question on the one side, and reproof on the other; and I had need of no less, than all this; so double a will I had. Our Lord told me once, that it was not to obey, if withal I were not resolved to suffer; and that I was to cast mine eyes upon what he had been content to endure for me; and that so, all would become easie.

Once a Ghostly Father of mine, to whom I was wont to confess my self

in the beginnings, gave me this advice, that since it had been found by tryal that the Spirit was good, I should conceal things in silence; and not atquaint any therewith; for that it was better now to hush up things of this nature. As for me I misliked not this; for, every time I was to declare them to my Ghostly Father, I was so much troubled, and so shamed by it, that I had much lesse difficulty somtimes to Confess my greatest Sins: especially if I were to declare those high Favours our Lord vouchsafed me, I thought, they were not likely to believe it, but to make a jest, and scorn of me. This I was chiefly troubled at, because it seemed an irreverence towards the wonders of God; and for this reason, I would have concealed them. At that time I understood, how that Ghostly Father had given me very ill advice; and that I was by no means to conceal any thing from him who heard my Confessions; because there was much security in dealing clearly with him; and that, if I proceeded otherwise, I might be deceived at one time or other. Whensoever our Lord commanded me any thing in my Prayer, if my Ghostly Father bid me do otherwise, our Lord would return to command me to obey my Ghostly Father; and yet again afterward his Divine Majesty would direct him to command me to do that very thing, which our Lord himself had commanded me before.

When once they took many Books, written in *Spanish*, from me that I might not read them, I was much troubled at it; for, some of them gave me some recreation to read them; and now I was not able to read any becaus there were none left there but in *Latin*; our Lord said these words to me: *Be not troubled; for I will give thee a Living Book.* I could not, for my part, understand, why this was said to me; for then I had never had Vision; but within a little while after I understood it very well; for I have had so much to think of, and to recollect my self about, concerning those things, which I saw presented to me, and our Lord hath shewed me so great love, as to instruct me by such a multitude of wayes, that I have had very little need of Books, or rather in effect none at all; his Divine Majesty hath been that true Book to me, wherein I have indeed seen truths: And blessed be such a Book, which leaves that imprinted in the heart, which we may read there; and so, as that it can never be forgotten. Who can see our Lord all covered over with wounds, and afflicted with persecutions of all kinds, and not embrace them, and love and desire them? Who can see though but a very little of that Glory, which he gives to such as serve him, and not know that all that, which we can possibly either do or suffer here, is nothing; since we hope for so high a reward? He who sees the tor-

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torments, which the damned Souls of Hell endure, how can he choose but esteem all the sufferings of this life to be delights, in comparison of those others? and how can he choose but know the great obligation, he hath to our Lord, for having delivered him so often out of that place.

But because I mean hereafter, by the Favour of God, to speak more of some particular things of these kinds, I now intend to declare the process of mine own Life; and for the present I beseech God, that I may have well expressed my self in that which I have said already. I believe, that whosoever hath had experience will understand me; and will see that I have hapned to say somwhat to the purpose; but I shall not wonder if such as have none think all folly. It suffices me, to have said it, that so I may remain free from fault; nor yet, will I blame any other for what he shall say of me. Our blessed Lord give me grace never to fail in fulfilling his holy will. *Amen.*

CHAP. XXVII.

She treats of another way, how our Lord instructs a Soul, and gives her to understand his Will, after a very admirable manner, without any speech at all. She also declares a certain Vision, *and great Favour, which our Lord shewed her; and this Vision not Imaginary.*

But now, (returning to the Discourse of my Life) I remained with much affliction, and trouble, but it was accompanied with many prayers (as I was saying) which were made to our Lord, that he would be pleased to conduct my Soul by some other way which might be more secure; since they told me, that the former was to be suspected. True it is, that, howsoever I begged it much of God, yet, though *I* much endeavoured to desire another way, considering how evidently my Soul was improved by the course which I held before, I could never find it in my power, unless it were sometimes, when I was much distressed, and tyred out, with the things which they said to me; and the frights, into which they put me, to desire it heartily, (though yet still I asked it.) For now *I* was wholly grown to be another Creature; and I could not but put my self into the hands of God, beseeching him, that since he knew what was fittest for me, he would be pleased to accomplish his holy Will in all things concerning me. I saw plainly that by this way my Soul was

carryed up to Heaven, which formerly was dropping down to Hell; Why therefore ſhould I deſire ſuch a thing? And, for believing, that it was of the Devil, it was not in my power to conſtrain my ſelf to it; though yet, I did what I could, to deſire the one, and to believe the other; but it was not (as *I* ſaid) in my power. I offered, to this end, ſome little poor, good works, which I did, if I did any. I became devoted to ſome *Saints*; that, by their means, I might be delivered from the Devil. *I* performed the Devotions of *Nine Dayes*; I recommended my ſelf to *S. Hilarion*, and to *S. Michael* the *Archangel*, for I had lately applyed my ſelf to him for this purpoſe; and I importuned alſo many other *Saints*, that our Lord might be pleaſed, by their interceſſion, to conduct me in the way of Truth; I ſay, that they would finiſh this buſineſs of mine with his Divine Majeſty. After the end of two years, which both I, and other perſons, had employed, with all their prayers, & mine, in order to this end, that our Lord might either conduct my Soul by ſome other way, or declare the truth; (for now thoſe *Words*, and *Speeches*, which I have related, that our Lord uttered to me ſometimes, were grown very ordinary, and even continual) this occured to me.

As I was in Prayer one day (and it was upon the Feſtivity of the Glorious *S. Peter*) I ſaw ſtanding very near me, or, (to ſay better) me thought I felt (for indeed I ſaw nothing at all, with the eyes, either of my Body, or of my Mind) that Chriſt our Lord was cloſe by me; and I found, that it was he, in my opinion, who ſpake to me. I (who was extreamly ignorant, till then, that there could be any ſuch Viſion) fell at the firſt into a mighty fear; and I could do nothing but weep; though ſtraight, through his giving me aſſurance by his ſpeaking but one only word, I found my ſelf, as I was wont, very quiet, with Regalo, and delight, and without fear. Me-thought, that *Chriſt Jeſus* went always by my ſide; but, the *Viſion* not being Imaginary, or repreſented in any Forme, *I* perceived not, in what ſhape he was: Though, as for his being ever on my right-ſide, I found, and felt that very clearly; and that he was the witneſs of whatſoever I did; and that, if I were recollected, though never ſo little, (or rather indeed, unleſs I were much diverted) I muſt needs underſtand, that he was by me. I then went immediatly to my Ghoſtly Father, being much grieved, that I muſt let him know it. He asked me, what Form, or Figure he had, when I ſaw him; and I told him that I had not ſeen him. Upon this, he enquired, how I knew, that it was Chriſt. To this I anſwered, that I knew no more, but that I could not forbear to underſtand that he was cloſe by me; and that I found, and felt it plainly; and that the recollection

collection of my Soul, in Prayer of Quiet, was far greater, and more continual; and that the effects were very different from those others, which *I* had formerly found; and that the thing was very certain, and clear. I brought divers Comparisons, whereby to give my self to be understood; but yet, in my opinion, there is none, which suits very well to expres this kind of Vision. For, as this is one of the highest kind (as I was told afterwards by a certain holy man, and of great Spirit, called *Fray Pedro de Alcantara*, whom I shall mention afterward more at large; and the same hath been also told me by other great learned men, and that this is one of those Favours, where the Devil can least intermeddle, or intrude himself, of all others) so have we here no words, or tearms whereby to declare it; at least we, who know so little; though such as are learned, will better make it be understood. For, if I say, that I neither saw this, with the eyes of the Body, nor of the Mind (because it was no Imaginary Vision) how come *I* to understand, and how can I undertake, and affirme, more clearly, and certainly, that He is standing by me, than if I had seen him? For it seems indeed to me, as if a person were in the dark, who sees not another that stands by him; or as if the same person were blind. This sutes not exactly; some resemblance it carrys; though not much. For such a one knows it by the Senses; because he hears the other speak, or stir; or toucheth him; But here there is nothing of all this; nor is there perceived any darkness at all; but the thing represented to the Soul by a certain notice, which is clearer than the Sun. I say not that any Sun, or brightness is seen but only a certain light, which (without seeing any light) illuminates, and informes the Understanding, to the end that the Soul may enjoy so high a good. Now, this brings great benefits with it. Yet is it not like such a Presence of God, as many times is perceived especially by such persons, as are arrived to Union, and Quiet Prayer; who, in resolving to begin to make that Prayer, seem to find the person ready at hand, to whom to speak; and we seem to understand that he hears us by the effects, and spiritual sentiments which we find of great Love, and Faith, and other firm purposes and resolutions accompanied with much tenderness of Devotion. This is a great Favour of God; and let him esteem it much, who hath it; for it is a very elevated, and high Prayer; but yet it is no Vision; but it is understood that God is there by the effects; which, as *I* have said, he works in the Soul; for, in this manner doth his Divine Majesty vouchsafe to give himself, then, and there, to be perceived. But now, here, it is clearly discerned that *Jesus Christ* the Son of the *Virgin* is present. *In* that other manner of Prayer there are certain influences

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of the Divinity represented; but here, together with them, we find that the most Sacred Humanity also doth accompany us to do us favours. My Ghostly Father then asked me this question: *Who told you, that it was Jesus Christ?* Himself told me so, (answered *I*) and that many times; but yet, even before he told me so, it was imprinted upon my Understanding, that it was he; yea and even before such Visions, he hath told me so; and yet I saw him not. If any man, whom I had never seen, but only had heard news of him, should come to speak with me (*I* being either blind, or in the dark) and should tell me, who he were, I should believe him; but I could not so resolutely affirm him to be that person, as if I had seen him. Yet, in this case, I could; for here there is imprinted so clear a notice of him in the Mind, without seeing him, that it seems a kind of impossibility to doubt it; for, our Lord will have it so engraven upon the Understanding, that it can no more be questioned, than even that which we see; no nor yet so much; for, in things which we see; there remains sometimes a suspicion, whether we might not have fancied such a thing, and so mistaken it. But here, though upon the suddain, and as it were by way of surprise, one may begin to fall into a kind of suspicion, yet still we remain in so great a certainty, that the doubt hath no force: And so also doth it fall out in the other manner, whereby God instructs the Soul, and speaks to it without speaking, in such sort as I have already declared.

This is a language which hath so much of the Celestial in it that it cannot well be given to be understood by us here, how much soever we may desire it, unless our Lord himself be pleased to teach it by experience. For, our Lord conveys, and places that in the most interiour part of the Soul, which he is pleased that the same soul shall understand; and there doth he represent it, without either any image, or form of words; but only after the way of that kind of Vision which I have already touched. And now, let this manner of God's making the Soul understand what he will, and his great Truths, and mysteries, be much observed. For, many times that which *I* understand, when our Lord declares any Vision, which his Divine Majesty is pleased to represent to me, is after this manner; and me thinks it is a case where the Devil is least able to intermeddle, or intrude himself, for these reasons; if they be not good, I am likely enough to be deceived. Now, this kind of Vision, and language, is so much a thing of Spirit, that there is no springing, or stirring in any of the Powers, nor in the Senses, in my opinion; by which means the Devil may be able to gain any thing. Thus it happens sometimes; lasting but a very little while. For, at other times

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me-thinks that neither the Powers are ſuſpended, nor yet the Senſes loſt, but that they are all at home, and entire; for, this happens not always in Contemplation, but rather very ſeldome: and when it doth, *I* ſay, that we neither operate any thing, nor do any thing; but all ſeems to be the work of our Lord. It is, as when food is already conveyed into the Stomack, without either our having eaten it, or ſo much as knowing who put it there; but only we underſtand well that there it is; though, in that caſe, it be neither known, what the food is, nor who carryed it thither. Here it is very different; for here theſe are known; though, how the food is conveyed thither, I cannot tell; for neither did I ſee it, nor underſtand it; nor was I ever moved to deſire it; nor had it ever come to my knowledg before, that ſuch a thing could poſſibly be.

In the *Speech*, which I touched before, God makes the Underſtanding obſerve, and reflect upon that which is ſaid; whether it deſire to underſtand it, or no. For there, it ſeems, that the Soul hath ſome other kind of ears, wherewith to hear; and that he makes her harken, and not, the while, to think of ſomewhat elſe; as if one who could hear well were not ſuffered to ſtop his eares; and that they cryed out aloud to him, who therefore muſt hear them, whether he would, or no; but yet ſomewhat he doth, ſince he is attentive to underſtand what they ſay; but here the Soul doth juſt nothing; for even that little which was done in the former way, and which was only to harken, is taken from her now; for now, ſhe finds all dreſſed, and all eaten too: So that there is nothing to be done by her, but to enjoy. Juſt ſo, as any one, who, without ever having learnt, or ſo much as endeavoured to read, and much more, without any ſtudying at all, ſhould find a whole Science already poſſeſſed by him, and that, without knowing at all, either how, or whence it came, ſince he had never procured to acquire it, with ſo much, as learning his A. B. C. this laſt Compariſon me-thinks declares ſome part of this Celeſtial guift; for, the Soul finds her ſelf here grown wiſe upon a ſudden; and that the Myſtery of the moſt Holy *Trinity*, and other moſt ſublime Articles, are ſo exactly declared to her, that there is not any Divine, with whom ſhe would not adventure to diſpute the truth of thoſe high points.

The Soul remains here ſo amazed, that ſome one ſuch Favour, as this, ſuffices to work a total change in her; and to make her love nothing, but him, who, without any labour of hers, hath made her capable of ſo unſpeakable bleſſings; and to whom he communicates his ſecrets; and whom he treats with arguments of ſo great friendſhip, and love, as en-

dure not to be written. For he doth ſome ſuch Favours, as carry with them a kind of ſuſpicion, in regard they are of ſo great admiration, and imparted to a perſon, who hath deſerved them ſo very ill, that if one have not a very Lively Faith, they cannot be believed; and therefore *I* mean to ſpeak of few of thoſe which our Lord hatb done me, unleſs *I* be expreſly commanded; and unleſs it be of ſome few Viſions, which perhaps may ſerve to do ſome good; either that ſuch perſons, to whom our Lord may impart the like, may not wonder, and think it impoſſible, as I did; or elſe that ſo I may declare the manner, and way, by which our Lord conducted my Soul; which is the thing, they have commanded me to write.

Returning therefore now to this manner of underſtanding, me-thinks our Lord is pleaſed, that, by all means, this Soul of ours ſhould have ſome notice here of that which paſſes in Heaven; and it ſeems to me that, as they do there underſtand one another without ſpeaking (the truth of which I never knew till our Lord, through his goodneſs made me ſee it, and ſhewed it me in a certain Rapt) So alſo ſhould it be here; that God and the Soul, ſhould underſtand one another; becauſe his Divine Majeſty is pleaſed that they ſhall do ſo, without any other artifice, to make the mutual love known, which theſe to dear friends carry to one another. As here, when two perſons love one another very dearly, and have good underſtandings, they ſeem able to underſtand themſelves even without ſignes; by only looking upon one another. Thus it muſt be here, ſince, (without our knowing how) theſe two Lovers look earneſtly, upon one another; as the Spouſe ſaith to his Beloved in the *Canticles*; forſo I think, I have heard, that it is expreſſed there.

O admirable benignity of thine, O God, who permitteſt thy ſelf to be looked upon by thoſe eyes, which have abuſed their ſight ſo much as theſe of my Soul have done! At leaſt, O my Lord, let them now remain accuſtomed (after this ſight of thee) to look no more upon inferiour, and baſe Objects; nor let any thing be able to pleaſe them, out of thee. O great ingratitude of mortals! how far wilt thou extend? For I know by experience, that this is true, which I am ſaying, That what is ſaid by me, is the leaſt part of that Favour, which thou impart-eſt to any ſuch Soul, as thou vouchſafeſt to bring to ſuch a State, as this. O you Souls, which have begun to uſe Prayer; and you who have true Faith, what bleſſings can you ſeek, which may any way be compared to the leaſt of thoſe, (beſides that theſe are gained for ever) which are obtained by the ſervants of God, even in this mortal life of ours? conſider, that it is moſt true alſo, that God gives himſelf to ſuch,

such, as forsake all things for love of him. He is no accepter of persons, he loves all, nor hath any an excuse, how wicked soever he may have been; since our Lord hath proceeded after this manner with me; and advanced me to such a condition. Consider also, that this, which I am saying now is not so much as a Cipher of that, which may be said, but only so much is here delivered, as is necessary for making this manner of Vision, and Favour, which God is pleased to do to a Soul, to be in some sort understood.

But now, it is in no power of mine to declare that, which she finds, when our Lord is pleased to impart those secrets, and greatnesses of his; a delight so highly superiour to all that can possibly be imagined here; that it doth, with great reason, make them, who possess the same, abhor all the pleasures of the earth; which, all put together, are no better than meer dung, and dirt; nay it is, loathsome to bring these into Comparison at all with those others; even though they might be enjoyed for ever. And yet, of these Celestial consolations, what kind of poor proportion is that, which he is pleased to impart in this world; No more than as it were, one single drop of water, of that huge, ful-flowing River, which is prepared for us. It is a shame, and I apply it to my self; and if it were possible, for Souls to be ashamed in Heaven, I should be justly ashamed there more than any other. Why should we desire so great benedictions, and delights, and glory infinite, all at the cost of the good Jesus? shall we not weep at least with the Daughters of *Jerusalem*, since we will not help him to carry the Cross, with *Simon* the *Cyrenian*? Or can we ever think of coming to enjoy that by the way of pleasures, and pass-times, which he gained for us with the expence of so much Blood? This is impossible. And can we think, by our aspiring to vain Honour, that we may be able to remedy that contempt, and scorn, which he endured for us, that we might reign for ever. This is unlikely. No, no, we take a wrong course quite; we shall never reach to our journeys end by such an erroneous way. Your Reverence must cry-out aloud to make these truths be heard, since it hath spleased God, to deprive me of this liberty, I would alwayes be crying out to my self; that I came to hear and to understand God so very late, as may be seen by what I have written; so that it is an extream confusion to me to speak of it; and therefore I will hold my peace; and only say that, which I consider somtimes; (and I humbly beseech God, to bring me once to enjoy this immense Good) what an accidental glory, and gust, it will be for the Blessed Saints of Heaven, who enjoy this felicity, when they shall see, that although it

were late, yet at length they left nothing unperformed, which it was poſſible for them to do for the love of God! Nor did they fail to preſent him, with the very uttermoſt of whatſoever they could offer in all kinds, according to the power which they had, and the condition wherein they were placed, they giving more, who had more. How rich will he then find himſelf to be, who left all the riches he had for Chriſt? How full of honour, who rejected all honour; and took pleaſure in ſeeing himſelf much abaſed, and deſpiſed for the love of him. How wiſe will he ſee himſelf then, who rejoyced to ſee the world hold him for a fool; ſince they called Wiſdome it ſelf by that name? how few of ſuch as theſe are there now in the world, by reaſon of our great Sins? Alas, it ſeems, that all they, are ſpent, and gone, long agoe, whom the world was wont to eſteem for fools, when they ſaw them perform thoſe heroical acts of true Lovers of Chriſt.

O world! world! How doſt thou gain Honour, by having few that know thee! But now, what if we think, that God is more ſerved by us, by our being taken for wiſe, and diſcreet? this indeed muſt needs be it; according as Diſcretion is uſed now adays. For, we preſently think it to be ſmall edification, not to go up and down with great compoſedneſs and authority, every one according to his rank and condition: even to the *Frier*, *Prieſt*, or *Nun*; it ſeems that to wear any things which are old or pieced were a kind of novelty, and a giving ſcandal to the weak; and ſo it is alſo if they live *with* much recollection, and uſe much Prayer; to ſuch a paſs the world is grown. But the ſtudy, and practiſes of Chriſtian Perfection, and the great impulſes which the Saints were wont to have, being now ſo much forgotten, and laid aſide, is the thing, which, I believe, doth more harm to the miſcarriages, which are committed in theſe times, than it could poſſibly be ſcandal to any, that ſuch as are Religious ſhould publiſh that to the world by their works, of which they talk in their words, in what mean account we ought to hold this world. For, out of ſuch ſcandals, as theſe, our Lord would draw great advantages; And if ſome be ſcandalized, others have remorſe; that at leaſt we might have ſome little deſign or model of that, which Chriſt and his Apoſtles endured, ſince we have now more need of it, than ever. And what an excellent example did God take lately from us, in the perſon of that Bleſſed man, *Fray Pedro de Alcantara*? The world was now no longer able to endure ſuch a Perfection, as his; for now, they ſay, that the complexions of men are grown weaker; and that now we cannot live as in former times. But that holy man lived in this time, and yet he had as fat, and fervent a Spirit, as men had in the days of old; and ſo he trode

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the world under his feet. For, though every one do not goe bare-foot, nor perform ſo ſharp and ſtrict pennance as he, yet are there many other ways, as I have ſaid before, whereby a man may tread the world under his feet; and our Lord will teach us theſe ways, when he finds a mind fit. And how great an one, did God beſtow upon this Saint, of whom now I ſpeak; to continue ſeven and fourty years in ſo ſharp, and rigorous pennance, as is generally known? And I will ſay ſome thing of it, becauſe I know that it is true.

He told me, and ſo he alſo did an other, from whom he was as little curious to conceal himſelf, as from me (but, as for me, the reaſon, why he did it, was the love he bare me; becauſe our Lord would have it ſo; to the end, that he might help me, and encourage me alſo in a certain time of ſo great neceſſity, as I have and ſhall relate.) How, to the beſt of my remembrance, as he ſaid, he had ſlept but one hour and a half in a day and a night, for fourty years together; and that it was the greateſt mortification, and moſt troubleſome pennance that he uſed, in thoſe beginnings, to overcome himſelf in point of ſleep; and that, in order alſo to this end he was always, at times, either kneeling, or ſtanding upon his feet; when he ſlept, he ſat; and that with his head leaning aſide upon a little piece of wood faſtned for that purpoſe in the wall. To extend his body at length in his Cell was not poſſible for him, though he ſhould have a mind to it; for, it is known to be but four foot and a half in length. In all theſe years he never put on his Capouch, or Hood, how hot ſoever the Sun, or how great ſoever the rain might be; nor did he ever wear any thing upon his feet; nor was his body clad but only with a Habit of thick, courſe Sack-cloath, without any other thing next his skin; and this as ſtraight, as could be endured, with a little ſhort Cloak of the ſame over it. He told me, that, when the weather was extream cold, he was wont to put off his Mantle, and to leave the door, and the little window of his Cell open; that ſo, when afterward he put his cloak on again, and ſhut his door, he might give his body ſo much contentment by it, as that it might be quiet with this additional warmth. It was an ordinary thing with him not to eat till the third day after he had eaten laſt; and he told me (by way of anſwer to the wonder, in which I was at it,) that this was a thing very poſſible for one who accuſtomed himſelf to it. And a certain Companion of his alſo told me, that it hapned ſometimes for him not to eat any thing at all in eight days; but that, perhaps, might be when he was in Prayer; for he uſed to have great Rapts, and vehement impulſes of the love of God; whereof my ſelf was once an eye-witneſs. His poverty was extream; and ſo alſo was his

Mortification even from his youth. For he told me, that he hapned to live three years in an Houſe of his Order, and not to know any of the Religious, but only by their ſpeech; for he never lifted up his eyes; and ſo, whenſoever he was to goe of neceſſity to any place, either in the ſtreets, or high-ways, he could not tell how to do it, but by following the other Religious. As for women, he never looked upon any for the ſpace of many years; he told me, that it was now all one with him, to ſee any body, or not to ſee them; But when I came to know him, he was very old; and his weakneſs ſo extream, that he ſeemed not to be compoſed, but as of the roots of trees. With all this ſanctity of his he was very affable, though he were wont to expreſs himſelf in very few words, unleſs ſome queſtion were asked him; and he was very pleaſing in them; for he had a choice Underſtanding. *I* would relate many things more of him, if I feared not, that your Reverence would ask me, why I put my ſelf upon this kind of diſcourſe; yea *I* have not written this little without ſome fear. And therefore I ſay no more, but only that he dyed as he lived, preaching, and admoniſhing the Religious of his Order. When he ſaw, he was come to an end, he ſaid the Pſalme: *Lætatus ſum in his, quæ dicta ſunt mihi: in domum Domini ibimus*; *I have rejoyced in thoſe things which were ſaid to me: we will go into the houſe of our Lord*; and ſo, ſtooping down and kneeling he dyed.

Since that, our Lord hath been pleaſed to let me enjoy more of him now, than *I* did when he was alive; giving me counſel in diverſe occaſions; and I have ſeen him many times in exceeding great glory. The firſt time, that he appeared to me, he ſaid: *O happy Penance, which hath obtained ſo great a reward!* with many other things. A year before he dyed he appeared to me, when we were abſent from one another; and I knew that he ſhould dye; and I advertiſed him thereof, whilſt he was diſtant ſome leagues from me. When he gave up the Ghoſt, he appeared to me, and told me, that he was going to reſt. I did not then believe it; but yet I related it to ſome; and within eight days after the news came to us, that he was dead; or rather, to ſpeak more properly, that he had then begun to live for ever.

Behold here, how the ſevere Penance of his life ending in ſo great glory, that me thinks, he much more comforts me now, than when he was here. Our Lord told me once, that men ſhould not aske any thing in his name, wherein he would not hear them; and my ſelf have recommended many things to him, that he might beg them of our Lord; and I have found them granted. Be He Bleſſed for ever, *Amen*.

But

But what a talking have I kept here, that ſo I might ſtir up your Reverence, not to make account of any thing in this world? As if you knew not this already: or, as if you were not reſolved to leave all: or rather, as if you had not already put all this in execution. But I ſee ſuch a deal of perdition in the world, that, howſoever my ſaying it ſerves for nothing, but only to weary me, by writing it, yet withal it is a kind of eaſe for me to do it; all that, which I ſay, proving to be againſt my ſelf. Our Lord forgive me, whereinſoever I may have offended him, as to this particular; and I beſeech your Reverence alſo, to pardon me, for tyring you thus to no purpoſe; but, it ſeems, that I will needs make you do Penance for that, wherein my ſelf commit the Sin.

CHAP. XXVIII.

She treats of the great Favours, which our Lord did her; and how he appeared to her the firſt time. She declares, what an Imaginary Viſion is; and diſcovers the great effects, and teſtimonies, which ſuch things leave in the Soul, when they are of God.

But now, to return to our purpoſe, I had this kind of Viſion aforeſaid, for ſome few days, after a kind of continual manner; and it was ſo beneficial to me, that I never went out of Prayer; and beſides, whatſoever I then hapned to do, I procured it might be in ſuch ſort, as that it ſhould not diſpleaſe him, whom I evidently ſaw to be there, as a witneſs of all that which paſſed. And, though ſometimes, I had ſome fear, through the many things, which they ſaid to me, yet that fear did not laſt long; becauſe I was well aſſured by our Lord himſelf.

Being one day in Prayer, it pleaſed our Lord to ſhew me his Hands only; and they had ſuch an exceſs of beauty in them, as I am not able to expreſs. But this ſtruck me into a very great fear; as indeed every novelty is wont to bring me in the beginnings of any Supernatural Favour, which our Lord is pleaſed to do me. Within few days after this, I ſaw alſo his Divine Face; which did totally me thinks leave me abſorpt. For my part, I could not underſtand, why our Lord ſhewed himſelf to me ſo by little and little; ſince afterwards he reſolved to do me the Favour, that I might ſee him, all; till I came to underſtand, that our Lord went conducting me according to my natural weakneſs. Let him

him be eternally Bleſſed for it; ſince ſo great a Glory, as that, preſented all together, and encountring with a ſubject, ſo baſe, and wicked, as my ſelf, would never have been endured; and thus our Merciful Lord who knew this well, ſo diſpoſed of things. Your Reverence will perhaps imagine, that there was not need of much courage, for the beholding of Hands and Face ſo beautiful. But indeed Bodies glorified have ſo very great beauty, that the glory, they bring with them in our beholding a thing, ſo Supernatural, and delightful, doth aſtoniſh and diſtract; and ſo it put me in ſuch a fear, that I grew to be in much diſorder, and trouble; though afterwards I remained with certainty, and ſecurity, and ſuch other effects, as that my fear did quickly vaniſh.

Upon a certain day of *S. Paul*, whilſt I was hearing *Maſſe*, all this moſt Sacred Humanity of Chriſt was repreſented to me, as it uſes to be painted after the *Reſurrection*; with ſo great Beauty, and Majeſty, as I wrote once to your Reverence, when you commanded me ſo expreſly to do it; and I remember, that I was troubled enough at it. For it cannot be uttered without even annihilating ones ſelf; but yet howſoever I did what you commanded me, the beſt I could; and therefore *I* need not take care, to repeat it particularly here. Only I ſay, that, if there were no other thing in Heaven to delight our ſight, but the exceſſive beauty of Glorified Bodies, that felicity would be immenſe; eſpecially, to behold the Humanity of *Jeſus Chriſt* our Lord, an exceeding great Glory. For, ſince the Majeſty thereof is diſcovered to be ſo great, whenſoever it is repreſented to us here, according to that proportion, whereof our miſery, in this mortal life of ours, is capable; what will it be then, when we ſhall entirely enjoy ſo high a Good? This Viſion, though it be Imaginary, [or repreſenting it ſelf, by way of Image to me] was never ſeen by me with the eyes of my Body; nor indeed was any other but only with the eyes of my Soul. They, who know theſe things, better then I, affirme, that the former Viſion is of a higher, and more perfect kind, than this; and this alſo much more than thoſe others, which are ſeen with theſe corporal eyes. For, theſe latter, they ſay, are of the loweſt kind of all, and wherein the Devil is able to induce moſt Illuſions; though then *I* could not underſtand any ſuch matter; but rather deſired, that, when I was to receive any Favour of that kind, it might be ſo, as that I might ſee it with my corporeal eyes; to the end that my Ghoſtly Father might no longer tell me, that I did but fancy things. It hapned alſo to me preſently after it was paſt, that my ſelf alſo conceived, I did but fancy it; and ſo I was troubled ſometimes for having told my Ghoſtly Father of it; as doubting, whether I had not

not deceived him. This was the occaſion of another lamentation, and ſo I went to him again, and told him of it. Upon this, he asked me, whether indeed *I* had thought ſo, before; and whether I had had any purpoſe to deceive him. I told him the truth; who (foraſmuch as I am able to underſtand of my ſelf) had not lied, nor intended it; nor would I, for the whole world, have told him one thing for another. This he knew very well; and ſo he did his beſt to quiet me. But I had ſo great averſion from going to give him trouble with theſe things, that I know not how, the Devil made me, for my greater torment, conceive, that I had feigned, in what I had ſaid.

But our Lord returned again ſo quickly to do me this Favour, and to unfold this truth to me, that I grew quickly to be out of all doubt, whether it were a fancy, or no; and ſince that time I ſee my folly very clearly. For, though I ſhould employ many years, in conceiving, how I might be able to figure a thing of ſo extream beauty, I ſhould never have either the power, or the wit, to do it; for, it did far exceed all that can be imagined in this world, by the clearneſs, and brightneſs thereof. It is not a Splendor which dazles; but a delightful brightneſs; and a luſtre infuſed, which affords an exceeding great pleaſure to the ſight, and is far from wearying it; nor doth that light offend, whereby we ſee this object of ſo Divine Beauty. This, is a light ſo very different from all of this inferiour world, that even the brightneſs of the Sun it ſelf, which we ſee, is ſo dim a thing, in compariſon of that clarity, and light, which is here repreſented to our ſight, that the eyes would ſcarce open themſelves to behold it. It is, as if we beheld a moſt pure water running all upon Chryſtal, with the Sun reflecting upon, and ſtriking through it; in compariſon of ſome other very muddy ſeen in a cloudy day; and running upon an earthy bottom. Not that there is any Sun repreſented in it; nor that Light like the Light of the Sun; in fine, this Light ſeems a natural Light; and the other a kind of artificial thing. This is a Light, which never ſets; and hath no night; but as it is ever Light, nothing diſturbs it; in fine, it is of ſuch a kind, that, how ſublime ſoever the underſtanding of any perſon be, he would never all the days of his life be able to conceive rightly what kind of thing it is. And it pleaſes God to ſet it before us ſo on a ſudden, that we cannot ſo ſoon open our eyes, if that were needful for the ſeeing it; but it helps us no more to have them open, than ſhut, whenſoever our Lord is pleaſed; for, we ſee it, whether we will, or no. Nor is there any diſtraction that can divert us from it; nor any power, to reſiſt it; nor, on the other ſide, any diligence, or care, that can procure it. This I have had good experience of, as I ſhall declare.

But that, which I would relate now is the manner, how our Lord is pleaſed to ſhew himſelf by theſe Viſions. I ſay not, that I will declare, in what ſort this ſo ſtrong a light conveys it ſelf into the inward ſenſe, and imprints ſo clear an Image upon the Underſtanding, as to make it directly ſeem that He is there; for, this belongs to ſuch as are learned; and our Lord hath not been pleaſed to give me to comprehend the manner of it; and I am ſo ignorant, and of ſo groſs an Underſtanding, that, howſoever men have endeavoured to declare it to me, I have not been able to conceive the manner of it. And this is very certain, that, howſoever it may ſeem to your Reverence, that my Underſtanding is lively, and quick, yet really it is not; for I have had experience in many particulars; that it comprehends no more, than that which is put into me. Sometimes, he, who was my Confeſſor, would be amazed at my ignorances; and he never made me underſtand, nor did I indeed deſire to know, how God did this; or how this could be; nor did I ask him about it. Though, as I have ſaid, I treated many years with men of great learning to know, whether this, or that, were a Sin, or no; in this I was not wanting; but, as for the reſt, I had no need, to think of more than that God was the Authour of it all; and I ſaw, that I had no reaſon now to be affrighted, but to praiſe him. Nay, the things which carryed difficulty with them did breed devotion in me; and the more difficulty, the more devotion. I will therefore now declare that, which I have underſtood by experience; how our Lord doth this; your Reverence will declare better, and will unfold all that, which ſhall be obſcure, and I know not how to deliver.

It ſeemed to me indeed, in ſome reſpects, that it was only an Image, or repreſentation, which I ſaw; but, in many other, not; but that it was Chriſt himſelf; conſidering the exceſſive kind of clarity, wherewith he vouchſafed to ſhew himſelf to me. One time it was after ſo confuſed a manner, that me-thought it was a Repreſentation, or Image; yet not like thoſe deſigns, and draughts, made here, how perfect ſoever they may be; for I have ſeen many good ones: But it is an impertinency to conceive that the one hath any reſemblance to the other; no more than a perſon Living hath to his picture, which how well-ſoever it be drawn, will never yet arive ſo, to reach the Natural in all reſpects; but that the one appears alive, and the other dead. But, let us lay this aſide, though yet the relation be very fit, and proper. I ſay not that I frame an exact Compariſon, for no Compariſons agree perfectly; But the truth is, that there is the ſame difference, in what I ſay, from an Image, as there is between a thing alive, and a thing painted. And if you

you will needs have this to be an Image, it was a living *Image*, and not a dead man, but Christ alive; and it gives me also to understand, that he is both *God*, and *Man*; not as he was laid in the *Sepulcher*, but as he was afterwards in the *Resurrection*. And somtimes, he comes with such an immense kind of Majesty, that none can doubt, but that it is our Lord himself; and especially, after receiving the *Blessed Sacrament*; for, then we know well that he is there, since our faith tels us this. He shewes himself then so entire a Lord of this little House, that the whole Soul sees her self, to be even dissolved, and consumed in Christ.

O my Jesus! Who can express so as to be understood the Majesty, wherewith thou shewest thy self? And how absolutely thou art Lord of the whole world, and of the Heavens; and of a thousand worlds; and of innumerable Worlds, and Heavens, which thou canst create, the Soul understands, according to that high Majesty, with which thou representest thy self to her: for then he knows, that all this World is just nothing in respect of that, wherof thou deservest to be Lord. Here, O my sweet Jesus, the Soul sees clearly, that it is but a beggerly kind of power, which the Devils have, in comparison of thine; and how he, who pleases thee, may trample all Hell under his feet. Here the Soul sees the reason, the Devils had to tremble, when thou didst descend to *Limbus Patrum*; & how they could have wished, to have been rather in thousands of other and lower Hells, to avoid the sight of so dreadful a Majesty: Likewise *I* perceive thou art here disposed to let our Souls see, how great thou art; and the power which thy most Sacred Humanity hath accompanyed by thy Divinity. Here is well represented, what kind of thing the *Day* of *Judgment* will be, where we shall see the Majesty of this King; and behold his rigour towards the wicked. Here is true Humility left in the Soul, by her seeing her own misery, whereof now she can be ignorant no longer. Here, that confusion, and true repentance for Sin; where, even when she is seeing how greatly our Lord shews her his love, yet knows she not, where to dispose of her self, but is, as it were, out-right annihilated. I say, this kind of Vision is of so excessive power, and strength, when our Lord is pleased to shew a Soul so eminent a portion of his greatness and Majesty, by it, that I hold it impossible, unless our Lord be pleased to assist her very supernaturally, by making her remain in Rapt, and Extasie, (and so to lose the Vision of that Divine presence, by the act of enjoying) it would be (as I say) impossible for any person to endure it; though afterward, it is true, that it is forgotten. Yet, this cannot be wholly forgotten; in regard, that Majesty, and Beauty remains so deeply imprinted there; except,

when our Lord is pleaſed that the Soul ſhall ſuffer ſome aridity, and great deſolation, as I will declare afterward; for, then, it ſeems even to forget God himſelf. The Soul is now clearly another thing, than ſhe was before; and always thoroughly repleniſht, and abſorpt; in my opinion, ſhe hath a lively kind of Love communicated to her anew, in a much higher degree. For, though that kind of Viſion aforeſaid (which I declared to repreſent God without any Image) be a thing more ſublime, in it ſelf, yet, for the making it continue long in our memory, according to our weakneſs, and to entertain, and keep our thoughts well employed, it makes very much to our purpoſe, that ſo Divine a Preſence doth remain repreſented, and lodged in the Imagination. And ſo theſe two kinds of Viſions come always together. And indeed it is thus, that they come. For, the excellency, and beauty, and glory of the moſt Holy Humanity is in this beheld with the eyes of the Soul. And by that other way, before declared, he gives us to underſtand, that he is God; and powerful; that he can do all; that he commands all; and governs all; and that his love doth repleniſh all things.

This kind of Viſion is to be valued at a very high rate; and, in my opinion, is without danger; for, it is diſcerned by the effects that the Devil hath no power herein. It is true, that three, or four ſeveral times, he hath had a mind to repreſent our Lord himſelf to me after this manner; by a falſe repreſentation. He takes the form of Fleſh; but he cannot counterfeit it with any ſuch glory, as when it is indeed of God. The Devil is wont to make certain repreſentations, for deſtroying ſome true Viſion, which the Soul hath ſeen; but ſhe doth of her ſelf reſiſt him, ſhe is ſo troubled, and diſtaſted, and diſquieted, that ſhe loſes that devotion, and guſt, which ſhe had before; and remains alſo without any Prayer at all. This hapned to me, three, or four times, in the beginnings, as I was ſaying. This falſe Viſion is ſo very different a thing from the other, that whoſoever hath arrived to the only Prayer of Quiet, will, I believe, underſtand it by the effects, which have been ſpoken of in the Diſcourſe concerning *Words*, or *Speeches* ſupernatural. It is a thing moſt eaſily known, and, unleſs a Soul have a mind to be deceived, *I* believe the Devil cannot do it, if ſhe walk with humility, and ſimplicity.

Whoſoever hath had any true Viſion from God will almoſt inſtantly perceive it; for, though it begins with Regalo, and guſt, yet the Soul ſhakes it off; and beſides, in my opinion, the guſt is different in it ſelf; and, not carrying the appearance of a Love pure, and chaſt; it ſoon diſcovers what it is. So that, whereſoever there is experience, in my opinion, the Devil will not be able to do any hurt. Now,

Now, that all this ſhould be but a meer Imagination, or conceit, is utterly impoſſible; and hath no colour at all. For, the beauty; and fairneſs, of one only hand doth far ſurpaſs all our Imagination. And beſides, without our remembring, or having thought of any ſuch matter, to ſee ſuch things preſent, in an inſtant, which could never have been ſo fitted, and adjuſted by the *I*magination in a long time, (in regard that it ſo much tranſcends, as I have ſaid, that, which we are able to comprehend in this world) it muſt be impoſſible: And though we could do ſomewhat in this kind, it would be clear upon this other reaſon, which *I* will now declare. For, if we ſhould repreſent any ſuch thing with our own Underſtanding (beſides, that it would not have any ſuch great operations, as this true Viſion hath; nor indeed any at all) it would be but as one, who would very fain ſleep; whereas yet, he remains awake; becauſe he cannot fall aſleep. And though he deſires to ſleep, and needs it, having ſome infirmity, or weakneſs in his head, and procures, of himſelf, to get into a ſlumber, & uſes all his diligences, and ſometimes thinks that he doth ſomewhat; yet, if, indeed, it be not true, and real ſleep, it will not ſuſtain him, nor ſtrengthen his Head; Nay rather it will ſometimes become ſo much more idle. So is it alſo partly in this caſe; for the Soul remains empty, and idle, and not ſuſtained, and ſtrong, but rather wearied, and diſguſted; whereas, in the other former caſe, it cannot be expreſſed, what treaſures are required; when not only the Soul is enriched, but even the Body alſo it ſelf; gets health and ſtrength.

Now, this and other reaſons did *I* alleadge, when they told me, that thoſe things were of the Devil; and that I did but fancy them to my ſelf, (which hapned often) and I would be bringing Compariſons, the beſt *I* could, and our Lord made me light upon; but all availed little; for, there being very holy perſons in that place, and I being even miſery it ſelf in compariſon of them, and our Lord not guiding them by this way; they inſtantly feared, that my ſins, in all appearance, were the cauſe of thoſe effects; and ſo it went from one to another, in ſuch ſort, that they came to be acquainted with theſe ſecrets of mine; though I diſcovered them to none, but only my Confeſſor; or to ſuch, as he bade me to impart them to.

I ſaid to them once, that if they, who ſpoke thus to me, ſhould affirm, that ſome perſon, with whom I had juſt done talking, and whom I knew very well, was not that perſon indeed, but that I only fancyed it to my ſelf, and that they were certain of this; I ſhould without all doubt have much more eaſily believed them, than that which I ſaw. But, if this perſon left certain Jewels with me, and they remained ſtill in my

hands, as pawns of the great love he bare me, and that formerly I had been the owner of no ſuch Jewels, whereas now I ſaw, I was rich, who before had been ſo poor, I ſhould then not be able to believe them, even though I would, eſpecially ſince I could ſhew theſe Jewels of mine to others. For every one who knew me ſaw clearly, that my Soul was grown another thing, than before; and ſo my Ghoſtly Father told me. For, the difference was very great in all reſpects, and not in any doubtful, or diſguiſed; but ſo, as that all might diſcern it very clearly. For, having been ſo wicked, I uſed to ſay, *I* could not believe, that, if the Devil did this to deceive me; and to carry me to Hell, he would uſe meanes ſo very contrary to his end; as it was, to root out Vices, and to plant Vertues, and ſtrength of Spirit in the room; for I ſaw clearly my ſelf poſſeſſed of theſe at ſome time or other by this way.

My Ghoſtly Father, as I was ſaying, was a Father *of the Society of* Jesus, a very holy man; and he alſo made the ſame anſwer, as *I* came to underſtand afterward. He was a perſon of much diſcretion, and of great humility; but yet that humility of his coſt me many troubles. For, though he were a man of much Prayer, and beſides learned, yet put he no truſt at all in himſelf; and, our Lord not guiding his Soul by this way, he had much trouble with me in ſeveral kinds. And afterward I came to know, that they wiſhed him to take heed of me, & to be careful, leaſt the Devil ſhould deceive him, by his believing any part of that which I ſhould tell him; and to this purpoſe they would be alleadging the examples of ſome others to him. All this gave me vexation enough; and, by degrees, I came ſo far, as to fear, that I ſhould ſcarce find any to hear my Confeſſions; but that every one would fly from me. So that I did nothing but weep; and it was the providence of God, that this Father would yet ſtill continue to hear me. But indeed, he was ſo great a Servant of God, that he would expoſe himſelf to all for his ſake; and ſo he ſtill bade me, not to offend God; nor to ſwerve from the directions which he gave me; and I ſhould not fear that he would leave me; and he would ever be animating, and quieting me; and ſtill he commanded me, that I ſhould conceal nothing from him; which *I* always obſerved; and, I doing thus, he told me, that, though it were the Devil, he would be able to do me no hurt; but rather, that our Lord would draw good out of that ill, which he would do my Soul; and he procured to perfect me in all he could. I being in ſuch fear, did obey him in all things; though after an imperfect manner: For he had trouble enough with me, when I confeſſed my ſelf to him, in theſe difficulties, above the ſpace of three years; for, in the great perſecutions, which

which I had, and in many things, wherein our Lord permitted, that the world ſhould make ill judgements of me, (and many of them without any fault of mine) I would ever be coming with them to him; and he was blamed in reſpect of me; whereas he was in no fault at all. It would have been impoſſible, if he had not been a man of much ſanctity; and that our Lord did animate him greatly, and enable him to endure ſo much. For he was to make anſwer to all them, who held me for loſt, but they believed him not; and on the other ſide he was alſo to quiet me, and to recover me out of that fear, wherein I was, bringing ſtill greater; and he was to endeavour to ſatisfie me, when, upon every Viſion, which was new, or unuſual to me, our Lord was pleaſed to permit, that afterward I ſhould be ſubject to very great fears. All this proceeded from my being, and having been a very great Sinner: Yet would he comfort me ſtill with much pity, and compaſſion. And if he had believed himſelf, I had not ſuffered ſo much. For, God gave him to underſtand the truth in all things; and I am perſwaded, that the Sacrament of Pennance, adminiſtred to me by Him, gave him light.

Thoſe other Servants of God, who could not well aſſure themſelves, were wont to be very converſant with me. And, when I would caſually be ſpeaking of ſome things, they would underſtand them in a different ſence: (There was one of theſe, whom I particularly loved; for, my Soul was infinitly obliged to him; and he was a very holy man: And I was extreamly troubled, to ſee, that I could not make my ſelf be underſtood righty by him, whilſt he alſo did extraordinarily deſire my good, and that our Lord would give me light;) ſo that what I ſpake (as I was ſaying) without reflection upon it, ſeemed to them want of humility; and as ſoon, as afterward, they diſcerned me to commit any fault (whereas they might very eaſily have diſcerned many) all was inſtantly condemned by them. Sometimes, they would be asking me certain queſtions; and I would anſwer them with plainenes, and without reſervation, and it ſeemed to them, that I had a mind to teach them; and that I held my ſelf for ſome wiſe woman; all went inſtantly to my Ghoſtly Father; for certainly they deſired my good; and he chid me. This laſted a long time, I being afflicted many wayes on the one ſide; and yet, on the other, with the Favours our Lord did me, I endured all.

I relate this, to the end it may the better be underſtood, how great a trouble it is not to have ſome perſon at hand, who hath experience in this way of Spirit. For, if our Lord had not favoured me, as he did, I know not what would have become of me; ſince there were occaſi-

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ons enow to have put me even out of my witts; and ſometimes I was at that paſs, that I knew not what to do, but only to lift up mine eyes to our Lord. For the contradiction, and oppoſition of the good againſt a poor, wicked, and weak woman, and ſo timorous, as I was; ſeems no ſmall matter, as here related: and yet having paſſed through very great troubles in this life of mine, I have found this laſt to have been of the greateſt. I humbly beſeech our Lord, that I may have done his Divine Majeſty ſome little Service in this; for that they, who accuſed, and condemned me, did him Service in it, I am very ſure; and that all hath greatly turned to my good.

CHAP. XXIX.

She proſecutes the Diſcourſe begun; and relates ſome eminent Favours, which our Lord was pleaſed to do her; and what his Divine Majeſty did for the ſecuring her, and for the enabling her to anſwer her Contradictours.

I Have digreſſed very much, from my purpoſe; for I pretended to declare the reaſons, whereby we may diſcerne, that the thing, whereof I ſpoke, was not a fancy; for, how ſhould we be able, by any ſtudy of ours, to repreſent the Humanity of Chriſt to our ſelves; and deviſe ſo great a beauty? For which there needed not a little time, if we would frame a thing any way like it. Well may one repreſent it to his Imagination; and ſtand looking upon it for ſome time; and conſider his ſhape, and complexion; and ſo goe perfecting it by little and little, and recommending that Image over to his Memory; for, who can take this power from us? Since this we can do by our own Underſtanding; But in that other, whereof we were ſpeaking, there is no meanes for this; but we muſt behold it, when our Lord is pleaſed to repreſent it to us; and how he will, and what he will; Nor can we diminiſh, or add any thing, nor uſe any means to that end, how much ſoever we may endeavour it, either towards the ſeeing it, or forbearing to ſee it, when we will, and when we would fix our ſight upon the beholding any particular thing, the ſight of Chriſt is inſtantly loſt. It hapned to me for two years and a half, that very ordinarily God was pleaſed to vouchſafe me this Favour; and it is now more than three, ſince he hath deprived me

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of the ſo continual uſe of this, by affording me another of a higher kind; (as perhaps I ſhall declare afterward,) And I ſeeing then that he would be ſpeaking to me; and I, the while, beholding that extream beauty and the ſuavity, with which he uttered thoſe words, with that moſt Lovely, and Divine Mouth; and ſometimes alſo, with rigour; whilſt I had a kind of extream deſire to ſee the colour of thoſe eyes, and the ſize, and ſhape they had; to the end, I might be able to relate the ſame, I could never obtain to ſee them; nor doth my diligence ſerve to procure it, but the Viſion is rather abſolutly loſt. And though ſomtimes I ſee, he looks upon me, with a kind of ſweetneſs and compaſſion; yet this ſpectacle is of ſo mighty a force, that the Soul is not able to endure it, but remains in ſo high a Rapt, that, the more to enjoy Him all, ſhe loſeth this moſt beautiful ſight. So that, here it ſerves to little purpoſe, either to will, or not to will any thing; and it is clear, that our Lord looks for nothing, but humility, and confuſion of our ſelves; and for a mind to take that which is given, and to praiſe him, who gives it. And it holds in all true Viſions without exception, that one can do nothing at all, either towards the ſeeing more or leſs; and that all our diligences put together, are neither able to do any thing, nor undo; for, our Lord will have us ſee very clearly, that this is no work of ours, but only of his Divine Majeſty; whereupon we are ſo little moved to be the prouder by them; that they rather make us humble and timerous; conſidering that as our Lord deprives us of the power to ſee that which we deſire, ſo he can alſo take theſe Favours and his grace from us too; in ſuch ſort, as that we may be utterly loſt. We muſt therefore always walk in fear, as long as we live here in this baniſhment.

Our Lord hath almoſt ever repreſented himſelf to me as riſen again. And in the Sacred Hoaſt the ſame, except it be ſomtimes for ſtrengthning me, when I chance to be in tribulation, that he ſhewed me his wounds, or as he was upon the Croſs, or as in the Garden; and ſomtimes more ſeldome, with his Crown of Thornes; and at other times, carrying his Croſs; and this, as I was ſaying, uſes to occur but in the time of ſome neceſſity, either of mine own, or of others; but yet always in fleſh glorified. And I have ſuffered affronts, and vexations enow in telling this; and great perſecutions, and many fears. They thought themſelves ſo very ſure that it was the Devil, that there wanted not certain perſons, who wiſhed that I might be Exorciſed for that purpoſe; this gave me very little trouble: But the thing which I felt in good earneſt, was, the ſeeing my Confeſſors affraid to hear

my Confeſſions, or when I came to know, that they were told tales. But yet ſtill, upon the whole matter, I know not how to be ſorry for having ſeen theſe Celeſtial Viſions; nor would I give any one of them for all the excellencies and delights of this whole world; for I ever held theſe things to be a very great Favour of our Lord; and I eſteem them an exceeding great treaſure; and our Lord himſelf hath aſſured me therefore many times. Withal, I found my ſelf grow hereby to love his Divine Majeſty very much; and to him would I ever go to complain of all the troubles I had; and I always came out of Prayer, both with comfort, and addition of ſtrength. As for them, I would not preſume to contradict them; for I ſaw it made all worſe, as ſeeming to them, that it was want of humility in me; but I treated with my Ghoſtly Father, who always comforted me much when he ſaw me afflicted.

As my Viſions grew on to increaſe, one of them, who aſſiſted me before, and uſed to Confeſs me ſomtimes, (when the Sub-Rectour was not in the way) began to tell me, it was manifeſt that it was the Devil; and commanded me (ſince there was no meanes to reſiſt him) that I ſhould always be Croſſing, and bleſſing my ſelf, when I ſaw any Viſion; and that I ſhould uſe ſome exteriour action of ſcorn, and that I ſhould hold it certainly to be the Devil; and that perhaps by this meanes he would come no more; but that I ſhould be afraid of nothing, becauſe God would keep me, and would remove that temptation from me. This was very painful to me; for, conſidering that I could not poſſibly believe, but that it was God, it was a terrible thing for me to undergo; Nor could I deſire that it might be taken from me; but yet, in fine, I performed all thoſe acts which I was commanded; and I beſought our Lord with much inſtance, to free me from being deceived; this I did continually, and that with abundance of Tears. I begged it alſo by the prayers of S. *Peter*, and S. *Paul*; in regard that I having had the firſt of all my Viſions upon the Day of their Feſtivity, our Lord told me that they would ſo take care of me, that I ſhould not be deceived. And accordingly I have often ſeen (and that very clearly, though yet not by way of any Imaginary Viſion) theſe two *Glorious Saints*, my very good *Patrons*, upon my left hand. But now, this making ſignes of contempt, put me to exceſſive trouble; when I did ſee this Viſion of our Lord: for, when I ſaw him preſent before mine eyes, it was impoſſible for me to believe that it was the Devil, though they ſhould have torne me in pieces: and therefore it was a very ſevere kind of Pennance they put upon me. Now, that I might

might not be so perpetually Crossing my self, I took a *Cross* into my hands; and this I did almost alwayes; but, indeed, I used not those signes of scorn so often; for it afflicted me too much. I well remembred the affronts and injuries which the Jews put upon our Lord; and so I humbly besought him to pardon me if I did the like, since I did it in Obedience to them, whom he had appointed in his own place; and I prayed him not to lay it to my charge, since they were the Officers whom himself had placed in his Church. He told me I should not be troubled at it; and that I did well in obeying them, and, that he would bring them to understand the truth. But, when they took away from me the use of Prayer, me thought our Lord was grown angry at it; he bad me tell them that this was tyranny; and he gave me also reasons, to make me know that this was not the Devil; I will touch upon some of them afterward.

When once I held the *Cross* in my hand, which was at the end of my *Rosary*, he took the same into his; and when he gave it me again, it consisted of four great *Stones*, incomparably more pretious than Diamonds; for there is nothing here that can equal this Supernatural way; a Diamond is but a Counterfeit, and imperfect kind of Stone, in respect of those seen here. They had the Five Wounds of our Lord in them, after a most curious manner of expression; he told me, that I should see it just so from that time forward; and so I did; and now I no longer saw the matter, whereof the Cross was made, but only these precious Stones; yet so, as that no other saw them, but my self.

When they began to command me to make these tryals, and use resistance to those Favours, they increased much more; for, though I had a mind to divert my self, yet I never was out of Prayer; nay, me thinks I was in Prayer, even whilst I slept; for here was much increased still the Love of our Lord; and the making those complaints which I uttered to him; and my not being able to endure it; nor was it in my power (though I had desired it; and least of all, when I procured it) to give over my thinking on him. But yet still I obeyed as well as I could; though I were able to do little or nothing therein. Our Lord did never free me from obeying them; but, howsoever he commanded me to do as they bad me, he yet gave me assurance on the other side, and instructed me also what I should say to them; and the same he doth likewise at this day; and he gave me such concluding reasons, as caused in me all sufficient assurance. Not long after this, his Divine Majesty hath begun to perform what he had been pleased to pro-

miſe me before; to aſſure me yet more, that it was he; for there grew in me ſo great a love of God, that I knew not who infuſed it into me; for it was of a very Supernatural kind; nor was it I who procured it. I found my ſelf to dye, through a deſire to ſee God; nor did I know how or where to ſeek, or find this life, but by the way of death. There came upon me ſo great impetuoſities of this love, which howſoever they were not ſo inſupportable, nor yet altogether of ſo high value as thoſe others were which I have related, yet knew I not, what to do with my ſelf; for nothing could now give me ſatisfaction; nor was I able even to retain my ſelf; but that really it ſeemed to me, as if my Soul had been torn out of my Body.

O ſovereign artifice of our Lord! what choice, and delicate induſtry art thou pleaſed to uſe with this miſerable Slave of thine? For, thou didſt hide thy ſelf from me; and yet withal, didſt even then preſs upon me by thy love, bringing on me ſuch a delightful, and ſavoury kind of death, as the Soul, by her good will, would never be delivered from. Whoſoever hath never tryed theſe ſo great impetuoſities of Divine Love, it is impoſſible he ſhould underſtand them; for this is not a kind of reſtleſneſs of the breaſt, nor any of that kind of devotions, which are wont ſometimes, as it were, to ſtop the breath; in ſuch ſort, as that the Soul is not able to contain her ſelf; that is an inferiour kind of Prayer, and therein we are to procure to remove ſuch kind of agitations, and vehemencies, as thoſe; and to endeavour to recollect them ſweetly within our ſelves; ſo to appeaſe, and calme the Soul. For, this is, in ſome ſort, as when little Children cry, and ſob ſometimes ſo thick, that they are even ready to choak; and, by giving them drink, that exceſſive paſſion begins to ceaſe. So in this caſe alſo is Reaſon to take the bridle into her hand; for perhaps the natural conſtitution contributes ſomwhat to this ſtate of mind. Let conſideration be uſed, for fear leſt all ſhould not be perfect; and leſt a great part thereof fall out to have ſomwhat of the Senſual in it; and let this Child be ſtilled by ſome Regalo of Love, which may expreſs it ſelf by a gentle and ſweet kind of way; and not thus by blows (as they ſay) and violence: and let them recollect this love of theirs more inwardly; and not like ſome Pott, which boyles over, and all is loſt, becauſe no diſcretion was uſed in the quantity of the fuel put under it. But let them moderate the cauſe of this fire, and ſeek to quench the flame with ſweet and gentle, not with forced, or painful tears, as they are wont to be, which proceed from ſuch a vehement kind of ſenſe, and do much harm. My ſelf uſed to have ſuch as theſe in my beginnings; and they would

would ever leave my head in such disorder, and my Spirit in such a weariness, that I was not able all the next day, or longer, to return to Prayer. So that we are to use great discretion in those beginnings of ours, that all may go on with sweetness; and that the Spirit may be taught to work inwardly; and we must procure that the exteriour be avoyded as much as we can. But now, these other impetuosities are of a far indifferent kind; for here it is not we who lay on the wood; but the fire seems to be made already to our hands; and instantly we are cast into it, that so we may be burnt. The Soul doth not here procure to make her self feel the wound made in her by the absence of our Lord; but they drive somtimes a sharp Arrow into the very liveliest part of the bowels and heart somtimes; so that the Soul her self knows not either what she ailes, or what she desires; she understands very well, that she desires and loves God; and that the said Arrow seems to be toucht and rubbed over with some hearb, to make her hate her self for the love of this Lord, and withal her heart she would lose her life for his sake.

It is not in our power to express or relate the manner how God approaches to such a Soul, or the excessive pain it causeth her; which makes her not know what to do with her self. But yet this pain is so savoury withal, that there is no delight in this life, which gives her more gust. For, the Soul, as I was saying, would always be dying of this Disease. This pain, and this glory together did so distract me, that I knew not how they both could possibly consist. O what a thing it is, to see a Soul so wounded! for, she is, I say, just in such sort, as that one may very well affirm her to be wounded from this most excellent cause of it; for now she sees very clearly, that she her self did contribute no thing whence this Love should grow; but only it seems that some Spark falls down suddenly upon her from that immense Love of our Lord to her, which sets her all on fire. O how often do I remember that Verse of *David*, whensoever I find my self in this case; *Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus meus*; *As the Hart desires after the Fountains of water: so doth my Soul desire after thee, O my God* For really; me thinks that this is properly fulfilled then in my self. Whensoever this comes not upon me with great violence, me thinks I can a little appease it; (at least the Soul endeavours to find some remedy, for she knows not what to do) with the performing of certain Pennances; But they are felt by her no more, nor puts it her to any more pain to shed her blood, than if the Body were dead. She is in earnest search after the

finding out ſome new ways or means to do ſomthing whereby ſhe may ſuffer for the love of God. But, ſo great is that other former grief of mind, that I know not what Corporal torment can remove it; for the remedy thereof conſiſts not in ſuch things as theſe, ſince theſe medicines are too inferiour for ſo high a malady. There is indeed ſome little eaſe; and the affliction paſſes away to ſome ſmall proportion by this means, and by begging the remedy of her miſery at Gods hands; though none ſhe ſees but only death; for, by that ſhe hopes entirely to enjoy her Soveraign Good. At other times this pain falls upon a Soul ſo fiercely, that neither this, nor any thing elſe can be done; for, it mutilates the whole body; neither can ſhe ſtir her feet, or hands; and if ſhe chance to be ſtanding, and would ſit down, ſhe doth it like one tranſported; for, ſhe cannot ſo much as breath, but only utters certain profound lamenting ſighs, not great in ſhew, becauſe ſhe is not able to expreſs them, though very great interiourly, and as reſented.

It pleaſed our Lord, that I have had ſomtimes this following Viſion. I ſaw an *Angel* very near me, towards my left ſide, in a Corporeal forme; though yet I am not wont to ſee any thing of that kind but very rarely. For, though Angels be repreſented often to me, yet it is without my ſeeing them, but only according to that former Viſion, whereof I ſpake before. In this Viſion our Lord was pleaſed that I ſhould ſee this Angel thus. He was not great, but rather little; very beautiful; his face ſo inflamed, that he appeared to be of thoſe moſt Superiour Angels, who ſeem to be all on fire; and he well might be of them whom they call *Seraphims*; for they never tell me their names; yet I well perceive that in Heaven there is ſo great a difference between ſome Angels and others, as I am no way able to expreſs. I ſaw that he had a long *Dart* of gold in his hand; and at the end of the iron below, me thought there was a little fire; and I conceived that he thruſt it ſeveral times through my heart after ſuch a manner, as that it paſſed my very Bowels; and when he drew it forth, me thought it pulled them out with it, and left me wholly inflamed with a great love of God. The pain of it was ſo great, that it forced me to utter ſuch groanes, and the ſuavity which that extremity of pain cauſed me ſo exceſſive, that there was no deſiring to be rid of it; nor is the Soul then contented with leſs than God himſelf. This is no Corporal, but a Spiritual pain; though yet the Body do not fail to participate ſome, yea a great part thereof. It is ſuch a delightful entercourſe, which paſſes here between the Soul and God, as I beſeech him

of

of his infinit goodneſs, that he will give ſome touch, or taſt of it, to whoſoever ſhall imagine that I lye. During the time when I was in this ſtate, I went up and down like one tranſported, neither cared I, either to ſee or to ſpeak, but only to be conſumed and burnt up with my pain, which was a greater glory to me, than any can be found in the creatures.

In this ſtate was I ſeveral times, when our Lord was pleaſed that theſe ſo very great Rapts ſhould come upon me, which I was not able ſometimes to reſiſt, even when I was in preſence of Secular people; and ſo to my great grief they grew to be publique. But, ſince the time that I am grown to have theſe Rapts, I feel not this pain ſo much as that other, whereof I ſpoke before (though I cannot call the *Chapter* to mind.) But that pain is different in many kinds; and of more value. When this begins, whereof I am now ſpeaking, it ſeems that our Lord doth raviſh the Soul, and put her into Extaſie out of hand; and ſo no room is left for feeling any pain, or ſuffering, becauſe inſtantly the time of enjoying comes in. Let him be Bleſſed for ever, who vouchſafes to impart ſo high Favours, to a perſon, who correſponds ſo ill with ſo great benefits.

CHAP. XXX.

She reſumes the diſcourſe of her Life; and how our Lord remedie many of her troubles, by bringing that holy man, Fray Pedro de Alcantara, *of the Order of the* Glorious S. Francis, *to the place where ſhe was. She declares the great temptations, and inward troubles which ſomtimes ſhe endured.*

BUt now when I came to obſerve, the little or nothing, which I was able to effect towards the reſiſting of theſe ſo great impetuoſities, whereof I was ſpeaking I grew to be in great fear in having them; for I could not underſtand, how Pain and Joy might poſſibly conſiſt together. That Corporal pain and Spiritual joy were compatible I knew well; but, that ſo exceſſive a Spiritual paine, ſhould be compatible with ſo extraordinary a Spiritual guſt, did even amaze me. And

ſtill

ſtill I did not give over to endeavour to reſiſt the arival thereof; though yet I had ſo little power that way, that ſomtimes I grew weary. I armed my ſelf with the *Croſs*, and ſo procured to defend my ſelf from him, who by it defended and ſuccoured us all. I ſaw that none underſtood me; and this I underſtood very clearly, though yet I durſt not ſay ſo to any one, but my Ghoſtly Father; for, that indeed had juſtified them in ſaying that I wanted humility.

Our Lord was pleaſed to remedy a great part of my trouble; and even for that time all; by bringing that bleſſed man *Fra Pedro de Alcantara* thither, of whom I made mention before, when I ſpake ſomewhat of his great Pennance. Amongſt other things, I have been informed, that, for twenty years togeather, he had worn a Cilice of *Lattin*. This man was the Authour of certain little *Treatiſes*, concerning *Prayer*, written in *Spaniſh*; and they are now in the hands of many. For he, as being a perſon, who had accuſtomed himſelf much to that holy exerciſe, wrote very profitably thereof for them, who are addicted to it. He obſerved the *firſt Rule* of the Bleſſed S. *Francis*, according to the full rigour of the ſame. When therefore a certain Widdow, [*Guiomara d'Ulloa*] of whom I ſpoke elſe-where, *chap* 24. (who was a great Servant of God, and a particular friend of mine) came to know that ſo great a man was there; and knew alſo the great neceſſities wherein I was, as having been the witneſs of my afflictions and comforted me in ſeveral occaſions; for her Faith was ever ſo great, that ſhe could not believe, but that it was the Spirit of God, which all the reſt ſaid, was the Devil; and ſhe being a perſon of very good underſtanding, and of great ſecrecy, and one to whom our Lord vouchſafed to do great Favours in Prayer, his Divine Majeſty was pleaſed to give her knowledg of thoſe things, whereof they who were Learned were wholly ignorant; My Ghoſtly Fathers then gave me leave, that I might eaſe my ſelf in ſome things with her; for ſhe was capable many ways to underſtand them; for ſomtimes ſhe enjoyed ſome of thoſe Favours which our Lord vouchſafed to me, together with certain very profitable advertiſements for the good of her Soul. As ſoon as ſhe came to know this, that I might the better treat with this Holy man (without ſaying any thing to me) ſhe got leave of my Provincial, that I might remain in her Houſe for ſome eight days; and ſo both there, and in ſeveral Churches I ſpoke with him often on this firſt occaſion of his being there; for I communicated my affairs with him afterward divers times. Having given him an account of my life, (though yet but in brief) and of the manner of my proceeding in

Prayer

Prayer; and this, with the greateſt clarity that I could; (for, this property I ever had to treat with all clarity and truth with them, to whom I imparted my Soul; even to the having the firſt motions of my heart made known to them; and the more doubtful and ſuſptious things I ſtill was wont to argue againſt my ſelf with the ſtrongeſt reaſons I could bring,) ſo that I imparted my Soul to this Father, without any manner of duplicitie, or concealment at all: Almoſt at the very firſt I found that he underſtood me by experience; which was indeed the only thing whereof I had need at that time; for, then, I could not ſo well underſtand theſe things, at leaſt ſo far as to expreſs them. For, ſince that time, it hath pleaſed our Lord to enable me to underſtand, and to declare the favours which his Divine Majeſty doth me; but formerly it was neceſſary for me to find one who had paſſed through the ſame things himſelf, if he meant perfectly to underſtand me, and declare to me what every thing was. Now, this Father gave me very great light; for at leaſt in the Viſions, which were not Imaginary, I could by no means underſtand what it might be: And me thought alſo, that I underſtood as little of thoſe others, which I ſaw with the eyes of my Soul how they could be; for, as I ſaid before, thoſe only, which were viſible by our Corporeal eyes, ſeemed to me to be indeed valued; and of theſe I had received none at all.

This holy man gave me light in all; and declared it to me; and bad me not be troubled, but bleſs God; and be ſo very ſure, that it was his Spirit; that, though it were no Article of Faith, yet nothing could be more certainly true, nor which I might more firmly believe. And he comforted himſelf very much with me, and ſhewed me all courteſie and favour, and ever after had great care of me, and communicated his affairs and buſineſſes with me. And finding that I had the ſelf-ſame deſires of thoſe things which he had already put in practiſe, (for indeed, in as much as concerned deſires, our Lord had given them to me with great reſolution) and finding alſo that I was ſo full of courage, he took particular contentment to treat with me. For, whenſoever our Lord brings one to this State, there is no joy or comfort which can be equal to the meeting with ſome ſuch other perſon, to whom our Lord hath given ſome beginnings of the ſame; for then perhaps I had not much more than a beginning, by what I may be able to conceive; And God grant that I have it yet. He had very great compaſſion of me. He told me, that one of the very greateſt afflictions upon earth was that which I had endured; Namely, the oppoſition and contradiction of good men; and that there was much

behind; becauſe I had always need of help, and there was none in that City who did underſtand me. But that he would ſpeak with my Ghoſtly Father, and to one alſo of thoſe others who afflicted me moſt, which was that married *Cavalier*, of whom I ſpoke before. For he, as being a perſon who loved me perhaps more than the reſt, made all the war upon me; and he was a man of a tender and holy Soul; and conſidering how lately before he had found how wicked I was, he could not reſt ſecure.

The holy man *Fray Pedro* did as he ſaid; for he talked with thoſe two perſons aforeſaid, and ſhewed them cauſes and reaſons why they ſhould aſſure themſelves, and diſturb me no more. My Ghoſtly Father needed little, the *Cavalier* ſo much, that this did not altogether ſuffice, though yet it were a means to keep him from terrifying me ſo much as he had done. We agreed that I ſhould write to him the ſucceſs I had from thence forward, and to recommend one another much to God; for ſo great was his humility, as to make ſome little account of the prayers of this miſerable Creature which gave me confuſion enough. But he left me with extream comfort and joy, and directed me to proceed ſecurely on with my Prayer, and to make no doubt at all, but that it was of God; and that, whenſoever I might be in any doubt, for mine own greater ſecurity, I ſhould impart whatſoever occurred to my Ghoſtly Father; and that then I ſhould account my ſelf ſafe. But notwithſtanding I could not reſt entirely ſecure, becauſe our Lord was pleaſed to guide me ſtill by the way of fear; ſo that I believed it was the Devil, when they would tell me that it was ſo. And thus indeed none was able to cauſe in me either fear or ſecurity, ſo as to make me yield more credit thereto than our Lord was pleaſed to infuſe into my Soul. So that howſoever this holy man did comfort and quiet me, yet did I not ſo entirely believe him, as to remain without any fear at all; eſpecially when our Lord ſomtimes left me in certain troubles of mind, which I ſhall now relate; yet howſoever, (as I was ſaying,) I remained much comforted. I could not then ſatisfie my ſelf with giving humble thanks to God, and to my Glorious Father *S. Joſeph*, who (as I was apt to think) had brought *Fray Pedro* thither; for he was Commiſſary General of the *Cuſtodia of* S. *Joſeph*; to whom as alſo our *B. Lady*, I uſed to recommend my ſelf much.

It hath happned to me ſomtimes (and ſo it doth alſo ſtill, though not ſo often) to find my ſelf in ſo exceſſive trouble and afflictions of Mind, together with extream torments and pains of body from violent diſeaſes, that I knew not which way to turn my ſelf. Other times I have

have been subject to corporal miseries yet more grievous; but not finding with them such sorrows of mind, I passed through them with much alacrity. But when they came both togeather, the misery of it was so great, as that it oppressed me exceedingly. As for those great Favours which our Lord had done me, I then forgot them all; there only remained such a kind of memory of them, as of a thing which I had dreamt; and this served to give me so much the more pain. For, the Understanding grows stupid, and dulled in such sort, as that it made me enter into a thousand doubts and suspicions, as thinking I had not formerly understood things well; and that perhaps I followed fancies in stead of truths; and that it was enough for me to be deceived my self, without seeking to abuse and cosen so many good men; and I seemed to be so very wicked, that me thought all the mischiefs and Heresies which have lately risen, were for my Sins. This is a false kind of humility, which the Devil invented on purpose to disquiet me, and try if he could bring my Soul to despair. And I know so well by experience that this is a work of the Devil, that now when he finds I understand him, he torments me not so often herein as he was wont. It is clearly discerned by the restlesness and disquiet wherewith it begins; and by the tumult which it causeth in the Soul all the while it lasts; and by the obscurity and affliction which it puts into it; and by the dryness and indisposition to Prayer, or to any good at all; for it seems to stifle the Soul, and to bind the Body, so that it is profitable for nothing; where as true Humility,) though the Soul know it self to be wicked, and is in pain to consider what we are; and we frame to our selves huge aggravations of our wickedness, as great as hath been said; and they are truly and thorowly perceived by us) comes not with any tumultuous disorder; nor doth it disturb the Soul, nor obscure her, nor cause her any aridity; but rather it comforts her, and behaves it self in a quite contrary way, with gentleness, suavity, and Light. Such a pain as on the other side comforts her, to see, how great Favour our Lord imparts to her in letting her feel that pain, and to consider how well employed it is. She sorrows for whatsoever she hath done against God; But on the other side, his Mercy chears and dilates her heart; she hath light, wherewith to put her self to confusion, and to praise his Divine Majesty for vouchsafing to endure her so long. But in this other Humility which the Devil brings, there is no light for any thing which is good; but it seems as if God were ready to put all the world to fire and sword: He represents the Divine Justice to the Soul, and though she hath faith in Gods mercy, (for the Devil hath no

ſuch power, as to deſtroy that) yet believes ſhe this in ſuch ſort, that it is no comfort to her; but rather when ſhe beholds God's great mercy, he makes it ſerve her for ſo much the greater torment, becauſe ſhe ſeems to have been thereby obliged to more.

This is an invention of the Devil, of the moſt painful and ſubtile, and diſguiſed that I have heard of; and therefore I would adviſe your Reverence that (if perhaps he may tempt you hereafter in this kind) you may have ſome Light, and may know him, if he leave you underſtanding enough for doing it: for believe not that learning and Knowledg will ſerve the turn; But though I want enough of that, yet now, when I am rid of that fancy, [I underſtand very well all his fooleryy; And I underſtand alſo that our Lord is pleaſed to have it, and permit it; and allows him leave to do this, as he did, that he might try and tempt *Job*; though, becauſe I am ſo wicked, he permits not that it be done to me with ſo much rigour.

This hapned to me once, and I remember very well, that it was upon the day before *Corpus-Chriſti Eve*, (a Feſtivity, to which I am much devoted, though yet not ſo much as were fit) and at that time it laſted with me but one day, but at other times, for a week and a Fortnight, yea and ſomtimes three weeks, and I know not whether more, eſpecially in the Holy Weeks which were wont to be my Regalo in point of Prayer. Methinks he ſurprizeth my Underſtanding at an inſtant, by certain things ſomtimes ſo very trivial, that, at other times, I would but have laughed at them; and then he makes it ſtoop to whatſoever he liſts; and the Soul remains as it were chained to it, without being Miſtriſs of her ſelf, or able to think of any thing, but thoſe impertinencies which the temptation repreſents; and indeed, which have no ſubſtance at all; neither do nor undoe, but ſerve only to choak the Soul in ſuch ſort, as not to ſuffer her to manage her ſelf. And ſo it is, that it hath hapned to me ſomtimes to conceive that the Divels go playing with a Soul, as men would do with a Ball; and ſhe the while without any meanes at all to deliver her ſelf out of their power. Nor can it be expreſſed how much ſhe ſuffers in this caſe. She walks about in ſearch of ſome recovery; and God permits that ſhe finds none. She ever remains with the Power of her Free-will, though yet not clear; I mean ſhe is, as if ſhe had her eyes ſhut, and as ſome perſon who hath gone very often by ſome way, though it be night and dark, yet by the marks which he hath formerly taken, knows where he may be in danger to ſtumble, becauſe formerly he hath ſeen the ſame paths by day, and ſo ſecures himſelf from that danger. In

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like manner doth the Soul for the not offending God; she which now seems to proceed meerly by custome: for, I speak not hear of that help which our Lord affords her, though that be the thing which imports most. Faith is then deaded, or laid asleep, as the other vertues also are; though yet it be not utterly lost; for she well believes that which the Church teaches, and she pronounces it also with her mouth; yet, on the other side, the Devil doth so press and dull it, that she seems to have but such a kind of knowledg of God, as of a thing heard afar off. Her Love also is so Luke-warme, that, if she hear God spoken of, she harkens in such sort, as to believe he is that which he is, because the Church declares it; but she hath utterly lost all memory of whatsoever she hath experimented of him in her self. For her to go and pray, or remain in Solitude, is but to increase her affliction; for, the torment which she feels in her self (and yet without knowing why) is an unsupportable thing; in my opinion it is a kind of pattern of Hell. This is most certainly so, as our Lord himself was pleased to give me to understand once in a certain Vision. For here the Soul doth burn her self up within her self, without knowing, either by whom, or by what way she is set on fire, or how to escape from it, or how to quench it; for, as for seeking to help her self by reading, she profits by it no more than if she could not read at all. It hapned to me one day to read the Life of a *Saint*, so to see if it would season me, and to comfort my self with the consideration of what he had suffered, and so I read half a dozen lines of it four or five times over, and yet, though all were written in *Spanish*, I understood them less in the end, than I did in the beginning, and so I gave it over. This hath hapned to me many times, but I more particularly remember this one.

To apply ones self to conversation with any, is yet worse: for, the Devil fills us then with such an untoward and harsh kind of spirit of anger, that it seems to me, that I have even a mind at least to eat folks up as it were, and that I can do no otherwise: yea & me thinks I acquit my self well in that I forbear to do any thing farther, or God also shews him, who is in this case a particular favour in preserving him then from saying or doing somwhat against his Neighbours, whereby he might prejudice them and offend God. As for going to my Ghostly Father, it is certain, which I shall here relate; and it hath hapned to me very often: That, notwithstanding they were so holy with whom I have dealt, and yet deal; they then uttered such harsh words, and chid me after so sharpe a manner, that, when afterward I took occasion to repeat them in their own hearing, themselves were amazed at

themselves; and told me it was not in their power to do otherwise: For though they fully resolved within themselves not to do it, and at other times had not only compassion of me, but even a kind of scruple also to treat me thus, when I was so full of affliction both in Body and Mind; and though they had resolved to comfort me with much compassion and pitty, yet they could not do it. Not that they gave me ill language, I mean so, as to offend God by it, but they would use words as full of disgust, as could possibly be endured from Confessors. But, belike, they intended to mortifie me; which though at other times I was glad of, and could bear, yet then all grew to be torment. Somtimes I came also to be of opinion that I deceived them; and I went to them, and advised them in very good earnest that they should take heed of me, lest I deceived them. I knew well enough that I would not do it on set purpose, nor tell them a lye; but I was affraid of all things. One perceiving this temptation of mine, advised me not to be troubled at it; for, though I had a mind to cosen him, yet he had wit enough not to suffer himself to be troubled, which gave me great comfort.

Many times, and as it were, most ordinarily, I used to have some quiet and respite after I had Communicated; and somtimes in approaching to the *Blessed Sacrament*; at the very instant I should grow so perfectly well, both in Body and Soul, that it amazeth me. For, it seemed to be no other thing than that all the darkness of my Soul is dispersed and discharged in an instant, and that upon the rising of the Sun, I quickly came to discern those fooleries, wherein I was engaged.

At other times, by the hearing of some one word which our Lord spake to me, and with only saying, *Be not afflicted, be not afraid*, (as formerly I have related) I remained most perfectly well; and somtimes by seeing some Vision, I became as if I had ailed nothing. I entertained and regailed my self with God; and lamenting my self with him, for his permitting me to suffer so great torments, though I must confess that he made me very good amends, because these difficulties did never use to arive, but afterward were received a great bundance of Favours. And me thinks the Soul comes like gold, more refined and pure out of the Crusible, for to see our Lord within her self; and then are those troubles accounted little, though they seemed insupportable before: And one desires to return again to suffer them, if our Lord may be served the better by it. And though we have yet greater tribulations, and persecutions provided, that they be without offend-

offending our Lord. Nay rather with rejoycing, in ſuffering them for him, all in the end brings more profit: though for my part I did never bear them as I ought, but very imperfectly. At other times troubles came upon me in an other kind, and do come ſtill, ſo as that me thinks I am deprived of all poſſibility of thinking then on any thing which is good, or of ſo much as deſiring to do it; for that I have both a Body and a Soul, which is utterly uſeleſs and burdenſome. But at thoſe times I am not ſubject to thoſe other temptations and diſquiets, but only to a diſguſt in all things, though I know not why, ſo that nothing can give contentment to my Soul; I procured to divert and employ my ſelf in the performing of ſome good works in the exteriour way, to buſie my ſelf even half whether my ſelf would or no, and I know well how little any Soul can do when Gods grace is hidden from her. This put me not to any trouble, for the beholding mine own baſeneſs after this manner gave me a kind of ſatisfaction.

At other times I find my ſelf ſo, as that I am utterly unable to frame any diſtinct or formed conceit of God, nor indeed of any good thing after a ſtaid manner. Nor can I then put my ſelf in Prayer, though I be alone, though I feel that I know God; and I find it is my Underſtanding and Imagination which do me hurt in thoſe occaſions; for my Will me thinks ſtands right in me, and diſpoſed to all goodneſs. But this underſtanding of mine is ſo entirely loſt, that it ſeems to be ſome mad Fool whom no body is able to bind; nor am I ſo far Miſtreſs thereof, as to make it quiet for one *Credo*: Somtimes I laugh at my ſelf, and know my own miſery, and ſtand looking upon this power, and let it alone to ſee what it will do; and God be thanked it never, which is ſtrange, applys it ſelf to any thing that is ill, but only about things which are indifferent; if there be any thing to be done, either here or there, or any where elſe. I come then to know better the exceeding great favour which our Lord is pleaſed to do me when he holds this fool bound in perfect contemplation. And here I conſider what it would be if ſuch perſons as eſteem me for good, ſhould diſcerne me in this dotage and diſtraction.

Very great compaſſion have I done the Soul, to ſee her in ſo ill company. I would fain ſee her rather in liberty; and expreſs my ſelf in this manner to our Lord: *When, O my God, ſhall I arive to ſee my Soul all united in celebrating thy praiſe; that all the Powers thereof may enjoy thee? Permit not hereafter, O Lord, that ſhe be thus divided into pieces*: for now it ſeems no otherwiſe than as if every piece were running a ſeveral way. Theſe things paſs thus many times, and I underſtand

ſtand very well that ſometimes the little corporal health I have contributes much to theſe inconveniences. I alſo reflect much upon the hurt which the firſt Sin did us; for me thinks it is grown from thence, that we are incapable to enjoy ſo great a good; and mine own ſins are part of the cauſe; for if I had not committed ſo many, I ſhould have remained more entire, and confirmed in good.

I underwent alſo another very great affliction; for, conceiving that I underſtood all the Books that treated of Prayer, which I read, and that already our Lord had given me that of which they ſpeak, ſo that I needed them not; for this reaſon I did not read them, but only the *Lives* of *Saints*; where finding my ſelf alſo very ſhort in that, wherein they had ſo heroically ſerved God, this ſeemed to do me good, and encouraged me; but me thought this was a ſign of little humility for me to think that I was already arived to this degree of Prayer. And not being able to perſwade my ſelf otherwiſe, I continued much in pain, till certain learned men, and particularly the bleſſed *Fray pedro de Alcantara* bade me not be troubled at it. I ſee very well, that in the ſerving God, I have not yet begun; though the way which his Majeſty hath taken in doing me Favours, is the ſame which he hath uſed towards ſuch as are good; And that I am a meer imperfection, unleſs it be in my deſires, and in loving him; for in this I ſee well that our Lord hath favoured me, that ſo I may in ſome little thing ſerve him. I confeſs, me thinks I love him; but my actions, and the many imperfections which I diſcern in my ſelf give me great diſcomfort.

At other times my Soul falls into a kind of dozedneſs (for ſo it is) when me thinks I do neither good nor ill, but follow the road as they ſay, of other folks; and this, neither with pain nor glory, nor with thought of life or death, neither with delight nor trouble; yea, me thinks ſhe feels nothing at all, but ſeems to me to go on like ſome little Aſs, who feeds and ſuſtains himſelf, becauſe they give him ſomwhat to eat, and he eats almoſt without thinking what he is doing. For the Soul in this ſtate is not likely to be without feeding upon ſome great Favours of God, ſince ſhe is not troubled at living in ſo miſerable a life as this, but paſſes through it with patience and equality of mind; yet no motions or effects are perceived in ſuch ſort as that the Soul underſtands her ſelf by them. It ſeems now alſo to me to be like ſailing at Sea with a ſoft and gentle gale of Wind, when we ridd much way, yet ſcarce know how; Whereas, in thoſe other Marriners the effects are ſo great, that the Soul doth almoſt inſtantly diſcern her own im-

improvement; for instantly do her desires boyle amain, and the Soul can never satisfie her self: they to whom God imparts such impetuosities of Love, do find from them such operations as these. Like certain little Springs which I have observed to rise, where the Sand never ceases to be moved upwards by them. This example and comparison of Souls, which are arived to this state, seems to me very natural. For Love will be ever boyling upward, and considering and devising what to do, and cannot contain it self; as it seems the water whereof I spake stays not in the earth, but still is casting it self up from thence: so is it very usual for the Soul not to be at quiet, nor contain her self through the love she hath; she is so imbrew'd and filled with it, that she wishes others would drink too, (since she thereby cannot want) that so they might assist her to praise God. O how often do I call to mind that living Water, whereof our Lord spake to the *Samaritan Woman*; and therefore I am very much devoted to that Gospel: And it is true, that I was so even from my childhood, though I did not then understand this benefit as now I do; and I often besought our Lord to bestow that Water upon me, and always I had the picture of it at hand, with this Motto when our Lord stood by the Well: *Domini da mihi hanc aquam*; *Lord give me this Water.* It seems also to me like to a Fire which is very great, that needs matter continually upon which to work, to the end it may not be extinguished: So also are those Souls whereof I speak, how dear soever it may cost them, they would be bringing wood still, that this fire may not go out. For my part, I am such a wretch, that I would be content if I had but straw to cast on it.

And it happens to me sometimes, yea often, that one while I laugh at this, and another am much afflicted. For, a certain interiour impulse is ever inciting me to serve God in somwhat; and (since I am not fit for greater matters) to do it in adorning Images with green boughs and flowers, in sweeping or dressing up some *Oratory*, or in doing such other little things as gave me confusion to see. If I did any Pennance, it was all so little, and so poorly done, that unless our Lord should vouchsafe to accept of my good will, I saw plainly that I was of no worth, and I did even laugh at my self.

Now it gives no small trouble to such Souls, to whom it pleases God of his goodness to give this fire of his Love in great abundance, if they want corporal strength to do somwhat for him; this is a very great pain. For, in that she wants strength to lay wood on this fire, (and such a Soul doth even dye for fear the fire should go out) it seems to

me, that she doth even consume within her self, and turn even to ashes, and dissolve into tears, and so wasts and burns away, and this is a strong kind of torment, though it be savoury withall. Let such a Soul as this give great thanks to God, if she having arrived to this state, our Lord gives her corporal strength to do pennance; or if he have imparted to her Learning, and Talents, and power to Preach, and hear Confessions, and win Souls to God. For she knows not, nor understands the great benefit possessed by her, unless she hath already tasted the affliction which it causeth, to receive much, and not be able to do his Divine Majesty any Service. Let him be ever Blessed for all, and let the *Angels* give him glory, *Amen.*

I know not whether I do well in writing of so many little things; but since your Reverence hath commanded me yet again, not to esteem it any trouble to enlarge my self, and that I should omit nothing, I go discoursing with clearness and with truth, of as much as I can call to mind. And it is impossible but that I should omit many things; else it would cost me much more time, whereof I have very little as I have said, and when all is done, perhaps no benefit accrew thereby.

CHAP. XXXI.

She treats of certain exteriour temptations, and representations wherewith the Devil molested her, and of the torments he caused her. She speaks also of other things very good for the instruction of such persons as go the way of Perfection.

AS I have spoken of some interiour and secret temptations, and troubles which the Devil caused me: So now I desire to speak of others, which in a sort were publick, and wherein one could not be ignorant, but that it was he. I was once in a certain *Oratorie*, and he appeared to me on my left side, in an abominable figure; in particular I observed his mouth, for he was speaking to me, and it was most terrible. It seemed to me, that a huge flame came out of his body, and it was all a very bright one, without any obscurity. He told me after a most hideous manner, that, howsoever I had freed my self once

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out of his clutches; yet he would fetch me back again. I was in a mighty fear, but I blessed my self as well as I could, and he vanished away, but instantly returned; this hapned to me twice; Nor did I know what to do, only I had *Holy-water* near at hand, and I cast it towards the place where he was, and he returned no more.

Another time he was some five hours together tormenting me with very terrible pains, and both interiour and exteriour disquiet, that me thought it was not to be endured. The women who were then with me, were astonished to see what passed, but neither could they tell what to do, nor I how to help my self. My custom is, whensoever any corporal sickness, or pain is very intollerable, to make certain Acts within my self, the best I can, beseeching our Lord, that his Majesty will give me patience; and that I may continue to suffer so even till the end of the world. Therefore now when I found my self put to suffer with so much rigour, I helped my self by making some such acts and resolutions; that so I might bear it the better. Our Lord was pleased then that I should clearly understand it to be the Devil; for I saw a certain very abominable little *Negro* hard by me, gnashing his teeth like one desperate, because he lost by what he hoped to have gained; as soon as I saw him, I laughed and shewed no fear at all; for there were some persons by, who knew not what to do to me in this case, nor what remedy to apply to so great torment; the blows being so strong, which he made me give my self, both with my Body, and my Head, and my Arms. I not having any power at all to resist him, yea and (which was worse) I felt so great an inward restlessness, and disquiet, as I could by no means allay, nor yet durst I so much as call for *Holy-water*, lest I should put them in fear who were present, or let them know what the matter was. I have found by much experience oftentimes, that there is not any thing, from which the Devils fly more, so, as not to return again, than from Holy-water. They fly also from the *Cross*, but presently return again; certainly the vertue of Holy-water must be great; and for my part, my Soul finds a particular and very evident kind of comfort when I take it; usually I feel such a refreshment in it, as I am not well able to express, with an interiour delight, which comforts my whole Soul; and this is no fancy, nor a thing which hath hapned to me only once, but very often, and observed by me with much attention. We may compare it to one who were very hot and thirsty that should drink a cup of could water, which should thoroughly coole and refresh him. I also consider that all those things which are ordained by the Church, are of great im-

portance, and it much Regales me, that those words which the Church ples, should have so great power as to infuse it into the water, making it so very different from such other as is not hallowed. But since my torment would not scale, I told them who were present, that if they would not laugh at me, I would beg of them some Holy-water. They brought me some, and sprinkled me with it, but it did me no good; I sprinkled some towards the place where the ill Spirit was, and he went instantly away, and my malady went quite away, as if they had stroaked it off from me with their hands; save, that I found my self as weary, as if I had been cudgelled extreamly. It did me great good to consider since when our Lord gives the Devil leave he is able to do such a deal of mischief to us, both in Soul and Body, even when they are not his; what he will do, when they be wholly left to his possession. This gave me a very great desire anew to free my self from so ill Company.

At another time, and that lately, the same thing hapned to me, though yet it lasted not long, but I was alone, and then I also asked for Holy-water; and two Religious Women, (who we may well believe, would by no means tell an untruth,) came in thither, after the Devil was departed, and said, they smelt a very filthy stink as of brimstone. For my part I smelt it not; but it continued so, that it might be perceived.

Another time I was in the Quire; and I fell into a great fit of Recollection; and I went away from thence, for fear somwhat might be observed: But the Religious that were near all, heard a noyse of very great blows in the place where I was; and I also heard close by me some talking together, as if they had been debating some business, though I knew not what in particular it was; for I was in such depth of Prayer, that I understood them not, nor had I any fear.

This was almost every time when our Lord did me the favour, that some Soul or other received benefit upon my perswasion and advise. And it is certain that a thing hapned to me which I shall now relate; and there are many witnesses of it, and in particular he to whom I Confess now, for he saw it in a certain Letter, without my telling him who it was that wrote it, though yet he knew the party well enough. There came once a certain person to me, who had lived about some two years and a half in a mortal Sin, one of the most abominable, that ever I had heard of; and during all that time, he neither Confessed, nor reformed himself, and yet he said Mass. And though he then Confessed his other Sins, yet concerning that one he was wont to say

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to himself, how could he ever Confess so foul a thing, and yet he had a desire to free himself from it, but knew not how to effect it. I had great compassion of the man, and much grief to see God so offended; and I promised him to beseech God to give him remedy; and that I would also procure others to do the same, who were better than my self: And accordingly I wrote to a certain person about it, this man letting me know that he could convey my letter. And it so fell out, that upon the first Letter, he confessed his Sin; and God was pleased (at the instance with his Majesty, of those many other holy persons, to whom the business had been recommended) to extend his mercy to this Soul; and my self also, as miserable as I am, did not fail to sollicite it the best I could. The man wrote to me, that he was reformed so far already, as that some time had passed wherein he had returned no more to that Sin; but that the torment was so great, which the temptation caused him, that he accounted himself to be in a kind of Hell; so extreamly was he put to suffer by it; and therefore that I must still recommend him to God. Upon this, I recommended him again to my *Sisters*, the Religious of our Monastery; by whose prayers our Lord was pleased to do me this Favour; for they took the matter very much to heart. This was a person of whom none could guess who it was; and I humbly besought the Divine Majesty to appease those torments, and temptations, to which he was subject; and that those Devils might come to torment me, provided that I might not offend our Lord in any thing. And it is very true, that shortly after this, I endured most grievous torments for the space of a moneth. And these two particulars which I have now related, happened at that time. But our Lord was pleased that they should leave to afflict that person any more (for so they write me word); because I had already signified to him what had occurred to me during that moneth. As for him, his Soul got strength daily, and he grew to be absolutly free; nor could he satisfie himself with giving thanks to our Lord, and to me, as if I had done somwhat therein. But indeed the opinion which he had, that our Lord did somtimes shew me Favours, was of benefit to him; for he said, that, whensoever he found himself to be much assaulted, and pressed, he used to read my Letters, and that presently thereupon he should find himself rid of the temptation. He was much amazed to understand what I had suffered, and how also himself came to be free; and I also did wonder at it; and certainly I would have suffered it many years for the seeing that Soul free. Let our Lord be praised for all; for, the prayers can do much of such as

ſerve our Lord, as I believe my Siſters do in this Houſe; but yet, becauſe I had procured thoſe prayers, the Devils were more enraged againſt me, and our Lord alſo permitted it for my Sins.

About this time alſo, one night, I thought that the Devils would have ſtrangled me; But as ſoon as I had cauſed ſtore of Holy-water to be caſt upon me, I ſaw a multitude of them deſperately run away, falling headlong as it were. So frequently do theſe curſed Creatures torment me, and the fear which now I have of them is ſo very little, (by ſeeing that they are not ſo much as able to ſtir, unleſs our Lord give them leave,) that I ſhould weary your Reverence, although it might comfort my ſelf, if I related the particular paſſages. What is ſaid already may ſerve to ſhew that the true Servants of God need to trouble themſelves little at theſe frights which the Devils raiſe, to make us fear them; and let them be ſure, that every time they ſee, that we deſpiſe them, they remain with the leſs ſtrength; and the Soul more domineers over them. Always there remains ſome great benefit, which I will not here relate for being too tedious.

I will only declare what hapned to me once upon an *All-Souls Day* at Night; for being at that time in Oratory, and having recited the *Nocturn*, and ſaying thoſe very devout Prayers which are at the end thereof, according to the manner in our *Breviary*, the Devil put himſelf upon the Book, that I might not finiſh the Prayer; I bleſſed my ſelf with the Signe of the *Croſs*, and he went preſently away; but I beginning again, he alſo returned; I think it was no leſs than three times that I begun it; and till I caſt *Holy-water* at him, I could not make an end. But then I plainly ſaw, that ſome Souls went out of *Purgatory* at that inſtant, who belike wanted very little of their deliverance; and I thought whether the Devil meant to hinder it. It is ſeldome that I have ſeen the Devil in any ſhape, but many times without Forme, as I did the Viſion; for without form one ſees very clearly that he is there, as I have declared already in *chap.* 27. I will now relate this alſo, becauſe it terrified me much.

Being one day in a certain *Monaſtery*, and in the *Quire*, upon the Feſtivity of the *Bleſſed Trinity*, and in Rapt; I ſaw a great contention of Devils againſt Angels; as yet not knowing what that Viſion might mean. But before a fortnight had paſſed, it appeared ſufficiently in a certain diſagreement which hapned between ſome perſons addicted to Prayer, and many others who were not ſo; and there came a great deal of harm to the Houſe where this occurred; for the ſtrife continued long, and it bred a much diſquiet. Another time I ſaw a multitude

titude of them round about me; when it seemed to me that I was environed with a great Light which permitted them not to approach me. And I understood thereby that our Lord kept them from coming near me in any such sort, as to make me offend his Divine Majesty; by that which I had found somtimes in my self, I understood that it was a true Vision. The matter is, I now understand so well, how little power they have, whensoever I go not against God, that I do scarce fear them at all; for their strength is directly nothing, unless they find the Souls they set upon, yield to them, and cowardly; for then they shew their power.

In the forementioned Temptations somtimes, me-thought there revived in me all the vanities and weaknesses of former times, so that I had good cause to recommend my self much to God; when presently this tormented me, that I imagined now it was all of the Devil, whenever those thoughts of mine returned, till such time as my Ghostly Father quieted me. For it seemed to me, that even the first notion of an ill thought was not to approach one who had received so great Favours of our Lord. At other times it tormented me much (yea and even it torments me still,) to see my self so much esteemed; and especially by eminent persons; and that they should speak so much good of me. In this I have suffered, and still suffer much; I presently cast my thoughts upon the Life of *Christ*, and the Saints; and me-thinks I walk in a way very contrary to theirs; for they went through nothing but contempt and injuries: And this makes me walk with such fear, that I scarce dare hold up my head, and would be glad to be out of sight, which I never do when I am in persecutions, for then my Soul carries her self like a Mistress, whatsoever the Body may feel, and I on the other side be afflicted; so that I know not how these things can stand; but yet they pass in such sort, that the Soul seems then to be as in her Kingdome, and that she treads all things under her feet. This occurred to me several times, and continued many dayes, and I thought it was vertue and humility, but now I see plainly that it was a temptation; and a *Dominican Father*, a learned man, declared it to me very well. When I conceived that these Favours which our Lord doth me, would be publickly known, it was so excessive a torment to me, that it extreamly disquieted my Soul; and it came at length to that pass, that whilst I was considering the same, me-thought I could more willingly have been contented to be buried quick, than that any such thing should arive; And so when I came to have those so great Recollections and *Rapts*, as that it was not possible for me to resist them

them in publique, I remained ſo confounded with ſhame afterward, that *I* would have been glad not to appear where any might ſee me. Being once extreamly afflicted at this, *I was asked by our Lord what it was whereof I was ſo much afraid. For that from this there could happen only one of theſe two things*; either that they would murmur againſt me, or elſe that they would praiſe him. Meaning, that they who ſhould believe it, would praiſe him; and they who ſhould not believe it, would condemn me without any fault of mine, as that both theſe things would prove an advantage to me, and therefore I ſhould not be troubled at it. This quieted me very much, and comforts me ſtill, whenſoever I call it to mind.

This temptation proceeded ſo far, that I was deſirous to quit this place, and to carry my portion to another Monaſtery, which was more encloſed than that wherein I was for the preſent. And I liked it alſo the rather, for that I had heard it extreamly praiſed, and beſides, it was a Houſe of mine own Order, and alſo very far off from my former aboad. And it was a thing which would have comforted me much, to have retired where I might have been unknown; but my Ghoſtly Father would not permit it. Theſe fears did much deprive me of Liberty of Spirit; but I came to underſtand afterward, that it was no good Humility, ſince it gave me ſo much diſquiet. And our Lord, upon that occaſion, taught me this truth; that, if *indeed*, I were ſo reſolved, and aſſured that nothing at all of mine was good, but that it was all of God, it would follow, that juſt ſo, as I was not ſorry to hear other perſons praiſed, but rather was glad and greatly comforted that God did ſhew himſelf in them; So neither would I be ſorry that his works might be alſo ſeen in me.

I fell alſo upon another extream, and it was to beg of God (yea, and I made particular Prayer to this purpoſe) that, when any perſon ſhould entertain a good opinion of me, his Divine Majeſty would be pleaſed to declare my Sins to him; to the end, he might ſee how without any merit of mine, it pleaſed our Lord to do me Favours, and this do I ever much deſire. My Ghoſtly Father bad me not to ask it. But hitherto, till very lately, if I ſaw any perſon, who thought extraordinary well of me, by circumlocutions, or as I could, I made him know my ſins; and thus I conceived my ſelf to find eaſe. But yet hereby they have put me into a kind of ſcruple, that this proceeded not in me (to my thinking) from humility, but that from one temptation grew many; for that divers perſons coming to me, I ſeemed to my ſelf to have couſened them all; for though it be very true that they

they are indeed deceived, if they thought, that there was any good in me, yet had I no desire at all to deceive them; nor did I ever intend any such thing; but our Lord for some end permits it. And so likewise I would never have imparted any thing even to my Confessors, had I not seen it to be necessary; for I should otherwise have had much scruple. But now I perceive that all these little fears and troubles, and superfluities of excessive Humility do savour of much imperfection, and proceed from want of mortification. For a Soul well resigned into the hands of God is not troubled a jot more, that they should speak well of her, than ill; if once she understand thorowly, (forasmuch as God will give her that grace) that she hath nothing at all of her self; but let her confide in him, who imparts it that she shall know in time why he discovers it; and mean while let her prepare her self for persecution; for it will most certainly arive in such an Age as this, when our Lord will have it known, that he doth a person such Favours as these. For, upon one such Soul as this, there are a thousand eyes cast; whereas there will not be one upon a thousand other Souls of a contrary make. And there is not a little cause to fear; and this ought to have been my fear, and the other was not Humility, but Pusillanimity. For, a Soul, which God permits to be exposed thus to the eyes of the world, may expect to be a Martyr of the world; for, if she will not dye to it, she shall dye by it.

I really see nothing in this World which seems good to me, except only that it tolerates not faults in the good; for by detracting it perfects them. I tell you there needs more fortitude and courage for one who is yet imperfect, to walk on in the way of perfection, than even to be instantly made a Martyr. For Perfection is not quickly gotten, unless it be by some such person as our Lord may vouchsafe that Favour to by particular priviledg. But the world discerning once, that a man begins to aspire to do well, will needs have him perfect in an instant; and then will it presently espy any fault in him a thousand leagues off: though perhaps that which they hold to be so, be indeed a vertue; and whilst the other, who condemns it, is wont, peradventure, to do the self-same thing from an impulse of vice, he judgeth it so in another. One must neither eat, nor sleep, nor even, as it were, draw his breath; And the more they esteem such persons, the more apt are they to forget that they are yet in the Body; and how perfect soever their Souls be, they still live upon Earth, and are subject to the miseries thereof, how much soever they tread it under their feet. And therefore as I say, there is need of great courage;

for the poor Soul hath not yet begun to go, and they would have it fly; She hath not yet overcome and mortified her passions; and yet these would in great occasions have her remain as entire and firme, as they have read of *Saints* themselves, after they were confirmed in grace. §. The particulars, which occur in this kind, may give one cause to wonder and praise God; and withal even to afflict one to the heart, to see so many Souls turn back again, which know not (poor Creatures) what shift to make for themselves; and so I believe mine had also done if our Lord on his part had not so mercifully done all himself: And till he of his own goodness did all, your Reverence may already have seen that on my part there was nothing at all, but only falling and rising. I would I were able to express this; for I believe that many Souls herein deceive themselves, that they would fly before God gives them wings. I conceive that I have formerly used this Comparison, but it comes also very well in here; for I find, that many Souls are much afflicted upon this occasion. Whereas they begin with great desires, and fervour, and resolution to go forward in vertue (and some do even give over all for love thereof, forasmuch as concerns exteriour things) yet seeing in others who are further advanced, very excellent effects and fruits of such vertues which our Lord hath infused into their Souls; for we cannot acquire them of our selves; and observing in all those Books which are written of Prayer, and Contemplation, things prescribed us to be done the better to ascend to this dignity, which they cannot presently bring themselves to, they are discouraged and afflicted. As for example these; not to care at all, if any speak ill of us; but rather to take more contentment in it, than when they praise us; To have very little esteem of our honour; To be perfectly disengaged from kindred and friends, so as not to desire to converse with them, but rather to be weary of their company, unless they be persons of Prayer; with many other things of this kind, which must in my opinion be given by God, because I hold them for Supernatural blessings, and very contrary to our own Natural inclination. But let them not be troubled, let them trust in our Lord, that what now they have in desire, his Divine Majesty will bring them afterward to attain the possession of, by meanes of Prayer, and by their doing, on their part what lies in them. For it is very necessary for this weak and poor Nature of ours to have a great confidence, and not to be dismayed, nor to think, but that, if we will proceed with courage, we shall be victorious; and, because I have much experience hereof, I will

speak

ſpeak a word or two by way of adviſe to your Reverence. For you muſt not think (though it may appear, as if it were ſo) that any vertue is already gained, unleſs it be firſt tried by that which is contrary to it; And we muſt alwaies be ſuſpicious, and not caſt-off our care as long as we live. For we are preſently catched, much will ſtick cloſe to us; if (as I was saying before) the Grace is not as yet wholly imparted to us, to know what All is; and in this life All is never had but with many dangers.

It ſeemed to me ſome few years agoe, that not only I was not inordinately tyed to my kindred, but that I was tired with them; and it was really very true, that I could not well endure their converſation. But there occurred a certain buſineſs of much importance, which obliged me to remain with a certain Siſter of mine, whom formerly I had loved with extraordinary affection; though now, being come again to live with her, we ſuited not very well together: for, notwithſtanding ſhe were better than I, yet being of a different condition from mine, in regard that ſhe was married, the converſation could not be alwaies that which I could have wiſhed; and therefore I liked to be alone, as much as conveniently I might. But yet, after a while I found that her troubles and afflictions coſt me more ſorrow, by much, than thoſe of other Neighbours; and likewiſe ſome care. In fine, I perceived that I was not ſo free, and untyed as I thought; and that I had ſtill need to avoid the occaſion, that ſo this vertue which our Lord had begun to give me, might have gotten more ſtrength; and ſo I have procured through his Favour to do ever ſince.

When our Lord begins to beſtow any vertue on a Soul, it is to be held in great account; and by no means are we to expoſe it to the danger of being loſt. So is it in thoſe things which concern reputation and honour; and ſo alſo in others; your Reverence may believe, that not all of us, who eſteem our ſelves to be abſolutly united from all things, are yet ſo indeed; and we have need enough not to be ſlack, or negligent herein. And whatſoever perſon feels in himſelf any point of Honour, if he mean to profit in Spirit, let him believe me and free himſelf from this tye; for it is ſuch a chain, as that there is no File in the world, but God and Prayer, and very much endeavour on one part which can break aſunder; it ſeems to be ſuch a reſtraint in this way, that I am amazed to ſee the miſchief it doth. I ſee certain perſons who ſeem to be Saints by their works; for they do ſo many, and ſo great ones, that the world doth admire them; Good God! why is this Soul ſtill upon the Earth? How is ſhe not already at the

very top of Perfection? What is this? Who can detain such a one as doth so much for God? Alas, this: That this Soul still retains some point of Honour; yea, and the worst of it is, that she will by no means beleive that she doth so: and that, because sometimes the Devil makes her conceive that she is obliged to retain it. But let them believe me, I beseech them for the love of our Lord, that they will believe this poor little Ant, whom our Lord would have to speak it; That, unless they free themselves from this Caterpiller, though perhaps it may not destroy the whole Tree, because some other vertues will still remain, yet they will be all worm-eaten; nor will it ever be a beautiful Tree; nor will it either thrive it self, or suffer such others to thrive and prosper, as grow neer it; for, the fruit of Good-Example, which it gives, is not wholsome, or sound, nor will last long. And I say it often over, that, when there is any point of Honour to be maintained, how little soever it be, it is like the playing on an Organ, where when one point or stop is missed, the whole Musick is disordered. It is a thing which alwaies doth hurt enough to the Soul; but in the way of Prayer it is the very plague it self.

Are we procuring to joyn our selves by Union to God; and would we observe and follow the Counsels of Christ, loaden with injuries and false testimonies, and yet do we desire to hold-up our reputation and credit entire and untouched? But it is not possible for these two to arive thither, because they go not the same way. And our Lord approacheth then to a Soul, when we force our selves and procure to depart in many things from that which is our right. Some perhaps will say, I have nothing wherein, nor doth any occasion present it self. For my part I am apt to believe, that, whosoever hath indeed so generous a resolution as this, our Lord will not suffer him to lose so great a good: his Divine Majesty will provide him so many wayes for the gaining of this vertue, that perhaps he would not wish to have had so many. Let us therefore put our hands to work; for to mention here the Nothings and trifles which I did in my beginnings, or some of them, at least, (those Straws whereof I have spoken, which I cast into the fire; for, I am fit for nothing else) all is admitted, and accepted by our Lord; let him be blessed for ever.

Amongst the rest of my imperfections, this was one; I had very little knowledg of the *Breviary*, and of that which was to be performed in the *Quire*, and how to behave my self there; and this hapned by my being so careless, and given to other vanities: and the while I saw other Novices who were able to instruct me. Now I forbear to

ask

ask them any questions, for fear they should perceive my ignorance. Shortly after, good example was set before me (which thing is very ordinary) and so, when God had a little opened mine eyes, I would then be content to ask even of Children whatsoever I knew not most perfectly well; and yet I lost no honour or credit by the bargain; nay it seemed to me, that our Lord afterward was pleased to give me a better memorie. I could Sing but very ill; and I was troubled when I had not well learnt what I was bidden; yet this, not because I failed in my duty before God (for, that had been vertue in me) but in regard there were so many that heard me; and thus I was so disturbed upon the meer point of honour, that I said much worse than I was able to have done. But afterward I thought it fitter to tell them plainly that I could not do that which indeed I could not do very well. At the first I had some difficulty in this; but afterward I took contentment in it. And it is true, that when I began not to care for being known to be ignorant, I performed it much better; And this base Honour hindred me from being able to do that which I esteemed an honour: (for every body places honour where, and in what he will). By these nothings, which are really Nothing (and I am sufficiently Nothing, whom such things could put to so much pain) and by little and little, by performing such poor acts, and such poor things as these (his Divine Majesty vouchsafing to give them strength, and value, as having been performed for his sake.) He helps us on towards greater things; and so did it happen to me by my seeing in matters concerning Humility, that they all profited except my self; (for, I was never good for any thing) that when they went from the *Quire*, I would stay to fold-up their *Mantles*, and me-thought I served so many *Angels* who there sung the praises of God; and still I used to do it, till they (I know not how) come to hear of it; but then I was not a little ashamed: For my vertue did not arive so far as to be content, that they might know of it; which must be not out of humility, but only, that they might not laugh at me, because these were such nothings.

O my Lord; what a shame is it to see so great a wickedness as mine; and find me reckon-up such poor and little grains of sand as these, which yet I raised not up from the earth for thy service; but all was wrapt up in a thousand miseries; for the water of thy Grace had not yet sprung and boyled up in me to exalt them. O my Creatour, that I had something of worth to recount, and present to thee amongst so many sins; since I recount those great Favours, which I have re-

ceived from thee! It is true, O my Lord, I know not how this heart of mine can endure it; nor how any Creature, who ſhall ever read this can fail to abhor me, when he ſees ſuch immenſe Favours ſo ill requited; and that I am no more aſhamed to relate, in fine, theſe little ſervices as all that is mine. O my Lord, I am aſhamed; but my not having any thing elſe to recount with any colour of being mine own, makes me mention theſe ſo baſe beginnings of mine; to the end, that whoſoever ſhall have laid his own more ſolidly, and have done thee greater Services, may have hope, that ſince our Lord hath vouchſafed to accept theſe in part of payment, he will certainly receive thoſe others better, which are greater. I humbly beſeech his Divine Majeſty to give me grace, that I may not always ſtay in theſe beginnings; *Amen.*

CHAP. XXXII.

She treats, how it pleaſed our Lord to put her in Spirit, into a place of Hell, which ſhe had deſerved for her her Sins. She relates what was repreſented to her there; which was but a kind of ſhadow of ſuch things, as are ſuffered in that place.

After a long time, when our Lord had already done me many of thoſe Favours which I have related; as others alſo which were very great; I found one day, whilſt I was in Prayer, though I could not tell how, that on a ſuddain I was placed *in Hell*. I underſtood that our Lord was pleaſed to let me ſee the place which the Devils had prepared for me there, and which I had reſerved for my Sins. This laſted but a very ſhort ſpace; but yet, if I ſhould live many years, I hold it impoſſible ever to forget it.

The entrance to it ſeemed to me to be after the manner of a long and ſtrait paſſage, or rather, as if it had been a low, dark, and narrow Furnace. The ground ſeemed to be of water as it were thickned with dirt; both very filthy, and of a moſt peſtilential ſmell, having a multitude of loathſome Vermine in it. At the end of it, there was a certain hollow place, as if it had been a kind of a little Preſs in a Wall, in-

to

to which I saw my self crowded extream close. Now all this was even delightful to the sight, in comparison of what I felt there; this, which I have said already, is very imperfectly described. But, as for that of the Feeling part, the very beginning to say what it was, is a thing which can neither be well related, nor understood: But I felt a certain fire in my Soul, which yet I know not how to declare, as indeed it was. For, all those almost insupportable torments which I have felt with all extremity in this life, and whereof the Physitians affirm, that even in the Corporeal way they are the greatest which can be suffered in this world; (as namely, that shrinking-up of all my Sinnews, when I instantly grew lame by it; besides many other my torments in several kinds; and some also as I have said, caused by the Devil) are all nothing, in comparison of what I felt there; besides my knowing that this was to be without end or intermission for ever. All this is also nothing, in comparison of that continual agonizing of the Soul, that pressing, that stifling, that affliction so very sensible, togeather with that desperate and torturing discontent and disgust which I am no way able to express. For to say it is an eradication, or rending of the Soul, is to say little; since in that case it seems that it must be some other who dispatcheth our life; but in this, the Soul it self is the Executioner, which even tears it self in pieces. The matter is, I know not how to express that interiour kind of fire, and that unspeakable despair, transcending those intollerable torments and pains. I saw not who it was that inflicted these things; but, me-thought I found my self burnt, and cut piece-meal all at once. And I say that that interiour fire and despair is the very worst of all. Whilst I was in this most pestilential place, and that without any possibility of once hoping for any comfort, there was no such thing as sitting or lying; nor is there any room; for they had put me into that place like a hole in a wall; where those very walls which are also most hideous to the sight, do press their sides close to one another; and every thing there choaks; There is also no light in that place, but all is gross darkness. I understand not how this can be; for, with this having no light at all, yet all that which may afflict the Sight, is seen. Our Lord was not pleased at that time, that I should see any more of all *Hell*; but afterward I had another Vision of most fearful things, as the punishment of certain particular vices: which forasmuch as I could judg of by the sight, seemed to be more hideous than the former; but in regard I felt not the pain, they made me not so much afraid. For in this other present Vision our Lord was pleased that I should really feel those torments,

ments, and affliction in Spirit, as if my very Body had been ſuffering them there.

I know not how all this could be; but I underſtood well enough, that it was a very great Favour; and that our Lord was pleaſed that I ſhould diſcern by the ſight of mine own eyes, from whence his great mercy had delivered me. For it is nothing to have heard talk of it; nor that at other times I had conſidered ſeveral ſorts of torments; (though yet I did it not often; for my Soul was not very well led by the way of fear) nor that the Devils tear men in pieces, or any other torments whereof I had read; for, all is nothing to this; Since this is wholly another kind of thing; and in brief, the torments of this world are no more than a meer Picture in compariſon of the Life; and the burning which is felt in this world, but a trifle in reſpect of the fire there. I remained ſo aſtoniſhed and amazed at it, and ſo I am even whilſt I write this, though it hapned to me ſix years ago; And it is ſo, that even now in the place where I ſtand, the natural heat of my body ſeems to fail me for fear. Nor do I, in any trouble or pains ever remember what paſſed then; but that all whatſoever can be ſuffered in this life, ſeems nothing to me; and ſo alſo, me-thinks in part, we complain here without reaſon. And therefore I ſay again, that this was one of the greateſt Favours that our Lord hath ever done me; for it hath benefited me very much, both towards the making me loſe all fear concerning the tribulations and contradictions of this life; as alſo to give me ſtrength towards the enduring them; and finally to render thanks to our Lord for delivering me (as now I may hope) from thoſe perpetual and terrible torments.

Since that time, as I was ſaying, all ſeems eaſie to me, in compariſon of one moment wherein that is to be ſuffered, which I endured there. I wondred, that, having ſo often read Books, which give an account of ſome part of the torments of Hell; I feared them ſo little, and regarded them not as I ought, and conſidering in what caſe I was then, how it was poſſible for me to receive contentment in any ſuch thing as finally was to bring me to ſo ill a place. Be thou eternally Bleſſed, O my God; for how well haſt thou made it appear that thou lovedſt me incomparably better than I do my ſelf? How often, O Lord, haſt thou delivered me from that dark and horrible Dungeon? and how often have I returned to caſt my ſelf in thither again, even againſt thy will? Hence alſo I came to be in very great pain for the many Souls which are condemned, eſpecially of the *Lutherans*, becauſe they had once been Members of the *Church* by their *Baptiſme*. I gained alſo great

great impulses to do good to Souls; so that it seems to me very certain, that, for the saving of any of them from so excessive torments, I could suffer many deaths with a very good will. I consider, that if we see a person in this world, whom we dearly love, in any great affliction, or pain, it seems, that even our natural disposition invites us to compassion; and if it be great, it afflicts us too. And therefore, to see a Soul, which is for ever to endure that supream affliction, and miserie of all miseries, who shall be able to bear it? No heart can brook it, without great grief. And, since we are moved here to so much compassion of those, whose misery at the furthest is to end with their lives, and hath a term prefixed, whereas this other hath none, I know not how we can be at rest, considering what a huge number of Souls the Devil daily carries with him to Hell? This also makes me desire, that, in a business of so great importance, we be not satisfied with less than the doing all we can on our part; and that we leave nothing unattempted; and I humbly beseech our Lord, he will be pleased to give us his grace for this purpose.

When I consider, that howsoever I were formerly most wicked, yet I had some little care to serve God; nor yet did I then commit certain things, which are swallowed down by the world, as if they were nothing: And finally, I endured huge sicknesses; and I did it with that great patience, which our Lord was pleased to give me for that purpose; and I was also not inclined to murmure and detract, or to speak ill of any; nay, it seems to me, as if I scarce had power to wish any body ill; nor was I covetous, nor envious, (for any thing that I could ever remember) at least so, as to offend God greatly thereby; and several other things; for though I were so wicked, I had usually the fear of God before me; and yet, notwithstanding all this, I see where the Devils had provided my lodging; and it is true, that, considering my faults, I seemed to deserve more punishment; upon the whole matter, I conclude, it was a most horrible torment; and that it is a dangerous thing, that we should take contentment here; & the Soul should take no rest, or ease, which is falling every minute into Mortal Sin: But for the love of God let us remove all the occasions thereof; for our Lord will help us, as he hath done me: his Divine Majesty vouchsafe not to fail to hold me fast in his hand, so that I return to fall; for in that case, I see already whether I must finally go for ever; I beseech our Lord, even for what his Majesty is, not to suffer it. *Amen.*

CHAP. XXXIII.

She treats of the effects, which used to remain in her Soul, when our Lord had done her any Favour; She declares also, how we are to procure, and greatly esteem the gaining of one degree of Glory more; and how we must not, for any trouble, or pains, forsake those goods which are everlasting.

I Am loath to recount any more of those Favours, which our Lord hath done me, than such, as I have related already; yea and even they are too many that they should be thought to have been shewed to so wicked a Creature; but yet to obey our Lord, who hath commanded it, and your Reverence also, who expects it; I will declare some more things here for his glory. His Divine Majesty, grant, that it may serve for the profit of some Soul, to see that when as our Lord would vouchsafe so highly to favour so wretched a thing, as I am; what will he not do for such as serve his Divine Majesty in good earnest? And every one may be encouraged hereby to give his Majesty contentment, and gust; since even in this life he vouchsafes such assurances, and pawnes.

First; It is here to be understood, that in these Favours, which God doth to a Soul, there is more and less glory; For the glory and gust, and comfort which he imparts, is so much more, in some Visions, than in others, that I was even amazed to find so great difference of enjoying even in this life. For it happens, that there is so great an excellency in a gust, or Regalo, which our Lord imparts in some one Vision, or Rapt, that it seems impossible to desire any thing beyond it in this life; nor doth the Soul indeed desire more; nor would wish for more content, though yet since our Lord hath given me to understand, how great the difference is in Heaven, between the glory enjoyed by some, and that which is enjoyed by others, I see very clearly, that even here also there are no set limits in giving, when our Lord pleases. And so could I also wish, that there were no limits set in my doing Service to his Majesty, and in employing my whole life, strength, and health upon it; and I would not lose the least imaginable proportion of further fruition, through any fault of mine. And herein I declare my self thus far, That, if this choice should be offered me, Whether I had rather be subject to all the afflictions of the world, even till the end of it, and then ascend by that

that means to the enjoying of never ſo little more glory; or elſe, without any affliction at all, enjoy a little leſs glory; I would moſt willingly accept of all thoſe troubles and afflictions, for a little more enjoying; that ſo I might alſo underſtand more of the greatneſs of God; becauſe I ſee that he who underſtands more of him, doth both love him and praiſe him ſo much the more. I ſay not, but that I ſhould be contented, and ſhould eſteem my ſelf very happy to be in Heaven, though it were but in the moſt inferiour place thereof; for our Lord would ſhew an abundance of mercy thereby to me, who had been deſigned to ſuch a one in Hell; and I humbly pray his Divine Majeſty, that in fine I may go to Heaven, and that he will not caſt his eye upon my great Sins. That which I ſay, is this, That, if our Lord would give me grace to labour much for him, and if I were able to do it, I would not upon any terms (how much ſoever it might coſt me) forgoe the gain of any Celeſtial glory by my fault; Miſerable Creature that I am, who had once loſt it all by my ſo many offences.

Here it is alſo to be noted, that in every Favour of a Viſion, or Revelation, which our Lord did me, my Soul did ſtill remain with ſome great gain; and with very many in ſome Viſions. For, by my ſeeing Chriſt, his admirable and exceſſive beauty hath remained imprinted in me; and I have it even to this day; for, in this caſe one only time ſerves the turn; how much more ſo very many, wherein our Lord hath vouchſafed to impart this favour to me. In particular, I remained with one advantage hereby, which was extreamly conſiderable; and it was this. I was ſubject to a very great fault, by which much hurt came to me; that, whenſoever I began to obſerve, that any one had a good inclination to me, and I liked him well, I grew to carry ſo much affection to him, as that my memory would bind me, after a ſort, to be ſtill thinking on him, though yet it were not at all with any intention to offend God; but I would be very glad to ſee him, and to remember him, and to conſider the good parts which I found in him; and this was ſo prejudicial a thing, that it did my Soul a great deal of hurt. But when once I came to behold the great Beauty of our Lord, I ſaw none after that, who might ſeem paſſable in compariſon of him; nor, who was able to take-up my thought; But that by caſting the eye of my conſideration upon that *Image* of him which is engraven in my Soul, I have remained with ſo much Liberty of Mind in this reſpect, that every thing which I have ſeen ſince that time, is loathſome in compariſon of the excellencies and graces which I diſcerned in this Lord. Nor is there any knowledg, or any

manner of comfort, which I esteem, in comparison of that which comes by the hearing of one single word, which proceeds out of that Divine mouth of his; how much more so many. Nay, I hold it a kind of impossible thing (unless our Lord should permit for my Sins this memory to be taken from me) that any Creature can ever so possess my mind, as that I shall not instantly be free by a little recovering the remembrance of this Lord.

It hapned to me sometimes with some of my Confessors (for I alwaies love them much, who govern my Soul, in regard that I take them truly as in the place of God himself; and me thinks it is ever there, where I employ my affection most) that esteeming my self to be in security with them, I would be apt to shew them extraordinary kindness; whereas they on the other side, (as being cautious and Servants of God) would be fearful, lest I should fasten, or addict my self too much to them, though in a most innocent manner; and they would shew themselves displeased at it: Now, this grew in me, after I had made my self subject to be so much directed, and commanded by them; for, before, I did not bear them so much love. I would be smiling sometimes to my self to consider how they were deceived; though I would not alwaies be telling them so plainly, how little I tyed my self to any Creature, as I was sure of it in my self: But yet, I assured them enough of it; and, when once they were grown to be more intimate with me, they came to know how particularly I was obliged to our Lord in that kind. For these suspitions which they had of me, were always in the beginnings.

Besides, there grew to be both more love, and more confidence toward this Lord of mine, after I had seen him; as one, with whom I was come to have a kind of continual conversion. I saw, that though he were *God*, he was also *Man*; and that he did not wonder at our weakness; for, he well knows our miserable condition and composition, which is subject to Falls of so many kinds, by that first Sin of *Adam*, which he came to repaire. Although he be my Lord, I may yet treat with him, as with a Friend; becaus he is not like the Lords, we are wont to meet within this world, who place all their Lordliness in some acted Authorities, and who must appoint set-times for Audience; and noted persons to speak with them. If perhaps any poor man have business, many returns and favours, and labours will it cost him, before he can dispatch it. And if perhaps they have any thing to do with the King himself, alas if poor folks, and not Cavaliers, they must not presume to approach, but be content to ask who the Favorites are: who,

who, we may be ſure are not ſuch as tread the world under their feet; becauſe ſuch perſons are wont to ſpeak real truths; for, they neither fear, nor need fear any thing, and ſo are not for the Court; For, there theſe things are not uſual; but to diſſemble, whatſoever they diſlike; nay, ſcarce dare they think of doing ſuch a thing, for fear they ſhould come to diſgrace.

O King of Glory, and Lord of all Kings! how is thy Kingdome not ſet out with ſuch ſtraws ſince it hath no end? How is there no need of third perſons, to introduce us to Audience with thee? by our ſeeing thy perſon we inſtantly perceive that thou only doſt deſerve to be called Lord; So great is the Majeſty, which thou ſheweſt, that there is no need of many attendants and Guards, whereby thou maiſt be known to be King. Whereas if any Earthly King were left quite alone, he would hardly be known to be king; and how much ſoever himſelf might deſire it, yet the people would have difficulty to believe it. For in himſelf, he is no more than others are; ſomthing muſt appear to make men believe that he is the King. And he hath therefore ſo much more reaſon to ſerve himſelf of theſe external advantages and helps; for elſe, they would make no account of him; becauſe his appearing ſo powerful, depends not upon himſelf, but his State is derived to him from others. O thou my Lord, O my King, who is able now to repreſent that Majeſty which thou haſt? It is impoſſible to forbear to ſee that thou art a great Emperour in thy ſelf; and that it doth amaze us to behold thy Majeſty. But yet it puts me to more amazement, O my Lord, to ſee, in company thereof, the great humility, and love, which thou beareſt to ſuch a wretched one as my ſelf, we may ever treat, and ſpeak with thee about all things, even as we will our ſelves, when once we ſhall have loſt that firſt amazement, and fear to ſee the Majeſty of thy Preſence; though yet then there remains ſtill a greater fear to offend thee, and that, not for fear O Lord, of thy puniſhment, for, we do not eſteem that at all, in reſpect of the miſery which it is to loſe thee.

Behold here, ſome benefits of this Viſion; beſides many other great ones, which it leaves in the Soul. If it be of God, it makes it ſelf to be underſtood by the effects, whenſoever the Soul hath light; for, as I have often ſaid, our Lord is pleaſed that it ſhould remain in darkneſs, and not ſee this light; and then it is not ſo ſtrange a buſineſs, that one ſo wicked as my ſelf, may have ſome fears.

It is but very lately, that it hath hapned to me to be eight dayes in ſuch a caſe, as that it ſeemed I neither had, nor could have any knowledg

ledg of what I owe to God, nor yet any memory of his Favours; but only, that my Soul was ſo beſotted, and employed upon I know not what, nor how; Not upon any ill thoughts, but in reſpect of good ones, ſo very untoward, that I laughed at my ſelf: and took a kind of guſt to ſee the baſeneſs of a Soul, whenſoever our Lord vouchſafes not to be continually working in it. She underſtands very well, that ſhe is not without poſſeſſing him, even in this State; for it is not as in thoſe great afflictions which I have ſaid I do ſuffer ſomtimes; but, though ſhe brings wood, and doth all that little which ſhe is able to do on her part, there is no kindling the fire of the love of God: it is a great mercy of his, that there is diſcerned ſome ſmoak; for, we know thereby, that it is not dead; and our Lord returns to kindle it again afterward. But then, this Soul of ours (though we break our very heads in blowing, and weary our ſelves in ordering, and compoſing the wood) ſeems to be in ſuch a condition, as that every thing ſerves to choak us the more. And ſo I think, the beſt then is to render her ſelf wholly up; and to know, that ſhe is able to do nothing of her ſelf; and to apply her endeavours to the doing of ſome other external meritorious things, as I have ſaid; for, perhaps our Lord takes away Prayer from her, that the Soul may exerciſe her ſelf in thoſe other actions, and ſo underſtand by experience, how little ſhe is able to do of her ſelf.

I have this very day ſolaced my Soul with our Lord; and preſumed to bemoan my ſelf with his Majeſty, to this effect: *How comes it to paſs, O my God, that it ſeems not enough for thee to keep me in this miſerable life; and that I reſolve to endure it all for thy ſake; and that I content my ſelf to be, where all is vexation, and trouble, becauſe I may not enjoy thee; but that I muſt alſo eat, and ſleep, and diſpatch buſineſs, and treat with every one, and that I ſuffer all this for the love of thee; O my Lord, thou knoweſt, that this is an extream torment to me; and in thoſe few little moments of time, which remain to me now, for the enjoying thee, thou yet art pleaſed to hide thy ſelf after this manner from me. How is this compatible with thy mercy? and how can the love thou beareſt me, permit it? I believe, O Lord, that, if it were a poſſible thing for me, to hide my ſelf from thee, as thou doſt thy ſelf from me, I think, I ſay, and I believe ſo much, concerning the love thou beareſt me, as that thou wouldſt not endure it at my hands. But thou art ſtill with me; and ever ſeeſt in what caſe I am. This is not to be ſuffered, O my Lord; I humbly beſeech thee to conſider, that it is a kind of wrong to proceed after this manner with one who loves thee ſo much.* This, and the like, hath occur-

occurred to me to say; though yet considering first, how that place, which had been provided for me in Hell, was very favourable in comparison of what I had deserved. But yet sometimes the love I bear to our Lord, is so very extravagant, that I scarce can tell what I do; and then, with all the little understanding I have, I make such complaints, and our Lord endures them all at my hands; praised be so good a King. But now might we, perhaps, approach any King of this world with such presumptions as these?

And yet I wonder not much, that we dare not talk after this manner, to an Earthly King, yea, or to such great Lords as are the superiours in the State, as whom we have reason to fear. But now we find the whole World so changed, that our lives should be longer than now they are; that we might have time enough to learn the punctilio's, and new modes, and fashions of good Manners now in the world, if we would also have any time to spend in the Service of God. For my part, I even bless my self to see what passeth; the truth is, that even already I scarce knew how to live in the world, when I came to practise this. For now it passes not for a jest, when there is any little omission in treating men with much more ceremony than they deserve; but they so really take it for an affront, that you must interpret your intention, and profess your desire to make satisfaction, if there be (as I was saying) any omission; yea and I pray God that they will vouchsafe to believe you. I repeat it again, that really I did not know how to live; so miserably do these things afflict a poor over-tired Soul. For she sees that on the one side, they command her to employ her whole thought upon God; and that it is necessary for her to do so, to free her self from many dangers; and, on the other side, she also sees that it concerns her not to omit a tittle in the *Punctilio's* of this world, upon pain of not failing to minister occasion of offence to them, who place their Honour in these *Punctilio's*. As for me, they tired me outright; and I could never come to an end of making satisfaction; for it was not in my power (how much soever I endeavoured it) to forbear the making many faults in this kind; which, as I said, are not esteemed little in the account of the world. It is true, that in *Religious Orders* there is a true discharge as to these things, and that in all reason they should be excused in such kinds. But it is not so: For they affirm, that our Monasteries ought to be a kind of Court for good breeding, and to know what belongs to good Manners; I confess I understand not this kind of language. I had thought some Saint had said that a Monastery,

naſtery ſhould be a kind of Court to inſtruct ſuch, as had a mind to make themſelves Courtiers of Heaven. But now, things are underſtood in the direct contrary way; But how they, who ſhould be continually employed in pleaſing God, and in procuring to abhorre the world, can alſo be obliged as much to all attention and care to pleaſe ſuch as live in the world; and that in certain things which are every day changing, I ſee not. Yea, though it were poſſible, that all might be learned for ſome one time, things would preſently change.

Even for the Titles which are expected upon the Superſcription of Letters, it were neceſſary there ſhould be a Chaire erected (as one may ſay) where they might inſtruct, and teach, how ſuch and ſuch things were to be uſed. For ſomtimes men are to leave the Paper blank on one ſide of the page of a Letter, and ſomtimes on the other. And now he, who was not wont to be ſtiled *Worſhipful*, muſt be called *Honourable*; and I know not, in fine, where things will reſt. For; I am not yet fifty years old, and yet I have ſeen ſuch changes in my time, that *I* cannot tell now, how to live. How then will they, who are now born, know how to carry themſelves, if they chance to live long? *I* have really great compaſſion of Spiritual perſons, who are obliged to live in the world for certain holy ends; for *I* hold it to be a kind of terrible Croſs, which they are fain to bear in this reſpect. If they could all come to agree in a tale, and profeſs themſelves to be ignorant, and be content to be held for ſuch in theſe arts or ſciences, they might free themſelves from a great deal of trouble.

But here into what kind of fooleries have *I* caſt my ſelf? For treating of the greatneſſes of God, *I* am grown by degrees to ſpeak of the baſeneſſes of the world. Since our Lord hath done me the Favour to have left it. *I* am reſoved to give over diſcourſing of it. Let them fit themſelves to it, who with ſo much trouble to themſelves, ſuſtain and hold up theſe toyes; and *I* pray God, that we pay not dearly for them in the other life, where no change is, *Amen*.

CHAP.

CHAP. XXXIV.

She treats of ſome great Favours which our Lord was pleaſed to do her, as well in acquainting her with certain Secrets of Heaven, *as by giving her other great* Viſions, *and* Revelations. *She declares alſo the effects, which they left in her Soul; and the great benefits ſhe obtained by them.*

BEing ſo very ill at eaſe one night, that I thought fit to excuſe my ſelf from *Prayer*, I took a Pair of *Beads*, or *Roſarie*, to employ my ſelf Vocally; procuring not to recollect my Underſtanding, though, for my exteriour, I was ſufficiently recollected, and retired in an *Oratory*. But when our Bleſſed Lord pleaſeth, theſe diligences of ours ſerve to little purpoſe. For, I remaining a while after this manner, there came a *Rapt* of Spirit upon me, with ſuch an exceſſive impetuoſitie, that there was no power in me to reſiſt it. It ſeemed to me, that I was placed in *Heaven*; and the firſt perſons, whom I ſaw there, were my *Father* and *Mother*; and I alſo ſaw ſome things beſides, ſo very great, and all in ſo very ſhort a ſpace of time, as an *Ave Maria* might be ſaid in, that I was amazed; as conceiving that it was too very great a Favour for me. In this circumſtance of the times, having been ſo ſhort, I may perhaps be deceived; for it may have been a little longer; but at leaſt it ſeemed very ſhort. I was affraid of an illuſion; but yet to me it ſeemed none; I knew not what to do, for I was extreamly aſhamed to go with this to my Ghoſtly Father; Not yet, in my opinion, in reſpect of any Humility in me, but becauſe I thought it likely enough, that he would make ſome jeſt at it, and ſay: Oh, what a *Saint Paul* or *S. Jerome* is this woman grown, to ſee things of Heaven! yea, and becauſe theſe Glorious Saints had ſuch things as theſe, I grew to be in ſo much the more fear of my ſelf; and I did nothing but weep bitterly, in regard that, in my opinion, there was no probability at all that things ſhould paſs after this manner. But yet howſoever I went to my Ghoſtly Father, notwithſtanding all the averſion which I had; for (though moſt difficult and painful for me to expreſs) I never durſt conceal any thing from him, through the very great fear wherein I was of being abuſed and deceived. When he ſaw me ſo greatly afflicted, he did procure to comfort me much; and told me many good things, to free me from the pain wherein I was.

Afterward it hapned to me; and the ſame occurrs to me ſeveral times that our Lord went ſhewing me yet greater Secrets; I ſay, he ſhewed them to me; for, that a Soul ſhould ever be able to ſee any one jot more than is repreſented to her by our Lord, there is no means, or poſſibility; and I never ſaw more than meerly what he was pleaſed to ſhew me at every ſeveral time. But that was ſo very much, that the leaſt part thereof, ſufficed to make me remain all amazed, and my Soul to be very much improved towards the undervaluing and diſ-eſteeming of all things in this life. I would if I could tell, how to give ſome part of the leaſt of that which I knew to be underſtood; but thinking how to do it, I find it is impoſſible. For, though this Light which we ſee here, and that which is repreſented there, be, all of it, Light: yet ſtill there is ſo great a difference, that there is no compariſon. For the clarity and brightneſs of the Sun it ſelf, is a mean and very obſcure thing, in reſpect of this. In fine, the Imagination of man, how ſubtile and refined ſoever it be, cannot reach to the drawing or deſcribing the manner of this Light; nor yet of any other thing at all, which our Lord gave me to underſtand; and that with ſuch a ſoveraign kind of delight, as cannot poſſibly be declared. For, all the Senſes enjoy ſuch a ſuperiour degree of ſweetneſs, that it can no way be fully expreſſed; and therefore I think it beſt to ſay no more.

I had once been above an hour in this condition, when our Lord ſhewed me admirable things; and ſeeming not to depart from being neer me, he ſpake theſe words, *See, Daughter, what they loſe, who are againſt me; and do not thou forbear to tell them of it.* But, O my Lord; what good will my telling do them, whom their own actions blind ſo, if thy Divine Majeſty do not give them light? Some there be, to whom thou haſt given it; and they have profited much by knowing thoſe greatneſſes of thine; but, O my Lord, they ſee them ſhewed to ſuch a wretched and miſerable a creature, that *I* cannot but eſteem it a ſtrange thing to find any one to believe me. Bleſſed be thy name, and thy mercy; for at leaſt *I* have plainly ſeen an evident amendment in mine own Soul; ſince this *I* would be glad if *I* might ſtill have remained there, and not come back to live here any more: For the contempt wherein *I* held this whole world was very great; and it ſeemed to be no better than dung to me; and now *I* find how meanly we are employed, who are detained therein.

‖ See *Foundat. C.* 3.

Whilſt *I* remained with that *Lady*, of whom *I* ſpoke before, it hapned to me onee, when *I* was ſick of the pain at my heart

heart, (which *I* had then very great, as *I* have said, though nothing so much of late) she considering me with much compassion, commanded that one day certain Jewels of hers should be brought forth, which she had of very great value; and one in particular of Diamonds, which was prized at a very high rate: conceiving that this would recreate and revive me; but *I* smiled inwardly at her, and had compassion to see how mean things men esteem, when *I* considered what our Lord hath laid up for us; And *I* thought, how impossible a thing it would be for me to put any manner of value upon such toyes as those, even though *I* should endeavour it, unless our Lord should first deprive me of the memory of those other treasures. This kind of Favour gives so great a dominion to the Soul, that *I* know not whether it can possibly be understood, but only by such persons as possess it. For it is a proper and natural discharge, and untying of the Soul from all things created; and this grows absolutely without any labour of our own; God doth it all; for his Majesty shews these Truths; and that so, that they remain so imprinted, and engraven in the Soul, as serves to make us see clearly, that it was not possible for us to acquire them, especially in so short a time, by any diligences of our own.

Upon this, *I* also came to have very little fear of Death, which formerly had been great in me; but now it seems to be a very easie thing to such as apply themselves to the Service of God. For in a moment the Soul sees her self freed out of this Prison, and placed in repose. For, this way of Gods carrying the Spirit up to shew her so excellent things in these Rapts, seems to bear a very close kind of conformity with the passage of a Soul out of the Body, at the hour of Death; since in an instant it sees it self entirely possessed of all this Good. *I* omit here the consideration of those pains felt when the Soul is torn out of the Body; for we are to make little account of that; and they who love God in good earnest, and have shaken hands with all the contentments of this life, are wont to dye with more sweetness.

It also seems to me, that these Favours did me very much good towards the bringing me into a knowledg of our true *Country*; and to see that we are meer Pilgrims here; and it is a great matter to see what passes there above; and to understand where in fine we are to live for ever: for when one goes to settle and stay for good and all in any Country, it contributes much towards the enduring all the incommodities of the journey, to know it is a place, where we shall be in great repose. *It* makes us also with ease able to consider Heavenly

things, and to procure that our converſation may be there. This is a great gaine; for now the only looking at Heaven recollects the Soul; for, in regard our Lord hath been pleaſed to ſhew the Soul ſome glimps of that which is there, ſhe is induced to pawſe and think upon it. And ſomtimes it ſo falls out to me, that they, whom I know to live there, are theſe who accompany me, and with whom I ſolace my ſelf; theſe indeed being they who ſeem truly alive; and thoſe others who live here, ſo very dead, as that this whole world affords no company at all to me, eſpecially when I have theſe impulſes. All ſeems to me but a Dream; and all the objects of theſe corporal eyes of mine a jeſt, and toy; but that which already I have ſeen with the eyes of my Soul, is the thing ſhe deſires; and becauſe ſhe finds her ſelf to be yet far off from thence, this is death to her.

In fine, the Favour is exceſſively great, which our Lord vouchſafes to that Soul, to whom he gives ſuch Viſions as theſe; for, they help her much in all things, and particularly in the carrying of a certain heavy Croſs which lyes upon her. For, nothing ſatisfies her now; but every thing diſguſts and checks her: And if our Lord did not permit one to forget it ſomtimes, (though yet one remembers it again afterward) I know not how one could live. Let him be bleſſed and praiſed for all Eternity; and I humbly begg of his Divine Majeſty by that precious Blood which his own Son ſhed for me, that, ſince he hath vouchſafed that I ſhould underſtand ſome part of theſe ſo great benefits, and in ſome ſort, begin to enjoy them alſo, it may not happen to me, as to *Lucifer*, who loſt all by his own fault. Do not permit this, O my Lord, I humbly pray thee by all that which thou art; for it is no ſmall fear which I have ſomtimes; though yet at other times, yea and moſt uſually, the mercy of God puts me in ſecurity, that ſince he hath been pleaſed to draw me out of ſo many ſins, he will not forſake me ſo now, as to let me be loſt. And this do I humbly pray your *Reverence*, that you will ever deſire in my behalf. But yet me-thinks that thoſe precedent Favours were not ſo great as this which I will now relate; and that for many reaſons, and many bleſſings; and in Particular, for that great courage and ſtrength which hath remained in my Soul upon that account; Although if any of thoſe former be conſidered by it ſelf, it is ſo great, as nothing elſe is comparable to it.

One day (it was the Vigil of *Pentecoſt*, after Maſs) I went to a more remote place, where I often uſe to pray; and I began to read in a certain Book of this Feaſt, which had been written by a *Carthuſian*. And

And meeting there with those signes, which any Beginners, and Proficients, and the Perfect must have to understand, whether the Holy-Ghost do inhabit in them or no. As soon as I had read these three States, it seemed to me, that God, through his goodness, did not faile to be so present with me, for so much as I could understand. And whilst I was praising his Divine Majesty for this blessing, I remembred that when *I* had read the same thing formerly, I wanted very much of this present condition; (for I then saw that I wanted it as plainly as now I understand the direct contrary concerning my self: And thus I came to know the great Favour which our Lord had done me), and so *I* began to consider the Place which I had deserved in Hell for my Sins; and *I* gave great praises to God, in regard that *I* saw me-thought my Soul so extreamly changed, that I could hardly know it. Being in this consideration, there came a great impulse, or impetuosity upon me, without my understanding the occasion thereof. Me thought my Soul endeavoured to get out of my Body; for now she could not possibly contain her self any longer; nor found her self capable of staying any longer in the painful expectation of so great a Good. Now, this was so excessive an impulse, that I could not tell what to do with my self; and so different (to my thinking) from those which I have had at other times; nor knew I what my Soul ailed, or would have, it was so much altered. I leaned my self on one side, not able to sit; for I found my natural forces began to fail me. Being in this case, I saw a *Dove* above my head, very different from them of this world; for it had not our kind of feathers; but the wings were as of certain little shells which darted forth a huge splendour. This *Dove* was much greater than any ordinary *Dove*; and me thought I heard a noise, which it made with its wings; for it was hovering about the space of an *Ave Maria*. But my Soul was already in such a condition, that losing her self, she also lost the sight of the Dove. My Spirit then grew quiet upon the entertaining such a Guest, though so wondrous an encounter might well have disturbed and frighted her. But, she beginning already to enjoy, all fear soon vanished, and with the joy began the quiet, she remaining in Rapt. The glory of this Rapt was extreamly great; and I remained during the most part of the Festival of *Pentecost*, so stunned, and besotted, that I knew not what to do with my self; nor how to contain so great a Grace and Favour. I neither heard, nor saw, in effect, by reason of the excess of my interiour joy. I perceived how, from that day forward, my Soul remained with a very great improvement,

enjoying a more ſublime love of God; and firmer vertues alſo than before. He be bleſſed and praiſed for all Eternity, *Amen.*

I ſaw alſo, at another time, the ſame *Dove*, over the head of a certain *Father* of S. *Dominicks Order*; ſave that, me thought, both the beams and the brightneſs of the wings did ſpread and extend themſelves much farther; and it was given me then to underſtand, that he was to win Souls to God.

Another time, I ſaw our Bleſſed *Lady* putting a very white long Garment upon a certain *Graduate* of the ſame *Order*; of whom I have ſpoken formerly divers times; ſhe told me, that for the ſervice he had done her in helping to erect this Houſe, ſhe gave him that Mantle, betokening that his Soul ſhould be defended and preſerved for the future in purity, and that he ſhould not fall into Mortal Sin. And I aſſure my ſelf, it proved ſo; for he dyed within few years after; yea, and he did both live and dye with ſo great Pennance and ſanctity, that there can be no doubt thereof for any thing that we are able to underſtand. A certain Frier, who was preſent at his death, told me, that before he expired, he told him, how S. *Thomas* had been with him; he dyed with great joy, and deſire to be delivered from this baniſhment. Since that time he hath appeared to me ſomtimes in very great glory; and told me divers things. He was ſo addicted to Prayer, that when a little before he dyed, he would gladly have forborne the exerciſe thereof, through his great weakneſs, he was not able to do it; for he had many Rapts. He wrote to me a little before he dyed, asking me, what courſe he were beſt to take, becauſe as ſoon as he had done Maſs, he uſed to fall into Rapts, which would laſt long without his being able to help it. God gave him at length the reward of the great Service he had done him, during his whole life.

Of the *Rector of the Society* of JESUS, whom I mentioned before, *I* have ſeen ſome things, concerning great Favours which our Lord did him; but *I* will not inſert them here, for fear of being too long. There hapned a great trouble to him once; for he was perſecuted, and found himſelf greatly afflicted; and *I* hearing Maſs one day ſaw *Chriſt* upon the *Croſs*, when the Prieſt elevated the Sacred Hoaſt; and he ſpoke certain words to me, wherewith *I* was to acquaint him for his comfort; and others by way of prevention to him, concerning ſomthing that was to arive; repreſenting to him, how much himſelf had endured for his ſake; and that he ſhould prepare himſelf to ſuffer. And this gave him much comfort and courage; and all hapned to him juſt ſo as our Lord had foretold.

Of

Of the *Religious* of a certain *Order*, yea, and of that whole *Order*, *I* have ſeen great things. I have ſeen them ſomtimes in Heaven, with white Banners in their hands; and as *I* was ſaying, other things of great admiration. And accordingly I have in this *Order* much veneration; for I have treated & communicated with them much; and I ſee that their life is agreeable to that which our Lord hath given me to underſtand concerning them.

I being one night in Prayer, our Lord began to utter ſome words to me, and by them brought to my remembrance, how wicked my life had been; they gave me confuſion and grief; for although they imported not any rigour, yet they cauſed in me ſuch a tender kind of feeling and grief, as even diſſolve us; and we find more benefit in the knowing of our ſelves by one of theſe words, than we are able to acquire in many days by our own conſideration of our miſery; for it brings ſuch a truth to be ſo engraven in our Soul, as we cannot poſſibly deny it. He repreſented to me alſo thoſe inclinations of mine, which I had formerly entertained with ſo much vanity; and told me that I was to put a great value upon the deſire, that he would lodge in my affection, which formerly I had employed ſo ill, and that he would accept thereof. At other times he bad me remember how formerly I had ſomtimes eſteemed it for a point of honour, to go againſt his Honour; at other times, that I ſhould remember how much I owed him; for that when I committed the greateſt offences againſt him, he uſed to be doing me Favours. If I have any faults (which are not few) our Lord gives them ſo to be underſtood by me at thoſe times, that it makes me as it were annihilate my ſelf; and becauſe I have many faults, he uſes me ſo many times. It hapned to me, that my Ghoſtly Father reprehended me; and when I thought to comfort my ſelf in Prayer, it was there that I found indeed the true reprehenſion.

But now, (to return to that which *I* was ſaying) when our Lord began to bring my wicked life to my remembrance, which coſt me a world of tears; and when I alſo conſidered that at that time I had done no good thing in my opinion, I began to conſider a while, whether he might not perhaps intend ſome new Favour to me; becauſe whenſoever I receive any particular Favour from our Lord, it is ordinarily after I have thus defeated and annihilated my ſelf. And *I* conceive that our Lord proceeds thus with me, that I may ſee the more clearly how far I am from deſerving them. Shortly after this my Spirit was ſo abſorpt, that it ſeemed to be abſolutely out of my Body;

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at leaſt it was not perceived that it lived in it. And then I ſaw the moſt Sacred *Humanity* of our *Lord*, in a more exceſſive glory than ever I had diſcerned before. Now this was repreſented to me by a certain admirable, and clear notice of his being placed in the very Boſome of his *Father*. Nor yet do *I* know what to ſay, how this was; for it ſeemed to me, that without ſeeing, *I* ſaw my ſelf preſent before that very Divinity. I remained ſo amazed, and after ſuch a manner, that I think there paſſed ſome days before I was able to return to my ſelf: and ſtill *I* conceived that I had that Majeſty of the *Son of God* preſent with me, though not like the former. This *I* underſtood well enough; But howſoever it remaineth ſo engraven in my Imagination, that *I* cannot be rid of it for a little ſpace, how ſhort ſoever the time were wherein it was repreſented to me; and this is both a great comfort, and alſo benefit to my Soul.

I have ſeen this *Viſion* three other times; and this, in my opinion, is the moſt ſublime *Viſion* which ever our Lord ſhewed me; and it brings the greateſt benefits with it. For it ſeems that the Soul is greatly purifyed by it; and that it doth utterly take away all ſtrength from our ſenſuality. *It* is a vehement flame, which ſeems to burn up, and even annihilate all the deſires of this life: For, though (God be bleſſed for it) I had already no inclination to vain and impertinent things, it was here declared to me, in diſtinct manner, that all was vanity; and in particular, how vain all the Signories of this world be. And it is of great inſtruction for the raiſing-up of our deſires unto the pure Truth. There remains a reverence of God imprinted after a certain manner, which I know not how to deſcribe; but it is of a very different kind from whatſoever we can acquire here. *It* creates alſo a huge amazement in the Soul to conſider how ſhe ever durſt, or how any creature can preſume ſo far as to offend ſuch an exceeding great Majeſty.

I have declared ſomtimes heretofore theſe effects of *Viſions*, and ſuch other things; and *I* have alſo ſaid already, that a Soul receives ſomtimes more, ſomtimes leſs profit; But in this it was extraordinarily great. When I came to receive, and called to mind that incomparable Majeſty which *I* had ſeen and underſtood to be the very ſame, which is in this moſt *Holy Sacrament*, (And many times our *Lord* is pleaſed to let me ſee him in the Sacred *Hoaſt*,) the very hair of my head ſtood on end; and me thought I was even quite annihilated. O my Lord! if thou didſt not overſhadow and hide thy greatneſs, who durſt preſume to approach ſo often as we do, towards the joyning of

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so filthy and wretched a thing to so high a Majesty? Blessed be thou O Lord; and let the Angels praise thee, and all Creatures, who dost so measure things according to our weakness, that enjoying such Soveraigne Favours of thine, thy great power doth not terrifie us from presuming to enjoy them; we being so weak and miserable.

Me thinks it might happen to us here, as once it did to a certain Labouring man; and this I know to be true; who found a treasure, and the same being greater than his mind could contain, which was but low, having gotten this treasure in his power, he fell into such a melancholly, that he came by little and little to dye out of meer affliction and care, by not knowing what to do with it. Whereas, if he had not found it all together, but that some one had given it him by little and little, maintaining him with it by degrees, he would have lived more contented, than when he was poor, and it would not have cost him his life.

O thou riches of the poor! and how admirably dost thou know how to sustain Souls! how careful art thou, without letting them see too much at once, to shew them great treasures by little and little! When I see so great a Majesty as thine, dissembled as it were, and disguised in so small a thing as the Sacred *Hoast*, so it is, that since these Visions, I am in admiration at so great a Wisdome; nor do I know how our Lord gives me courage and strength to approach it, did not he, who hath done me, and doth me still so great Favours, fortifie me also herein; now were it possible to dissemble the matter any longer, or cease to proclaime aloud so great wonders.

What sentiment then ought so miserable a wretch, and so loaden with abominations, as I am, and who have spent my whole life in so little fear of God, to find within her self; to see that she approaches so great a Majesty; when he is pleased that my Soul should behold him? How shall this mouth of mine which hath uttered so many words against this very Lord, presume to touch that most Glorious Body of his, so full of purity and piety? For the love which that Divine Countenance of so great beauty, tenderness, and affability discovers to us, doth more afflict, and wound the Soul, that she hath no better served him than doth that fear, and terrour which is struck in us by the Majesty she beholds in him. But what then should I feel in my self at two several times, when I have seen this whereof I speak? Really I am about to say, O thou my Lord, and my Glo-

ry, that I have in ſome kind, by the great afflictions which my Soul hath felt in her ſelf, done thee ſome ſervice. Alas, I hardly know what I ſay, who write this ſcarce able to ſpeak; For I find my ſelf troubled, and halfe beſides my ſelf, when I go back to bring theſe things to my remembrance. If this thought proceeded from my ſelf, I might ſeem to have ſome reaſon for what I ſay; that I had done ſome little thing for thee, O my Lord: But ſince I cannot have ſo much as one good thought, if thou impart it not to me, there is nothing for which I can pretend to thanks; but I am ſtill the treſpaſſer O Lord; and thou the party offended.

Going one day to receive the B. *Sacrament*, I ſaw two Devils with the eyes of my Soul, more cearly than if I had ſeen them with the eyes of my Body, in a moſt abominable figure. Me-thought their hornes did encompaſs the neck of the poor Prieſt; and I ſaw alſo my Lord with that great Majeſty, wherewith I have ſpoken, placed in thoſe hands of that Prieſt, in the Hoaſt which he was going to miniſter to me with the ſame ſinful hands of his; (for, ſuch they manifeſtly appeared to be): and I underſtood that Soul to be then in the ſtate of Mortal Sin. Now what a kind of ſight muſt it be to behold thy Beauty O my Lord, in the mid'ſt of ſo abominable ſhapes? Thoſe Devils were as all amazed, and affrighted at thy preſence, and willingly enough would have been gone from thence, if they could have gotten thy leave. This gave me ſuch an exceſſive trouble, that I knew not how to be able to communicate; and I was in great fear, as conceiving that if it had been a Viſion from God, his Divine Majeſty would not at ſuch time have permitted me to ſee the ill that was in that Soul. Our Lord himſelf ſaid unto me that I ſhould pray for him, and told me, that he had ſuffered what I had ſeen, that I might underſtand what power and force the *words* of *Conſecration* have; and that God would not be kept from thence, how wicked ſoever that Prieſt were, who pronounced them; and that I might alſo diſcern his great goodneſs, in not forbearing to put himſelf into the hands of his Enemy, and all for the good both of me, and of all men. I alſo underſtood ſufficiently how much more Prieſts are obliged to be vertuous, than other men; and how terrible a thing it is to take this moſt Holy *Sacrament* unworthily; and how abſolute a lord the Devil is of any Soul which is in Mortal Sin. This paſſage did me a great deal of good, and gave me a moſt particular knowledg of my great obligation to God; He be Bleſſed for ever and ever.

Ano-

Another time hapned to me another thing, which amazed me extreamly. I was in a certain place where a person dyed, who had lived very ill, and that many years; but during two of them, he had been sick; and in some things seemed to be reformed. This man dyed without Confession; but still it seemed not to me, that he was to be damned; though yet whilst they were preparing the Body for Burial, I saw many Devils take the Corpse, and they seemed as it were to play with it; and withall, they used divers cruelties upon it, which struck me with great terror; for they did with certain great books tear and toss it from one to another. When afterward I saw him carried to be buried with all the pomp and ceremonies which are allowed to others, I considered the goodness of God, in not permitting the Soul even of that man to be defamed, but that it should be concealed that he was an Enemy of his. I was even half stupid by what *I* had seen; yet, during all the time of the Office for the Dead, I saw not any Devil; but when afterward they put the Body into the Grave, there was such a multitude of them that stood within, ready to receive the Body, that I was even beside my self to see it; and there was need of no little courage to dissemble it. And I considered how those Devils were likely to treat that Soul when they exercised such tyranny over the poor Body. I would to God that this dreadful spectacle which I saw, had also been seen by such as are in Mortal Sin; for, me-thinks it must have been a great motive to make them mend their lives.

Now all this obligeth me to know the more, what *I* owed to God; and from what he had delivered me. I was exceeding fearful, till *I* had imparted these particulars to my Ghostly Father, as conceiving that, perhaps, it might have been some Illusion of the Devil to defame that Soul, though yet the man was not held to be of very good life: But it is very true, that whether it were an illusion, or no, I never remember it, but it makes me afraid.

And now, since I have begun to speak of *Visions* which have relation to the dead, I will also declare some other things concerning Souls which our Lord hath been pleased that I should see. But I will speak only of few, both for brevity, and because it is not necessary; I mean, as to the receiving any benefit thereby. They told me once, that a certain man was dead, who had been *Provincial* here; but when he dyed, he was *Provincial* of another Province: Now *I* had communicated much with him, and had been obliged to him for some good offices which he had done me: he was endued

with many vertues. When I knew that he was dead, *I* was greatly troubled at it, becauſe *I* was in fear of his Salvation, in regard that he had been a Superiour twenty years; which is a thing *I* much fear, as holding it to be a matter of much danger to have charge of Souls. And ſo in great trouble *I* went to an *Oratory*, and gave him all that good which *I* had ever done in my whole life, which was little enough; and ſo *I* humbly beſought our Lord, that his merits might ſupply what that Soul needed towards the freeing it out of *Purgatory*. And whilſt *I* was begging this of our Lord, in the beſt manner *I* could, me-thought he roſe up from ſome deep part of the earth, on my right ſide; and ſo *I* ſaw him aſcend to Heaven with very great joy. He was very old before he dyed; but now he ſeemed to me to be about the age of thirty years, or rather ſomwhat leſs; but with much brightneſs in his face. The *Viſion* paſſed away very ſpeedily; but yet *I* was ſo extreamly comforted by it, that the death of that man put me now to no more grief; though many others had been troubled about him; for he was very well beloved. The comfort my Soul had, was ſo great, that *I* took no care for any thing, and *I* could not poſſibly doubt, but that the Viſion was true; *I* mean no Illuſion. This hapned but fifteen days after his death; but ſtill *I* was not negligent in procuring that he might be recommended to God, and in praying for him my ſelf; ſave that *I* could not do it ſo heartily, as if *I* had not ſeen this Viſion. For when our Lord ſhews me a Soul thus, and that yet *I* pray for it afterward, *I* cannot chooſe but conceive that it is, as if *I* gave an Almes to a rich man. But now *I* came to underſtand afterward, (for the man dyed very far off) that the death which our Lord granted him, was of ſo great edification, that it aſtoniſhed all to ſee ſuch knowledg of himſelf, and tears, and humility, as he expreſſed when he died.

There was a *Nun* dyed in our Houſe about a day and a half before this occurred, whereof *I* am going to ſpeak; ſhe had been a great Servant of God: And a Religious Woman reading Leſſons belonging to the *Office* of the *Dead*, which was recited in the *Quire* for her Soul, where *I* ſtood by and aſſiſted in repeating the *Verſicle*; in the midſt of the Leſſon, me-thought *I* ſaw the Soul riſe up from the ſame ſide, as the other did; and ſo go to Heaven. Now, this was no *Imaginary* Viſion, like the laſt; but like others, which *I* recounted before. Yet theſe be no leſs certain than thoſe others which are ſeen.

Another

Another Religious Woman of between eighteen and twenty years old, dyed in my House: she had been always sickly, and a great Servant of God, very diligent in the *Quire*; and a very vertuous woman; I thought certainly that she should not have gone to *Purgatory* at all, in regard of the many sicknesses which she had endured, but rather, that there would have been supernumerary merits. But yet when we were reciting the *Office*, before she was buried, and some four hours after she dyed, I perceived that her Soul sprung up out of the same place, and went to Heaven.

Being one day in a *Colledg of the Society of* JESUS, with those great afflictions and troubles which I have declared my self somtimes to have had, and still have, both in Soul and Body; I found my self in such a condition, that me thought *I* was not able so much as to entertain one good thought. There dyed that night a *Brather of the Society* of that House; and I recommending him the best I could to God; and hearing the *Mass* of another *Father of the Society* for his Soul, I fell into a very great Recollection; and I saw him go up to Heaven with much glory, and our Lord with him; and I understood that our Lord himself by way of particular favour did accompany him.

Another *Frier* of our *Order*, a very good man, was very dangerously sick; And *I*, being then at Mass, was in a great Recollection, and saw that the man was dead; and that he went instantly to Heaven, without touching upon *Purgatory* at all; and he dyed at that very hour that I saw him, as *I* was told afterward. *I* wondred that he had escaped *Purgatory*; but I understood, that he having been a *Religious* man, and having well observed the *Vows* of his *Profession*, the *Bulls* granted in favour of his *Order*, availed him towards his exemption from *Purgatory*. I know not why this was given to be understood by me; but me-thinks it may be so, for that a man's being a *Religious man*, doth not consist in his Habit; I mean in the wearing it; as if that very thing did possess him of a state of more perfection, as that of a *Frier* is.

I will relate no more of these things; for, as I said, there is no reason why *I* should; though yet our Lord have done me the favour to shew me very many. But amongst all those Souls which *I* have seen, *I* have not understood of any one, which escaped the going to *Purgatory*, but only this last Father, and that holy man, *Fray Pedro de Alcantara*, and that *Dominican* Father, of whom I spake before. Our Lord hath also been pleased to let me see the se-

veral degrees which they have of glory, the places being represented to me, wherein they are; and I find there is a great deal of difference between some and others.

CHAP. XXXV.

She proceeds in shewing the great Favours which our Lord hath done her. And how he was pleased to promise his Favour to them, for whom she should beg it; and she relates some important particulars, wherein his Majesty did her this Favour.

BEing once very importunate with our Lord, that he would be pleased to give sight to a certain person, to whom I was obliged, and who was almost grown quite blind, on whom I had great compassion; and I feared, in regard of my Sins, our Lord would not hear me. He appeared to me then, as he had done at other times, and began to shew me the Wound of his left Hand; and with his right Hand, he drew out the great nail which had been fastened in it; and me thought that some of the very flesh came out with the nail. It was apparent how great pain it caused; and it afflicted me much. *He told me that he who had endured that for my sake, I should not doubt would more willingly grant this Suite of mine; and so he promised me, that I should ask him nothing which he would not do; for, he knew already that I would beg nothing of him, but what was agreeable to his glory; and that he would do this, which I now petitioned. He willed me also to consider, that even when I did not serve him, I had not desired any thing of him, which he had not granted, even better than I knew how to ask; and therefore, how much more would he do it now, when he knew I loved him? and therefore that I should not doubt of this.* And I think eight days did not pass, but that our Lord restored sight to that person; this my Ghostly Father knew presently. Now, peradventure this did not follow for any prayer of mine; though yet since I saw this Vision, I have remained with some certainty, that the thing was done me by the Favour of his Divine Majesty; and accordingly I have presented him my thanks.

Another time there was a person sick of a very painful infirmity; which because it was of I know not what kind, I forbear to particu-

culatrize here: But it was a very insupportable thing; and he had been troubled with it two moneths; and endured a torment by it, which did even tear him in pieces. Now my Ghostly Father went to visit him, and that was the *Rector* of the *College*, of whom I spake; and he had great compassion of the man, and told me, this in any case, *I* must also go and see him; for that he was a person to whom I might conveniently do it, in regard he was my Kinsman. *I* went, and had so much pitty of him, that *I* began to beg his health of our Lord after a very importunate manner. And in this *I* saw clearly (by all that I can imagine) the Favour our Lord did me therein; for instantly upon the next day he was quite well of this paine.

I was once in great trouble, because I knew that a certain person, to whom *I* was much obliged, was resolved to do a thing which was greatly against the honour of God and himself; and yet he was very much bent to do the thing. My affliction for this was so great, because *I* knew not which way to find any remedy to make him leave it; (and it seemed to me, that there was none.) I besought God very heartily to apply one; But till *I* saw it done, *I* could not ease my paine. Being in this case, *I* went to a certain *Hermitage*, a little remote; for there are some such in this Monastery; and being in one, where was a Picture of *Christ* at the *Pillar*, beseeching him to do me that Favour, *I* heard a most sweet voyce speak to me, framed as if it had been in the manner of whistling: *I* was all in an horrour, and extreamly afraid; and *I* had a great desire to hear what it said to me, but could not, for it passed suddainly. When once my fear was gone, (which was also quickly), *I* remained with such a quiet and joy, and so great an interiour delight, that it amazed me, how the only hearing of a voyce, (and that with my corporal ears, and without the understanding of any word) was able to produce so powerful an operation in the Soul. *I* perceived thereby, that the thing which *I* had desired, should be done; and so it was was, that my solicitude was utterly removed in a thing which was not yet, as if *I* had seen it done, as it was afterward. And *I* related the whole accident to my Confessours, who at that time were two; and they both were very learned men, and Servants of God.

I knew also of a certain person who had resolved to serve God very seriously, earnest; and he had used Prayer for some time; and therein his Divine Majesty had done him many Favours; and yet he gave over his course of Prayer upon certain occasions, which occur-

occurred to him; and he did not quit them, although they were full of danger. This put me in great affliction; because the person was one whom both I loved much, and whom I also was much obliged to love. I believe it was more than a moneth, wherein I did almost nothing else but beg of God that he would bring this Soul back to himself. And being in Prayer one day, I saw a Devil hard by me, with certain papers in his hand, which he was tearing; and he seemed to be in a very great rage: This put me into much comfort; because I conceived thereby that my Sute was granted; and so it was, as I came to know afterward. For the Party had been at *Confession*, which he made with great Contrition; and he returned in so very good earnest to God, that I hope in his Divine Majesty, he will ever go advancing in his Service. Let him be Blessed for ever. *Amen.*

In this particular of our Lords bringing Souls out of grievous Sins upon my humble suite; and others brought many times to more perfection; and freeing Souls also out of *Purgatory*; and doing other eminent things, the Favours of our Lord have been so numerous, that I should both weary my self, and my Reader, if I would pretend to relate them: And this hath hapned oftner to me for the benefit of Souls, than of Bodies. This is so very well known, that it hath many witnesses. At the first, there soon grew much Scruple upon me, because I could not chuse but believe that our Lord was pleased to do divers things for my Prayer, I abstract here from his own sole goodness and mercy, which is the Principal, but there are now so many particulars, and so well known by others, that I have no regret to believe this, and I bless his Divine Majesty for the same; and it puts me to confusion, because I still find my self to be more and more a debtor: and in my opinion, it makes my desire to serve him, increase, and revives my love. And (which yet amazes me more,) those things which our Lord finds not to be convenient, I cannot, although I would, beg them of him; but that it is with so little strength, and spirit, and attention, that although *I* would fain force my self, yet it is impossible for me to do it in these, as in those others which his Divine Majesty hath a mind to effect; for such I see *I* am able to beg often, and with great importunity; and, though I carry not the particular care of them about me, yet methinks they come before me of themselves: The difference between these two wayes of asking, is so great, as *I* am not able to declare. For, though I aske one of these kinds of things (wherein I forbear

not

not to urge my self to beg them of our Lord; howsoever *I* feel not that kind of fervour in my self, which I do in those other, though these import mine own particular very much) yet is it but as when a man is tongue-tyed; who although he would fain speak, yet he cannot; and if ye speak, it is but in such sort, as that he sees they do not understand him; whereas the other is as when a man speaks clear and plain to a man, whom he finds very willing to hear him. Or else let us say, that one of those Favours is begged as by *Vocal Prayer*; and the other, as in *Contemplation*, so sublime, that our Lord represents himself in such sort, as that we understand that he understands us; and that his Divine Majesty is joyed to see that we beg such a thing of him, and to do us favour. Blessed be he for ever, who gives so much; and to whom I give so little. For what, O my Lord, doth any one who doth not even wholly undoe himself for thee? and yet, *how much, how much, how much*, and a thousand times more *I* might say, *how much* do I want of this? And upon this reason I would not desire to live (though yet *I* have other reasons also) because *I* live not according to my obligation towards thee. Nay, how full do *I* see my self of Imperfections, and with what faintness in thy Service; Certainly me-thinks, somtimes *I* wish that I were without sense, that I might not understand so much ill of my self, as *I* do. I beseech him to redress it all, who knows so well how to do it.

Being in the House of a certain great Lady; ‖ of whom I have spoken, where I had good reason to have my wits well about me, and always to be considering the vanity which worldly things carry with them: For I was very much esteemed, and very much praised; and there were many occasions whereby I might easily have been taken, if I had looked upon my self. But I looked upon Him who hath the true sight indeed, that he would not give over the keeping me ever safe in his hands; Here when *I* am speaking of having a true sight of things, I remember, and consider the great troubles which any such person, as it hath pleased God to endue with a knowledg of that, which indeed is Truth, must needs be put to, when forced to treat with others about these earthly things; where all is much disguised & masked as our Lord himself once told me. For, many of those things which I write here, are not of mine own head, but have been told me by this Heavenly Master of mine.

‖ *See* Foundat. c. 3. *Here the* Holy Mother T. *makes a long digression, till a the Paragraph following below,* [I have written, *&c.*]

And, becauſe, in all thoſe things, wherein, after a direct and poſitive manner, I uſe to expreſs my ſelf by theſe words: *This I underſtood from; or our Lord told me this*; I find very great ſcruple of either adding or diminiſhing ſo much as a ſyllable thereof; ſo, whenſoever I do not expreſly remember every circumſtance of any thing, I am wont to deliver that always as in mine own name, Or alſo ſome things do proceed from my ſelf: Though I do not here call any thing mine, which is good in it ſelf; becauſe indeed there is no ſuch thing in me, except what my Lord hath given me without any my deſert: but I call it a thing ſaid by me, whatever doth not come to my knowledg by Revelation.

But O my God! and how comes it, that even in ſpiritual matters, we are reſolved many times to underſtand things juſt according to our own opinion; and wreſted much from the true ſenſe, as we alſo do in things of this world; and we think that we muſt rate our profit in Spirit according to the years wherein we have had any exerciſe of Prayer. And it ſeems alſo, that we have a mind to put a tax upon him, who ſubject to none, diſpoſeth his Gifts when he will; and who can impart more to one in half a year, than to another in many years. And this thing *I* have ſeen ſo verified upon many perſons, that I wonder how we can detain our ſelves in the leaſt doubt thereof. But I firmly believe, that a man who hath any talent in trying and knowing Spirits, and to whom our Lord ſhall have given true Humility, will not be ſubject to this errour: For ſuch a one judged of things by the effects, and by the ſtrong purpoſes, reſolutions, and love of the party; And our Lord will give ſuch a perſon light, whereby he may underſtand it; and by that he alſo diſcernes the proficiency and improvement of Souls; and not by the number of years; Becauſe one may have obtained more in ſix moneths, than another in twenty years. For, as I ſaid before, our Lord gives it to whom he will; and commonly he doth it to ſuch as diſpoſe themſelves beſt to receive it. For I ſee but now come to this Houſe of ours, certain Gentlewomen, who are very young; and yet our Lord vouchſafing to touch their hearts, and to give them a little Light, and Love (I ſay in a very ſhort time, wherein he is pleaſed to impart ſome Regalo, & guſt to them) they do not ſtay and pauſe; nor is any difficulty able to ſtop them; but they go on, without ſo much as remembring that they are to eat; and ſhut themſelves up for ever in a Houſe, without any Revenue, like perſons who put no manner of eſteem upon their life for the love of him, who

they

they know loves them. They abandon all, nor have they any will, which is their own; nor do they underſtand that ever they may receive diſguſt by ſuch clauſure and confinement; but all of them joyntly offer-up themſelves in Sacrifice for God.

And now, how willingly do I allow them to have gotten the Start of me herein? and how ought I to be aſhamed and confounded in the preſence of God, to ſee that what his Majeſty did not diſpatch with me in ſuch a multitude of years, ſince I began to uſe Prayer, and he began to do me Favours, he hath accompliſhed in them, within three moneths; yea even with ſome of them in three dayes; doing them alſo far leſs Favours than me. Though yet withal, his Majeſty rewards them well: this is certain, that they are far from being ſorry for what they have done for love of him.

To this purpoſe I could wiſh, that we might call to minde for our ſelves, how many years they are, ſince we made our Profeſſion, and have uſed Prayer; But not for to torment them, by making them turn back, who have made a great deal of way in a ſhort time, and to get them to goe juſt our pace, which is to make them, who flye like Eagles (through the Favours which it hath pleaſed God to do them) to walk no faſter than a ſhackled Hen; but that we fix our eyes upon his Divine Majeſty; and, if we ſee theſe perſons humble, whom we find ſo forward in the way of Spirit, that we ſhould give them the reins: For certainly our Lord, who doth them ſo great Favours, will never ſuffer them to fall headlong. They commit and truſt themſelves in the hands of God; (for this benefit do they reap by the truth, which Faith teaches them) and ſhall not we truſt them there? but muſt we limit and meaſure them by our meaſure, according to the meanneſs and ſtraightneſs of our own poor mindes? Not ſo: but rather, if our ſelves cannot arrive to be owners of thoſe ſtrong affections, and firme reſolutions, (for theſe cannot be well underſtood, without our experience) let us humble our ſelves, and not condemne them? For elſe, by ſeeming to have a care of their profit, we ſhall deprive our ſelves of our own; & loſe the occaſion which our Lord gives us for our own greater humiliation, and for our better underſtanding, how much is wanting to us; as alſo how much more thoſe other Souls muſt needs be untyed and freed from worldly things, than ours are; and how much nearer united they are to God, than we; ſince his Majeſty applies himſelf ſo much cloſer to them. I mean no more in this caſe; neither deſire to be underſtood further, than that I had rather have ſuch Prayer

as having been exerciſed but a ſhort time, is found to have great effects, (which inſtantly appear; for it is impoſſible that one ſhould be content to forſake the whole world at once, upon the only reaſon of pleaſing God, without a mighty force of love) than ſuch as hath continued many years; and yet never, in fine, hath made an end of reſolving more at the laſt, than at the firſt, to do any thing for the Service of God, unleſs it be ſome poor little things, no bigger than a graine of Salt, which have neither weight, nor bulk, but ſuch, as that a Bird might carry them away in her Bill. Let us not hold it for any notable effect and mortification, when a great account is made by us of doing ſome things for the love of our Lord, which indeed it is pitty we ſhould underſtand, and value at any ſuch rate, though perhaps we ſhould do many of that kind. For my part, I am one of theſe, and am apt mean-while to forget the Favours of God continually. I ſay not, but that his Divine Majeſty will put ſome value upon theſe little things, through his own goodneſs; but as for me, I ſhould make no account thereof; nor ſo much as ſee that I do them, ſince they are Nothing. But pardon me O my Lord, and blame me not; for I muſt comfort my ſelf with Somewhat, ſince I ſerve thee in Nothing; for, if really I did ſerve thee in things of weight, and moment, I would make no account of theſe Nothingss O happy they, who ſerve thee in great matters! certainly, if envying of them, and deſiring to do the like, might be taken by thee for payment, I ſhould not be far behind in pleaſing thee. But my Lord, I am good for nothing; do thou give me ſome value, ſince thou loveſt me ſo much.

It hapned lately, that by a *Breve*, which came from *Rome*, ordering that this Monaſtery ſhould be uncapable of Revenue, now all here may be eſteemed to be finiſhed: It coſt me ſome trouble to effect it; and I remained with much comfort to ſee things ſetled: When reflecting upon the difficulties which I had met with; and praiſing our Lord for being pleaſed to have partly ſerved himſelf of me herein, I began to look back upon the paſſages of the whole buſineſs; and it is very true, that in every one of thoſe particulars, wherein there might be any appearance, that *I* had contributed ſomewhat, I found many faults and imperfections, and Sometimes little Courage; and oft-times little Faith. For till now, that I ſee it all accompliſhed, concerning this Houſe, which our Lord told me before ſhould be done, I did never determinately conclude upon believing that it would be; though yet withal, *I* alſo could not tell how

how to doubt it; Nor knew *I*, how all this could ſtand together; but it ſeems that many times it looked in my eye, as if it muſt be impoſſible on the one ſide, and yet it could not be doubted on the other; I mean, to be believed, that the thing would not be effected. In fine, *I* found, That our Lord himſelf did all the good, which was done; and I, all the ill; and ſo *I* left thinking on it, and would not call it to mind, becauſe I would not ſtumble upon ſo many of my faults: Bleſſed be he, who when he pleaſeth, draws good out of them all; *Amen.*

I ſay then, that it is a dangerous thing to go rating and meaſuring the years, wherein one hath exerciſed Prayer. For though there be Humility, yet there may remaine I know not what, as conceiving that we had deſerved ſome thing for our pains. I ſay not that theſe years of Prayer have not their worth; and ſo we ſhall be well paid for them; but if any Spiritual perſon ſhall conceive, that, for the many years, wherein he hath uſed Prayer, he deſerves ſome great Regaloes, and guſts, I hold it for certain, that he ſhall never attain them. Is it not enough, that he hath obtained ſo much Favour, that God defends him from committing ſuch Sins as he fell into, before he was addicted to Prayer? but that now he will needs ſue his Majeſty for his own money, as they ſay. This to me ſeems not profound Humility; yet it may be it is: but I think it rather a boldneſs; ſince *I*, though having but little humility, never durſt preſume ſo far. Yet, perhaps, in regard that I never did God any ſervice; therefore I begged no ſuch favour at his hands; whereas, if I had done any, *I* ſhould have deſired more than any other of our Lord, that I might be paid for my pains. I do not ſay, but that a Soul may go increaſing by this meanes; and that God will make her amends if her Prayer have been humble; but I would fain have us forget the numbring thoſe many years of Serving of our Lord; For all that we are any way able to do for him, is loathſome and vile, in compariſon of the leaſt drop of that blood which our Lord ſhed for us. And if the more we ſerve, the more we become his debters, what manner of thing is this, that we ſhould fall to begging recompences; ſince, if we pay a Farthing of the old debt, he returns us a thouſand Ducats for it? For the love of our Lord, let us leave theſe judgments which belong to Him. Theſe compariſons are always bad, even in things of this world; and what then will they be in that which God only knows? And his Majeſty ſhewed this well, when he payed the laſt as much as the firſt.

I have written theſe three leaves at ſo many ſeveral times, and ſeveral dayes, (for I had, and have ſtill, as I have ſaid, ſo little leiſure) that I had forgotten what I was beginning to ſay further about this Viſion, which followes. ‖ I ſaw whilſt *I* was in Prayer, in a great Field, all alone, much company of different kinds, round about me, which compaſſed me in: it ſeemed to me, that every one had offenſive weapons in his hands, wherewith to hurt me; ſome Lances, others Swords, ſome Daggers, others very long Tucks. In ſhort, I could not get from thence by any way or means, without danger of death; eſpecially being alone, and not having any to take my part. Being in ſo great affliction of Spirit, that I knew not what to do, *I* lifted up mine eyes towards Heaven, and ſaw Chriſt our Lord; Not then in Heaven, but yet very high above me in the aire, who reacht forth his hand towards me, and favoured me from thence in ſuch ſort, that I neither feared all that other people, nor were they able, though they would, to do me any hurt. This Viſion ſeemed at the firſt, to be without any fruit, but it hath ſince done me a great deal of good, becauſe I have underſtood what it ſignified. For, I ſaw my ſelf as it were in ſuch an encounter ſhortly after, and knew this Viſion to be a very Mappe of the world. For, all that is in it, ſeems to carry weapons to hurt this poor Soul of ours: as (to omit thoſe that do not greatly ſerve God) Honours, Riches, Pleaſures, and the like. For it is evident that the Soul is entangled in a Net, before it be aware; at leaſt all theſe things do their beſt to enſnare us; nay Friends, Kindred, and (which amazes me more) even perſons very vertuous. For, I found my ſelf afterward ſo extreamly beſet, and even oppreſſed by them: they conceiving in the mean time, that they did very well; that I knew not how to defend my ſelf, or what to do.

‖ See that former Paragraph. [*Being in the Houſe of a certain great Lady*] abrupt.

O my God! if now *I* ſhould relate the kindes and differences of thoſe troubles which I had at this time, even after all that whereof I ſpake before, how might this ſerve for a ſufficient inſtruction to make one utterly abhor all things here? It was, me-thinks, the greateſt perſecution of all that *I* had endured. *I* found my ſelf, I ſay, at ſome times, ſo ſtraightly beſet on all ſides, that I only found remedy in lifting-up mine eyes to Heaven, and calling upon God. I remembred very well what I had ſeen in this laſt Viſion of mine; and it did me a great deal of good towards the not putting confidence

dence in any; for there is no one firme and ſtable but God alone. Now, in theſe great afflictions our Lord hath ever uſed to ſend me ſome perſon or other, who in his name might lend me his hand; as he ſignified to me that he would; and as he did alſo let me ſee in this laſt Viſion, without tying my ſelf to any thing, but only to pleaſe our Lord; which hath ſufficed me to ſuſtain this poor little vertue which *I* had in deſiring to ſerve him. Be thou O God Bleſſed for ever.

Being once very unquiet, and troubled, without being able to recollect my ſelf; yea, and engaged in a battel, and interiour conflict, my thoughts being diſperſed upon things which were not very perfect; and withal not ſeeming to my ſelf to be ſo utterly untyed from all things as I uſed; when *I* ſaw my ſelf ſo wicked, I grew afraid that the Favours which our Lord had done me, might prove Illuſions; and, in fine, remained with a very great obſcurity of mind. Being in this affliction, our Lord began to ſpeak to me, and bad me not be thus diſquieted; but that, finding my ſelf in that caſe, *I* might underſtand thereby, how great a miſery I were in, if once he ſhould depart from me; and that there was to be no ſecurity at all, as long as we live in this Mortal fleſh. I was alſo given to underſtand how well our labour was employed in this war and conteſt, ſince it would not fail to be crowned with ſo high a reward. And me-thought our Lord was ſorry for us who live in this world; and that *I* muſt not think that he had forgotten me; yea, that he would never leave me; but yet ſo, as that ſtill I muſt alſo do my part. And this did our Lord declare to me, with a kind of tender compaſſion and Regalo, and with certain words wherein high Favour was done me, which *I* need not ſtand here to relate. And theſe other words which follow his Majeſty, hath ſaid alſo often to me with demonſtration of great love: *Thou ſhalt now be mine; and I am thine.* And thoſe words which *I* am ever wont to ſay (and to my thinking, *I* ſay them with much truth) are theſe, *What care I, O my Lord, for my ſelf, but only for thee?* But I confeſs theſe words of his, and Regaloes are yet withal to me an exceſſive confuſion, when I remember what I am: So that it ſeems (as I think *I* have otherwhiles ſaid, and at preſent ſomtimes tell my *Confeſſor*) there needs more courage for the receiving of theſe high Favours, than even for the enduring of the greateſt afflictions. When this happeneth, I in a manner forget all my good works; and then it is only repreſented to my mind, how wicked I am; and that without

out any diſcourſe of my underſtanding; ſo that even this alſo doth ſeem at certain times ſomwhat Supernatural.

Sometimes there come alſo upon me ſuch vehement and anxious deſires of receiving the *Bleſſed Sacrament*, that *I* know not whether they can be expreſſed to the full. It hapned to me one morning that it rained ſo extreamly, as to ſeem no way fit for me to go out of doors. Being gotten abroad, *I* was ſo far tranſported through that deſire of *Communicating*, that although they had ſet Lances againſt my Breaſt, me-thought *I* could have paſſed through them all; and how much more through water. As ſoon as *I* came to the Church, I was taken with a very great Rapt. For, me-thought, the Heaven was open, and not by one overture only, as I had ſeen it at other times; I ſaw there a Throne which hath been repreſented to me heretofore, (as *I* have told your Reverence;) and above that, another alſo, upon which I underſtood (by way of a certain notice, which I am not able to expreſs) the Divinity did reſide, though yet I ſaw it not. Me-thought it was upheld by certain living Creatures; and I was conſidering whether they were not thoſe of the *Evangeliſts*. But yet I neither ſaw how the Throne was ſeated, nor who was ſitting on it; but only a very great multitude of *Angels* about it; which ſeemed to me, of much more beauty than thoſe others which I had ſeen in Heaven. And *I* have been thinking whether they might not be *Seraphins*, or *Cherubins*; for they are very different from others in glory; and they ſeemed to be mightily inflamed. The difference is great, as I have ſaid: and the glory which *I* then felt in my ſelf, can neither be written, nor ſpoken; nor is any one able to conceive it, but ſuch as have been partakers of it. I underſtood that all that which poſſibly can be deſired was there united, yet *I* ſaw nothing;; they told me (yet I know not who) that the thing which I could there do, was to underſtand that *I* could underſtand nothing; but ſee from thence the direct Nothingneſs of all things, in compariſon of that. And it is true, that my Soul was afterward aſhamed and confounded to obſerve that it was able to ſtay, or pauſe at all upon any thing created; and how much more then to be affected by it, or to it. For, all ſeemed to me no more than an Ant-Hill. *I* Communicated, and ſtaid out the Maſs; though I knew not how it could be ſo. *I* conceived the time very ſhort; and wondered when the Clock ſtruck; and *I* found that it was two hours wherein *I* had remained in this Rapt and glory.

I was amazed after this, to know how by approaching to this Fire, (which ſeemed to come from above, out of the true love of God; for, how much ſoever I deſired it, and how earneſt ſoever to procure it, though I would defeat, and even deſtroy my ſelf for it) it was in no power of mine, to get the leaſt ſparke thereof, but only when his Majeſty is pleaſed to impart it, ſeems to be conſumed the old man of faults, and lukewarmneſs, and miſery, as I have read the *Phenix* is, out of whoſe aſhes, when ſhe is burnt, ſprings another. For juſt ſo doth a Soul become another kind of thing, with deſires wholly different, and with a courage ſo great, that now ſhe ſeems not to be what ſhe was before; but begins to walk with a new kind of purity, in the way of our Lord. And I beſeeching his Majeſty, that it might prove to be ſo in my caſe, and that I might now at leaſt begin a new to do him ſervice, he ſpake theſe words to me: *Thou haſt made a good Compariſon; and ſee that thou forget it not; that ſo thou maiſt ever procure to improve thy ſelf.*

Being once in the ſelf-ſame doubt, whereof I ſpake even now, whether theſe Viſions were of God, our Lord appeared, and ſpake theſe words to me with ſome rigour: *O ye Sons of men, how long will you continue to be hard of heart?* And he willed me to examine my ſelf well upon this one Interrogatory: *Whether I were entirely given to him for his, or no; and that if I were given ſo, and was ſo, I ſhould believe that he would not ſuffer me to periſh.* I afflicted my ſelf much upon his uttering that exclamation, when he returned with great tenderneſs and Regalo, and told me, that he would not have me afflict my ſelf; and that he knew already that I, for my part, would not fail to apply my ſelf wholly to that which might be for his Service; and that ſo he would alſo do all that, which I deſired of him againſt illuſions (and ſo he was pleaſed to do that thing in particular, which then I begged at his hands) that I ſhould look upon the Love which went increaſing daily in me; for thereby I might perceive that the Devil had no part in it; and that I muſt not think God would conſent that the Devil ſhould have ſo much power over the Souls of his Servants, as to be able to give me ſuch a clarity of underſtanding, together with ſuch a repoſe of mind, as I poſſeſſed. And he made me alſo further underſtand, that ſince ſo many, and ſuch perſons had told me, that it was of God, *I* ſhould do ill if I did not believe them.

Being alſo another time reciting *S. Athanaſius*'s Creed, of *Quicumque vult*, &c. *I* was given to underſtand the manner how there was

one only *God*, and three *Perſons*; and this in ſo perſpicuous and clear a kind, that *I* was no leſs comforted than amazed at it. This alſo did me very much good for encreaſing my knowledg, concerning the greatneſs of God and his wonders; and when I think of the moſt Holy *Trinity*, or hear ſpeech thereof, me-thinks I conceive how all that Miſtery ſtands very well; and it contents me much.

One day, upon the *Aſſumption* of our *B. Lady*, the *Queen* of the *Angels*, our *Lord* was pleaſed to do me the Favour in a certain *Rapt*, that her Exaltation to Heaven was repreſented to me, together with the ſolemnity and joy of that Celeſtial Court, wherewith ſhe was received; as alſo the place which ſhe held. To tell what kind of thing this was, I am no way able. The glory which my Spirit had, to ſee that hers is ſo great, was extream; and I remained with great effects and improvements by it, in the deſire of undergoing yet greater afflictions; and it alſo increaſed my deſire to ſerve this *Lady*, ſince her merit was ſo great.

Being one day in a *Colledg of the Society of* JESUS, and the *Brothers* of that Houſe being then receiving the *B. Sacrament*, *I* ſaw a very rich Canopie over their heads; and this at two ſeveral times; when others Communicated I ſaw it not.

CHAP. XXXVI.

She proceeds in the ſame Diſcourſe, relating the great Favours which our Lord ſhewed her. And ſo ends the Diſcourſe of her Life.

BEing once in Prayer, the delight and guſt which *I* felt within my ſelf, was ſo great, that being unworthy of ſo high a Favour, *I* began upon that occaſion to conſider how much more I had deſerved to poſſeſs that place in Hell, which was prepared for me; for (as I ſaid) I never forget in what manner *I* had ſeen my ſelf there. And now, by means of this conſideration, my Soul began to be ſo much more inflamed, that my Spirit grew to be in Rapt; and ſo, as *I* know not how to expreſs it. For, me-thought I was put and plunged into that Majeſty, which I had formerly underſtood. In this Majeſty I was given to underſtand a certain Truth, which is the accompliſhment of all Truth; *I* know not how to relate it: For *I* ſaw nothing,

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theſe words were ſaid to me, though yet *I* ſaw not who ſpake them; only *I* knew that it was the ſame Truth; *This which I do for thee, is no ſmall matter; but a thing, for which thou oweſt me much; becauſe all the miſchiefs which befalls the world, proceeds from not knowing the Truths of Scripture with clear truth; one tittle thereof ſhall not faile.* Now, as for me, *I* conceived that *I* had always believed this; yea, and that all the faithful alſo believed it. But then, he ſaid to me again: *Ah Daughter, how few love me according to Truth! for, if they did, I would not conceal my ſecrets from them. Doſt thou know what it is to love me according to Truth? It is, to know that all is a Lye which is not acceptable to me. Thou ſhalt ſee this clearly (which now thou doſt not underſtand) by the profit which thy Soul ſhall get.* And ſo accordingly *I* have ſeen it performed, our Lord be praiſed. For, all things which are not addreſſed to the ſervice of God, do of late ſeem to me ſo hugely to be vanity, and a lye, that *I* am no way able to expreſs it, as *I* underſtand it, and the compaſſion which *I* have, to ſee men live in ſo great obſcurity and ignorance of this truth; by this *I* was benefited in many kinds, whereof *I* will here relate ſome; for many *I* cannot.

Our Lord ſaid to me here a particular word of very great favour; though I know not alſo how this was: For *I* ſaw nothing; but *I* remained in ſuch ſort after it, as *I* know not alſo how to declare with exceeding great fortitude, and a firme purpoſe of accompliſhing even the leaſt part of Divine *Scripture* with all my power. And nothing me-thinks could offer it ſelf to me, through which *I* would not paſs for the making this good.

There remained alſo a truth of this Divine Truth, which was now repreſented to me (though without my knowing how, or what) ſo deeply engraven in my heart, that it makes me carry a new kind of reverence to God. For it imparts a notice of his Majeſty, and Power after ſuch a manner, as cannot be deſcribed; *I* can only underſtand that it is a mighty kind of thing. *I* remained with a very great deſire never to ſpeak, but of things really true; and which advance beyond all that, which is treated of here in this world. And ſo *I* began to find it pain enough to live in it. This viſion left me with a great tenderneſs, delight, and humility. It ſeemed to me that our Lord did give me in this Viſion much, though yet without my underſtanding how; *I* had no ſuſpicion at all that it was an *Illuſion*. *I* ſaw nothing; but yet *I* underſtood the great benefit which is in not making account of any thing which brings us not nearer to

God; and ſo I underſtood what a thing it is for a Soul to walk in Truth, in the preſence of the ſame Truth. That which I underſtood is, that our Lord gave me to underſtand, That he is very Truth it ſelf. All theſe things which I have mentioned here, I underſtood ſomtimes by their being ſpoken to me; and at other times without ſpeech; but yet ſome of this latter ſort with more clearneſs than thoſe others which were imparted to me by words. I underſtood very great truths of this Truth; and better than if many learned men had taught me; at leaſt it ſeems to me, that they could by no means have ſo imprinted them in my minde, nor ſo clearly have given me to underſtand the vanity of this World. This truth of which I ſpeak, was Manifeſted to me to be Truth in it ſelf; and to be both without beginning, and without end; and all other Truths, to depend upon this Truth; and all other Loves, upon this Love; and all other Greatneſſes, upon this Greatneſs; though yet all this be delivered by me with much obſcurity in compariſon of that clearneſs wherewith our Lord was pleaſed to impart it. And how very well doth the power of this Majeſty appear in leaving in ſo ſhort a time, ſo great a gaine, and ſuch things as theſe imprinted upon the Soul! O my Greatneſs, and Majeſty, what doſt thou, O my Omnipotent Lord? Conſider who it is, to whom thou do'ſt ſuch Soveraign Favours? Doſt thou not remember how this Soul hath been a very Abyſſe of Lyes, an Ocean of vanities? and all this through mine own fault. For, notwithſtanding that thou gaveſt me an inclination, which naturally did abhor lying, yet *I* made my ſelf apt to treat in many things after a lying and deceitful manner. How can this be endured O my God? and how can ſo great goodneſs and favour of thine be compatible, and ſhewed to one who hath ſo ill deſerved it?

Being once reciting the *Hours* of the *Divine Office* with all the reſt of the *Religious*, my Soul began to be ſuddainly recollected; and it ſeemed to me, that it was like ſome clear and pure Looking-Glaſs, without having any thing either on the back, or on the ſides; or above, or below, which was not all exceeding clear; And in the very Center thereof, Chriſt our Lord was repreſented to me juſt as I am wont to ſee him. It ſeemed to me, that *I* ſaw him clearly in all the parts and portions of my Soul, as in a looking-Glaſs; and ſo alſo (though I know not how) this Glaſs was all engraven, or ſet in our Lord himſelf, with ſuch an enamoured communication of himſelf, as I cannot expreſs. *I* know that this Viſion hath been of very

very great benefit to me every time that I remember it; and especially after receiving the *B. Sacrament*. It was given me hereby to understand, that the being of a Soul in mortal Sin is to cover this Glass with a great Cloud, and make it become very dark; so that, though our Lord be ever present with us (yea so present, as that he gives us our very being thereby) yet then he is not so represented or seen in us; And that, when any turn *Hereticks*, then the Looking-Glass is as it were directly broken, which is far worse than to be obscured. But now there is a very great deal of difference between my seeing it, and my relating it; for it is no easie thing to give it well to be understood. Yet this hath done me a great deal of good, and hath affected me with much pitty and grief, for those times wherein my self did obscure my Soul in such sort, as not to behold this Lord of mine. This Vision seems very useful to persons of recollection, to teach them a way of thinking of our Lord as in the most interiour part of their Soul; which is a consideration that will stick closest to them, and much more beneficial than if He were considered as out of the Soul, according to what I have said else-where; and it is contained also in some Books which are written of *Prayer*, and where we are to seek God. In particular, the Glorious S. *Augustine* speaks of it, that neither in the open streets, nor in pleasures and contents, or any publick place where he sought God, he found him so well as in himself; and this is very evidently the best way; nor have we need to go to Heaven, or further off, than to our very selves; for this will but weary the Spirit, and distract the Soul, and do us nothing near so much good.

I will advertise one thing here, if any one have any such thing, which happens in a very great Rapt; when the time is past, wherein the Soul remains in Union, so that the Faculties thereof are wholly held absorpt; (which lasts as I have said, but a little while) the Soul remains still recollected, and is not able as to the exteriour, to return to it self; but those two Faculties, the Memory and Understanding remaine as with a kind of frensie, and much dozed. This, I say, happens somtimes; and especially in the Beginnings. And *I* have been thinking whether it may not proceed from this, That our natural weakness cannot bear so great force of Spirit, by which the *I*magination is much weakned; I know that this happens to some. Now I think it were good to force themselves in such cases as this to leave off their Prayer for that time, and recover that afterward which they lose then; that so all come not together;

for it may prove an occaſion of much hurt. And this is ſufficiently experienced, as alſo how ſecure a courſe it is, to conſider how much our health can endure. In all things, there will be need of experience, and a Maſter; for, when once a Soul is come thus far, many things will occur, which have need to be treated of with ſome Directour. And if any ſuch cannot be found, when ſought for, our Lord will not be wanting to them, ſince he would not be wanting to me, I being what I am. For I believe there are few, who have attained to the experience of ſo many things; and if there be not experience, it is in vain to preſcribe any remedy which will not rather ſerve to diſquiet and afflict the Soul. But our Lord will take even this alſo for a payment; and therefore it will be beſt that they confer thereof, (as I have formerly ſaid; as alſo all thoſe things whereof I am ſpeaking now, but that I do not well remember it) and I ſee, this imports very much, eſpecially if they be women with their Ghoſtly Father; and that he be ſuch a one. For there are many more women than men, to whom our Lord imparts theſe Favours; this I underſtood from the holy man, *Fray Pedro de Alcantara* (and I have alſo ſeen it my ſelf) that they proceeded and profited much more in this way, than men do. And he gave excellent reaſons for his opinion, which need not be inſerted here; all in favour of women.

Being one time in Prayer, there was ſuddainly repreſenetd to me (but without my ſeeing any thing formed; and yet it was a repreſentation made with all) how all things are ſeen in God; and how he holds them all in himſelf. To know how to ſet this down, is not in my power; but it remained deeply imprinted in my Soul; and is one of the great Favours that hath been done me by our Lord; yea, and one of thoſe alſo, which put me to greateſt confuſion and ſhame, when I conſidered the ſins which *I* had committed againſt him. I believe that if our Lord had been pleaſed to let me ſee this Viſion at ſome other time; or if they could ſee it, who offend him, they would never have the heart and courage to do as they do. It appeared to me, *I* ſay; but ſo as *I* cannot affirm that I ſaw any thing; yet ſomwhat me-thinks muſt needs have been ſeen by me, ſince *I* am able to make this compariſon; but this by ſo ſubtile and delicate way as that the underſtanding is not able to reach it; or elſe, that I have no skill in theſe Viſions which ſeem not to be Imaginary; and in ſome of theſe there may be ſomwhat of the Imaginary, only the Powers of the Soul, being then in Rapt, are not able afterward to

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assigne any Forme, in what manner our Lord represents himself to them there; and how he is pleased that they should enjoy him. Let us suppose the Divinity to be as some very bright Diamond, much bigger than the whole world; or else as some Looking-Glass, after the manner that I said before of the Soul in that other Vision, (save that this is in so sublime a manner, that I am not able to express it) and that all that, which we do, is seen in this Diamond; it being such as to comprize all things within it, because there is nothing which can get out of that greatness. It was a thing extreamly amazing me, to see in so very short a time, so many things joyned all-togeather here in this bright Diamond; and also matter of extream compassion and grief, for (every time that I remember it) to see that things so very ugly and foul as my sins were, should be represented and shewed in that so great clearness of light. And the truth is, that whensoever I remember it, I know not how I can endure it; and I did then remain so extreamly out of countenance, and ashamed, that me-thought I could not tell where to hide my head. O that some or other were able to make this Truth to be well understood by those who commit very dishonest and filthy sins; that so they might come to know that they are not hidden; and that God hath reason to be very sensible of those wrongs, since they are acted so truly in the presence of his Divine Majesty; and that we carry our selves with so base an irreverence before him. I saw here also how justly Hell is deserved by any one Mortal Sin; because it is past our power to understand what a most heinous crime it is to commit it in the presence of so great a Majesty; and what an unspeakable distance is found between that which he is, and that which our Sins are; and his Mercy appears hereby so much the more, since notwithstanding that we understand all this, he yet endures us. It hath also made me consider, that if such a Vision as this can leave the Soul so extreamly astonished and amazed, what will the *Day* of *Judgment* prove, when this Majesty of God will shew it self clearly to us; and when we shall see the offences which we have committed. O my God! what blindness is this which hath seized me? I have often been amazed, reflecting on this which *I* have written; and your *Reverence* may wonder how I am able to live, whilst looking upon these things, and considering my self. Let him be eternally blessed, who hath endured me so long.

Being once in Prayer, in very great recollection with much suavity and quiet, me-thought I was all encompassed with Angels, and very

very near to God; I began to beſeech his Divine Majeſty for the Church. And I was given to underſtand the great good which a certain *Order* ſhould do the world in theſe latter times; and the great courage wherewith the Members thereof ſhould defend and uphold the Faith.

Being once Praying near the *Bleſſed Sacrament*, there appeared to me a certain *Saint*, whoſe *Order* was in ſome decay. He had a great Book in his hands, which he opened, and willed me to read certain Letters in it, which were great, and very legible; and they ſaid thus: *In future times this Order ſhall flouriſh, and have many Martyrs.* Another time, being at *Matins* in the *Quire*, ſix or ſeven perſons were repreſented to me; (who appeared to be of the ſame *Order*,) with Swords in their hands. I conceive that thereby was given to underſtand that they ſhould defend the Faith. For, being in Prayer another time, and rapt in Spirit, me-thought I was in a very ſpacious field, where many were fighting, and they of this *Order* did fight with great fervour. They had faces beautiful and much inflamed; and they did beat multitudes of men down to the ground, and killed others; This battel ſeemed to be againſt *Hereticks*. I have ſeen this Glorious *Saint* divers times; and he hath told me ſome things, and given me thanks for the Prayers which I make for his *Order*; and hath promiſed to recommend me to our Lord. *I* ſpecifie not the ſeveral *Orders* here, leſt others ſhould be offended at it; if our Lord pleaſe to have them known, he may declare them. But every *Order* ſhould procure, or every particular man of every *Order*, that by his means our Lord would make his *Order* ſo happy, that in ſo great neceſſity, as that, wherein the Church is at this time, they might be able to ſerve him. Happy are thoſe lives which are ſpent in this cauſe.

A certain perſon deſired me once to pray to God that he might underſtand whether it would be for his Service that he ſhould take a *Biſhoprick*. I did ſo; and our Lord made me this anſwer, after *I* had Communicated: *When he ſhall underſtand with all truth and clearneſs that true Dominion conſiſts in poſſeſſing nothing, then he may take it.* Giving thereby to underſtand, that whoſoever is to be a Prelate, muſt be very far from deſiring or ſeeking it, at leaſt from procuring it.

Theſe Favours, and many other alſo have been, and art ſtill very ordinarily ſhewed by our Lord to this ſinful Woman; which me-thinks are not neceſſary to be related; ſince by thoſe which are delivered

livered already, my Soul and the Spirit which our Lord hath given me, may be underſtood. Let him be ever bleſſed who hath had ſo great care of me.

He told me once by way of comforting me, that *I* ſhould not afflict my ſelf (and this with moſt tender love) for that in this life we could not poſſibly be alwayes after the ſame manner; but that ſomtimes I ſhould have fervour, and other times be without it; Somtimes with unquietneſs and temptations; and ſomtimes in quietneſs and peace; but that *I* muſt hope in him, and fear nothing.

I was one day thinking whether it were not a kind of being tyed to Creatures to take contentment to be with ſuch perſons, with whom I communicate the matters of my Soul, and to love them; and others alſo whom I find to be ſo great Servants of God, that *I* comforted my ſelf with them; he told me, "That if a Sick man who is in danger of "death, thinks a Phyſitian to have reſtored him to health, it would "not be a vertue to forbear to thank and to love him. And what "ſhould *I* have done, if it had not been for ſuch as they? That the Converſation of the good never did harm; but that my words muſt ever be well weighed and holy; and therefore I ſhould not leave treating with them; for it would prove rather beneficial than hurtful. This comforted me much; for ſomtimes it ſeeming to me too great an addition to creatures, I defired wholly to give over any converſe with them. Our Lord did ever counſel me in all things ſo far as to tell me how *I* ſhould carry my ſelf towards the weak; and ſome others alſo; and he never lays the care of me aſide: But ſomtimes I am troubled to ſee how little *I* can do in his Service; as alſo to ſee that I am forced to ſpend more time than I would, upon ſo weak and waſted a body as mine is.

I was once in Prayer, and the hour of our going to reſt was come, and I found my ſelf in great pains, and then was to have my ordinary Vomiting; and obſerving my ſelf ſo tyed-up, and the Spirit on the other ſide, deſiring to have ſome time for it ſelf, I began to be greatly afflicted, and to weep much; (and this hath happened not only once, but as *I* ſay very often) ſo that it cauſed ſuch an indignation againſt my ſelf, as that me-thinks *I* do in thoſe times heartily abhor my ſelf; though moſt-what it be true withal, that I do not abhor my ſelf indeed; nor yet am wanting in what I ſee is neceſſary for me; and *I* pray God that *I* take not more care of my ſelf than I ſhould; for ſo *I* fear I do. Whilſt I was in this affliction, our Lord appeared to me, and regaled me very much; and told me, that I muſt do theſe things

for love of him, and endure all; *That my Life was neceſſary, yet*; And ſo me-thinks I never ſee my ſelf in any great pain which I value, ſince I reſolved to ſerve this Lord and Comforter of mine, with all my power. For though he permitted me to ſuffer a little, yet he ſo comforted me withal, that I eſteem not my ſelf to do much in deſiring to ſuffer afflictions for his ſake. So that now me-thinks there is no reaſon why I ſhould live, but only for this; and accordingly this is the thing which I beg with moſt affection of God. Somtimes *I* ſay to him with my whole heart, *Lord, either to dye, or to ſuffer; I beg no other thing of thee for my ſelf.* It comforts me to hear the Clock ſtrike; for ſo me-thinks *I* draw a little nearer to the ſeeing of God, ſince one hour more of my life is paſt. At other times I find my ſelf in ſuch ſort, that I neither reliſh my life, nor yet me-thinks deſire death, but remain with a kind of tepidity and darkneſs in all things; for as I have ſaid, I have many times great troubles. And ſince our Lord was pleaſed that thoſe Favours ſhould be publiquely known, which his Majeſty vouchſafed to ſhew me (as he himſelf told me ſome years agoe that they ſhould be; which gave me affliction enough, and to this day it is not a little that *I* have endured therein, as your Reveverence knows; for every one underſtands them as he liſts) I comfort my ſelf that it hath not been by my fault; becauſe *I* never ſpake of any ſuch thing, but either to my Ghoſtly Fathers, or others, who I knew by them, had underſtood thereof: For of this *I* was very wary, even to extremity; though this not ſo much out of humility, as in regard that I had difficulty enough (as I have ſaid) to tell even my Ghoſtly Father thereof. Now glory be to God, howſoever there be ſome who murmur at me very much, and peradventure with a good zeal: Others are afraid to treat with me; yea and even to Confeſs me; and others ſay alſo many other things of me. But ſince *I* underſtand that it hath pleaſed our Lord to reduce many Souls by this means (as *I* have ſeen clearly) and remember continually how much himſelf would endure for the gaining of one Soul, I take very little care of any thing. I know not whether partly this may not be becauſe his Majeſty hath put me into this little Corner, where I am ſo well ſhut up; and where *I* thought there would be no more remembrance of me, than of a thing which was dead. But their forgetfulneſs is not ſo great as I wiſhed; and ſo I have been conſtrained ſince to ſpeak, ſomtimes with ſome perſons. Yet ſince I am not now, where the world may eaſily ſee me; it ſeems that our Lord hath been pleaſed to drive me to the Port; which I truſt in his Majeſty, will prove a ſafe one.

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Since now I am out of the world, and in the company of few (but they holy perſons) I look down as from an high place, and I care very little what they either ſay or think. I would make much more account, that any one Soul ſhould have profited never ſo little in God's Service by my means, than of all which can be ſaid of me. For, ſince I am here in this place, our Lord hath been pleaſed that all my deſires terminate in this. And he hath alſo given me even a kind of ſleep in this life, which makes me think that what *I* ſee, is but my dreaming; nor am I able to ſay, that I perceive in my ſelf either much contentment or trouble. If ſome things give me any, it paſſes away with ſo great ſpeed, that *I* even wonder at it; and it leaves ſuch an *Impreſſion*, as a thing whereof *I* had dreamt. And it is a perfect truth, that although I ſhould afterward have a mind either to be glad at any contentment, or ſorry at thoſe afflictions; it is no more in my power, but juſt as any man who were diſcreet, may receive either trouble or joy from a dream. For now our Lord hath been pleaſed to awaken and free my Soul from that which by my not being mortified, nor dead to the things of this world, made me to reſent ſuch things; his Majeſty is pleaſed now that *I* become blind no more.

In this ſort, Sir, do I live now; and *I* beſeech your Reverence, my good Father, to begg of God that he will either take me to himſelf, or give me means to ſerve him. His Majeſty grant that what *I* have written here may be of ſome benefit to your Reverence; I have not done it without ſome trouble, in regard of the little leiſure and conveniences which I had. But happy ſhall this trouble be, if I hit right in any thing ſaid; and if our Lord may receive ſome one only Act of praiſe by occaſion thereof; for I ſhall eſteem my ſelf hereby fully paid, though your Reverence ſhould burn it all immediatly after: yet I could not wiſh that this ſhould happen till thoſe three perſons had ſeen it, of whom you know; ſince they are, and have been my Ghoſtly Fathers. For, if the thing be bad, it is meet that they loſe the good opinion which they have of me; and if it be well, they are good and learned men; *I* know they will perceive from whence it comes; and will praiſe him who hath ſpoken it by me. May his Majeſty ever keep your Reverence, and hold you in his hand, and make you ſo great a Saint, that you may with Spirit and Light illuminate this miſerable Creature who hath ſo little of the humble, and ſo much of the bold, as that ſhe hath preſumed to write of ſuch high things. God grant that I have not erred therein, whil'ſt my ayme and deſire was to do my beſt, and to obey; and that our Lord might be praiſed in ſom-

thing by my means: which is the Suite I have made to him now theſe many years; and ſince I have wanted works for this purpoſe, I have adventured and preſumed to put in order this irregular and confuſed Life of mine; though yet without beſtowing on it any more attention, or time than what was neceſſary for writing it: And ſo ſetting down thoſe things which have occurred concerning me; and paſſed in me with all the plainneſs and truth that I was able. Our Lord vouchſafe, ſince he is ſo powerful, that if he will, he can; to grant that *I* may in all things arrive to this performance of his holy will; and permit not that this Soul be loſt, which his Majeſty hath been pleaſed by ſo many arts and ways, and ſo many times to deliver out of Hell, and to draw ſo near to himſelf; *Amen*.

A Letter written by the Glorious S. Tereſa *to her Ghoſtly Father, who had commanded her to write her own Life, for as much as might concern her manner of Prayer, and the Favours which our Lord had ſhewed her; which Letter ſhe ſent to him, together with the Book it ſelf.*

THe *Holy-Ghoſt* be always with your *Reverence*, *Amen*. It would not be amiſs to exaggerate to your Reverence this Service of mine, the more to oblige you to take particular care, to recommend me to God. And this I could well do, ſince it hath coſt me ſo very dear to ſee my ſelf thus ſet down in writing; and to have brought by occaſion thereof, ſo many miſeries to my remembrance; though I can affirm with truth that I have had more reluctance in declaring the Favours which our Lord hath done me, than the offences which I have committed againſt his Divine Majeſty. *I* have done what your Reverence hath commanded me in the enlarging my ſelf in this Diſcourſe; yet upon condition that your *Reverence* will alſo do what you promiſed me, in tearing whatſoever you ſhould diſlike. I had not finiſhed the reading it over, after I had written it, when your *Reverence* ſent for it; therefore it may very well be that ſome things are ill declared; and others twice repeated; for the time I have had, hath proved ſo little, that I could not review what I had written. I beſeech your *Reverence* to correct it, and to command it to be tranſcribed,

ſcribed, if it muſt be ſent to *Father Avila*; for elſe, perhaps ſome may know the hand. I deſire very much, that ſuch order may be taken that he may ſee it; ſince *I* began to write it with this intention. For, if he judgeth that I go in a good way, I ſhall be very much comforted, there remaining on my part no more to be done. Your *Reverence* do in all things, as you ſhall think fit; and conſider that you are obliged to one that truſts her Soul in your hands after ſo confident a manner. As for yours, I will recommend it to our Lord all the days of my life; and therefore make great haſt to ſerve his Majeſty to the end you may be able to do me a favour with him; ſince your *Reverence* will eaſily ſee (by that, which is here ſent you) how well you are employed in beſtowing your ſelf wholly (as your *Reverence* hath already begun) upon him, who gives himſelf to us without any reſerve at all. Let him be bleſſed for ever; for, I hope in his mercy, that both your Reverence, and my ſelf ſhall ſee our ſelves one day, where we may diſcern more clearly the great mercies he hath been pleaſed to ſhew us both, and may praiſe him to all Eternity, *Amen.*

This Book was finiſhed (the firſt time) in June, *in the year of our Lord God,* 1562. *It was written then without diſtinction of Chapters; but afterwards was written by this glorious Saint again, and divided into Chapters; and many things alſo were added by her, which hapned afterward; and particularly, that which concerned the Foundation of the Monaſtery of* S. Joſeph at Avila.

F. Lewis de Leon Doctor

To the READER.

WIth the Original of this Book *came to my hands ſome Papers, writ by the* H. Mother Tereſa de Jeſu; *wherein, either for her Memory, or for giving account to her Confeſſors, ſhe had ſet down things* God *had ſpoken to her; and favours he had done her; beſides theſe contained in this* Book, *which I thought good to annex to it, becauſe they were of much edification. Whereupon I have put them down punctually, as the* Mother *wrote them; who ſpeaks thus.*

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ADDITIONS.

OUr Lord ſaid this, one day, to me. *Thinkeſt thou Daughter, that* Merit *conſiſts in enjoying? No. It is only in working, ſuffering, and loving. You never heard that* S. Paul *enjoyed the joys Celeſtial, ſave once; but that he ſuffered oft. And you ſee my whole Life full of ſuffering; and only once, on* Mount Tabor, *hear of my joy. Think not, when you ſee my* Mother *holding me in her Arms, that ſhe enjoyed thoſe delights without grievous torment; from the time that* Simeon *ſpoke thoſe words,* Luk. 2. Tuam ipſius animam pertranſibit gladius: Thine own Soul ſhall a Sword pierce through; *My Father gave her clear light to ſee that I was to ſuffer. The great* Saints *that lived in the Deſerts, as they were hereto guided by God, did great Penance; and beſides had huge conflicts with the Devil, and with themſelves; paſſing long time without ſpiritual Conſolation. Believe it Daughter, that, whom my Father loves beſt, he afflicts moſt; and his Love is proportioned to their Croſſes. Wherein can I expreſs it to you more than by deſiring for you what I did for my ſelf? Behold theſe Wounds, your ſorrows will never equal theſe. This is the way of Truth. Therefore (ſince you know this) you will help me to bewaile the Perdition which thoſe of the world run into; all whoſe deſires, cares, and thoughts, are buried in ſeeking how to take a contrary courſe.*

When I began that day to apply my ſelf to Prayer, I felt ſuch a violent pain of my Head, that *I* thought it almoſt impoſſible to be able to attend it. Our Lord ſaid to me: *By this you may ſee the reward of ſuffering; for, ſince you wanted health to ſpeak with me, I have ſpoken to you, and careſſed you.* And it is certain, that for about an hour and half I was recollected; in which ſpace he ſpoke to me the fore-mentioned words, and all the reſt; neither could I mind any thing elſe, nor knew well where I was; and I had ſo great joy, that I cannot expreſs it, and my head was well, at which *I* much wondered, and I extreamly deſired to ſuffer. He bad me alſo often call to mind the Words he ſpake to his *Apoſtles*, that *The Servant ought not to be above his Lord*, Mat. 10.

One *Palm-Sunday*, after I had communicated, I was in a great Rapt, ſo that I could not ſwallow the *Hoaſt*; and keeping it in my mouth,

mouth, I really thought when I came a little to my ſelf, that my mouth was all full of Blood: and it ſeemed that both my Face and Body were all covered therewith, as if our Lord had then ſhed it; me-thought it was warm, and the ſweetneſs I then found was exceſſive; and our Lord ſaid to me, *Daughter, I would have my Blood profit thee; and fear not, leſt my mercy ſhould fail thee: I ſhed it with great pain, and you enjoy it with much delight, as you ſee, I abundantly reward the contentment you offered me to day*: This he ſaid, Becauſe it is above Thirty Years that I have uſed to communicate on this Day, if I could; and procured to prepare my Soul to entertain our Lord: for, me-thought it was great cruelty the *Jews* ſhewed after ſo ſolemn a reception, to let him go ſo far to eat; and I made account that he was to tarry with me, though this too bad a Lodging, by what I can call to mind. So I made ſome groſs conſiderations, which our Lord I ſuppoſe accepted: for, this is one of thoſe Viſions I hold for moſt certain: and thereby I have been much more devoted toward the Communion.

I had read in a Book, that it was an imperfection to keep curious Pictures, and ſo I deſired to quit one which I had in my *Cell*. And, even before I read this, I thought it more Poverty to have none, but of Paper; ſo, after I had read it, I had no other. And I heard our Lord ſay this which I am about to relate, when *I* thought nothing thereon; *That this was no good Mortification: for, which was better, Poverty or Charity? Since then love was beſt, whatſoever excited me thereto, I was neither to quit it my ſelf, nor forbid it my Nuns; that the Book ſpoke of ſuperfluous adornings, and curioſity in Pictures, not of the Picture it ſelf. That, that which the Devil labour'd with the* Lutherans, *was to deprive them of all means of exciting Affection; and ſo they went on to deſtruction. My faithful ones* (Daughter) *ought now more than ever, to practice contrary to what they do.*

Being once muſing with how much greater purity one lives, when retired from buſineſs; and that when I am engaged therein, I go amiſs, doubtleſs, and commit many failings; I heard theſe words: *It cannot be otherwiſe, Daughter; endeavour you always in every thing to have a right intention, and to be diſengaged, and look at me, that what you do, be conformable to what I did.*

Thinking what ſhould be the reaſon I had of late almoſt never any Rapt in publick, I heard this: *It is not expedient now; you have credit enough for that which I intend; let us conſider the weakneſs of the malicious.*

Being one day in fear, whether I were in the State of Grace or no,

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He said to me, *Daughter, Light is far different from Darkness; I am faithful; none shall perish without knowing of it. He will deceive himself, that presumes on Spiritual Favours; the true security is the Testimony of a good Conscience. But let none think he can of himself remain in Light, as neither can he hinder the natural Night from coming on; for this depends on my Grace. The best remedy that can be had for retaining the light, is to know that the Soul of it self can do nothing, and that all comes from me; for, though she be in light, that moment that I depart, Night comes. This is true Humility for a Soul to know what it can do, and what* I. *Forbear not to write the Advices that I give you, lest they be forgotten, since you would put in writing even those of Men.*

On *S. Sebastians* Eve, the first year that I was *Prioress* in the Monastery of the *Incarnation*, as the *Quire* was beginning the *Salve Regina*, I saw in the *Prioresse's* Seat (where our *Lady's* Picture was set up) the *Mother* of God descend with a great multitude of Angels, and place her self there: Me-thought I then saw not the Picture, but our *Lady* her self. She seemed to me somwhat to resemble the Picture the *Countess* of *Osorno* gave me, though it was but a little space I had to compare them, being suddenly in a great Trance. Me-thought that over the Arch-work of the Seats, and over the supports before the Seats, were many *Angels*, though not in a corporeal form; for, the Vision was an Intellectual one. She continued thus all the time of the *Salve*, and said to me: *You did well to place me here; I will be present at the* Lauds, *which they shall render my Son, and will present them to him.*

As my *Confessor* one Evening went away hence in great hast, urged by some necessary occasions, I remained for some space in heavinesse and melancholly, and since no earthly Creature seemed to hold me affected to it; I then had some scruple, as fearing lest I began to lose this liberty. This happened in the Evening: next Morning our Lord answered me to this, saying: *I should not wonder; for, as Mortals desire company to communicate their sensual delights, so the Soul desires (when there is one that understands her) to communicate her Spiritual joys and afflictions; and is sad at having none to confer them with.* Now, because he staid some time with me, I remembred that I had told my *Confessor* how such Visions pass speedily; whereupon he said to me, *That there was a difference between these, and Imaginary Visions; and that in the favours he doth us, no certain rule can be kept; for, sometimes it is most convenient one way, sometimes another.*

One day, after *receiving*, I thought I saw most evidently, that our Lord placed himself nigh me, and began to comfort me with great kindness; and amongst *other things*, *said to me*; *seest thou me here, Daughter, that it is I? shew me thy hands*: and me-thought he took them, and put them to his side, and said: *Behold my wounds*; *thou art not without me*; *finish the short course of this Life*. By some things which he told me, I understood, that, after he Ascended into Heaven, he never Descended on the Earth to converse with any, save in the most *Holy Sacrament*. He told me, *that*, *at his* Resurrection, *he Visited our* Lady, *because she had great need*; *for the former sorrow had so pierced her, that she returned not presently to her self to possess that joy*; *and that he staid a good while with her, because it was necessary*.

One Morning, being in Prayer, I had a great Rapt, and me-thought our Lord elevated my Spirit near unto his Father, and said to him: *Her, whom you gave me, I give you*:' and me-thought he took me near him. This is not a thing Imaginary, but done with a very great certainty, and a subtilty so Spiritual, as cannot be expressed. He spoke to me some words which I now remember not; some were about doing me favours. He detained me with him for some space of time.

As soon as I had communicated on the second day of *Lent*, at St. *Josephs* in *Malagon*, our *Lord Jesus Christ* appeared to me (as he is wont) in an Imaginary Vision; and whil'st I was looking on him, I saw that instead of the Crown of Thorns on his Head, in all that part (which I believe they had wounded) he had a Crown of excessive Splendor? I, being much devoted to this Mistery, was exceedingly comforted, and began to think what a huge torment it must be that had made so many wounds, and was troubled at it. Our Lord bad me *not grieve for those Wounds, but for the many that Men now gave him.* I asked what I could do to remedy this: for, I was resolved for any thing. He answered me, *It was now no time for rest*; *but that I should hasten the erecting of these Houses*; *for, in the Souls of those Monasteries he took repose. That I should accept as many as they offered me, because there were divers, who for want of a place, did not serve him*; *and that the Monasteries which I should found in small Towns, should be like this*; *That they may merit as much by the desire of practising what ever is done in other houses*: *and that I should procure that all might be under the government of one* Superiour; *and that I should be careful, that, for matter of corporal subsistence, internal peace be not lost*; *for, he would help us, that we should never want sustenance. Especially, that*

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care be had of the Sick; for, the Superioreſs, *that did not provide for, and cheriſh the Sick, was like* Jobs *Friends, that he ſent this ſcourge for the good of their Souls; and the* Superioreſſes *put their Patience in danger. That I ſhould write the* Foundation *of theſe Houſes.* I conſidering how, in that of *Medina*, *I* never knew any thing remarkable for writing the Foundation; He asked me *What I deſired to ſee more, ſince its Foundation was Miraculous?* He meant that he alone effecting it, when to me it ſeemed impoſſible, yet I became reſolved to put it in execution.

On *Tueſday* after *Aſcenſion*, having been a while in Prayer, after I had communicated, I was afflicted, becauſe I found my ſelf diſtracted, ſo that I could not ſtay upon any one thing; and I complained to our Lord of our miſerable Nature. My Soul began to be enflamed, and me-thought I underſtood evidently that the whole *Sacred Trinity* was preſent with me in an Intellectual Viſion, wherein my Soul underſtood by a certain kind of repreſentation, as a figure of the truth, that my dulneſs might apprehend it, how *God* is *Three* and *One*. And alſo, me-thought all the *Three Perſons* ſpoke to me, and diſtinctly repreſented themſelves in my Soul, telling me, that from thence forward I ſhould ſee an amendment in my ſelf in three things, wherewith each of theſe Perſons favoured me; 1. In Charity; 2. In ſuffering with joy; and 3. In feeling this Charity with a great Ardor in my Soul. *I* underſtood thoſe words, wherein our Lord ſaith that the *Three Divine Perſons* will abide in a Soul that is in a State of Grace. *Jo.* 14. *Apocal.* 3.

Afterward I rendring thanks to our Lord for ſo great a favour, knowing my ſelf ſo unworthy thereof, *I* with great paſſion asked his Divine Majeſty *why, ſince he would do me ſuch Favours, did he let me go out of his hand, to have become afterward ſo wicked?* (for, the day before *I* had had great ſorrow for my ſins, viewing them as preſent.) I ſaw here clearly how much our Lord had done on his part from my very Infancy, to draw me to himſelf by very efficacious means, and how all benefited me nothing. Hereupon was clearly repreſented to me the exceſſive Love, God bears to us in pardoning ſo great ingratitude, when we deſire to return to him; and to me, more than any for divers reaſons. It ſeems thoſe *Three Perſons* that *I* ſaw, which are but *One God*, remained ſo imprinted in my Soul, that, had it laſted ſo, it would have been impoſſible to have forborne for ſo long the being united and recollected with ſuch Divine Company.

One time, a little before this, going to communicate, the *Hoaſt*

being on the *Reliquary*; for, it was not yet given me, I ſaw a kind of Dove, which moved its Wings with noiſe. It troubled me ſo, and put me into a Rapt, that with much a-do I received the *B. Sacrament*. All this happened to me at *S. Joſephs* in *Avila*; where alſo one time I heard theſe words: *The time ſhall come, that many Miracles ſhall be done in this* Church; *it ſhall be called the* Holy Church. This I heard at *S. Joſephs* of *Avila*, in the year 1571.

Thinking one day whether they had reaſon, who diſliked my going abroad to found Monaſteries, conceiving it better for me to be always employed in Prayer, I heard: *During this life, the gain lies not in procuring to enjoy me more, but in doing my Will.*

It ſeemed to me, that, ſince *S. Paul* hath ſpoken of Womens keeping at home (as they told me of late, though I had heard it before,) this was God's will concerning Me, whereupon he ſaid, *Tell them they are not to follow one Text of Scripture only, but conſider the reſt. Are they able, peradventure, to ty my Hands?*

Being one day, after the *Octave* of the *Viſitation*, recommending to God my Brother in an Hermitage of *Mount Carmel*; I ſaid to our Lord, whether only mentally, I know not; (for, my Brother was in a place where he was in danger of his Salvation) *Lord, if I ſaw a Brother of Tours in ſuch danger, what would I not do to help him?* Me-thought I would omit nothing in my power to ſuccour him. Our Lord anſwered me: *O* Daughter, Daughter, *theſe of the* Incarnation *are my Siſters, and do you defer aſſiſting them? Take courage therefore; conſider, it is my deſire, it is not ſo difficult as you imagine; and that way that you think thoſe other things will be impaired, both the one and the other will gain: make no reſiſtance; for my Power is great.*

As I was once thinking on the great Penance done by a very Religious Perſon, and that I could have done more, (according to the deſires which our Lord ſomtimes gave me of doing it) had not Obedience to my *Confeſſors* reſtrained me; and whether it were better for the future to diſobey them herein; our Lord ſaid to me, *By no means Daughter; thou takeſt a good and ſafe way. Seeſt thou all her Penance? I value more thy Obedience.*

Being once in Prayer, our Lord ſhewed me by way of an Intellectual Viſion, how a Soul is, that is in a State of Grace, in whoſe company by Intellectual Viſion, I ſaw the moſt *Holy Trinity*; from converſing wherewith, was derived to that Soul, a power that over-ruled the whole Earth. I was made to underſtand thoſe words of the *Canticles*, where

where it is said; *Dilectus meus descendit in hortum suum: My Beloved went down into his Garden:* There was shewn to me likewise the State of a Soul in Mortal sin, being without strength, just like one tyed fast, and bound, his eyes blindfolded, who though he desires to see, cannot; nor go, nor hear, and is in great darkness. I so exceedingly pitried these Souls, that, to deliver one such, any pains seemed light. Me-thought that understanding this, as I saw it (which can hardly be expressed) it were impossible any could be willing to lose such a Good, or endure such an Evil.

Living in the *Monastery* of the *Incarnation*, the second year of my being *Prioress*, on *S. Martins Octave*, being about to receive, Father *Fr. John of the Cross* (who was to give me the *B. Sacrament*) divided the *Hoast* betwixt me and another *Sister:* I thought it was not for want of consecrated *Hoasts*, but out of a desire to mortifie me; for, *I* had told him that I was much pleased when the *Hoasts* were large; not but that *I* understood that it imported nothing to the hindering our Lords being entirely there, though in the least Particle. His Majesty said to me, *Fear not Daughter, that any one can deprive Thee of Me:* Intimating that it mattered not. Then (as at other times) he represented himself to me by an Imaginary Vision, very interior, and gave me his Right Hand, saying, *Behold this* Naile, *which is a Token, that from this day thou shalt become my* Spouse. *Hitherto thou hast not merited it: for the future, thou shalt regard my honour, not only as being thy* Creator, King, *and* God, *but as my true* Spouse: *my Honour is thine, and thine mine.* This Favour wrought such an effect in me, that *I* could not bear it, but was as one distracted, and intreated our Lord either to dilate my Meanness, or not do me so extraordinary a Favour; for, it seemed for certain to me, that my Nature was not able to endure it. *I* was thus all that day much absorpt. *I* felt afterward a great improvement, and greater confusion and affliction, to find that *I* in nothing correspond to so high Favours.

Being in the *Monastery* of *Toledo*, and some advising me not to allow Burial there to any who was not Noble, our Lord said to me, *Daughter, you will mistake grossly, if you regard the Laws of the World. Fix your eyes on Me, poor, and despised by it. Shall the great ones of the World (think you) prove great in my sight? whether are ye to be valued by your Extraction, or your Vertues?*

One day our Lord said to me, *Thou always desirest troubles, yet on the other side, refusest them; I dispose things according to what I know thy will is; and not according to thy Sensuality and weakness. Take*

courage, since thou seest how I help thee; I desire you should get this Crown: in thy days thou shalt see the Order *of the* Virgin *exceedingly propagated.* This *I* heard of our Lord, about the middle of *February*, in the year, 1571.

Being at S. *Josephs* of *Avila*, on *Whitsun-Eve*, in a Hermitage of *Nazareth*, reflecting on a very great favour which our Lord had done me on that day, about twenty years before, there came on me an impetuosity, and great fervour of Spirit, which put me into an Extasie. In this great Recollection, *I* heard from our Lord that which *I* will now relate; namely, *that I should from Him bid the* Discalced Fathers *endeavour to observe four things; which whilst they kept, this* Order *should always go on increasing; and, when they failed herein, they should know they went declining from their Original. The first was, that the* Heads *should agree. The second, that though they had many Covents, there should in each one, be but few* Friers. *The third, that they should converse little with secular Persons; and that for the good of their Souls. The fourth, that they should Preach more by their Works, than Words.* This was in the year, 1579. And, because it is an eminent Truth, I have subscribed it with my Name.

Teresa de Jesu.

RELA-

RELATIONS.

Written by the Holy Mother Teresa of Jesus, *for some of her* Confessors: *whereby are discovered the excellencies of her* Vertues, and Prayer, wherewith our Lord endued her.

Nothing seems more to conduce to the raising a due estimation of the Works and Writings of the Holy Mother Teresa of Jesus, *than a brief Account concerning her Sanctity and Spirit. Whereof, because very eminent persons have written, here the Reader is presented with what She wrote of her self in certain* Relations *which she sent to her* Confessors; *in which she speaks plainly and simply, as to persons set in Gods stead; and which seem to comprize in brief, more than the Volume written of her Life; wherein, as in a Mirrour, is discerned the height, and purity of this holy Soul.*

I. *RELATION.*

1. THe manner of my proceeding in Prayer, which at present I observe, is this. It is very seldome that being in Prayer, I am able to discourse with the Understanding; because the Soul presently begins to be recollected, and to remain in Quiet, or in Rapt, so that in nothing can *I* make use of my Senses, except only my Hearing, and this too conduceth nothing to my understanding what is said.

2. It oft befalls me, that, without my intending to meditate on divine matters, nay treating of other things, and when, me-thinks, though I very much endeavoured it, I could not use Prayer, by reason of my great Aridity, my bodily pains also contributing hereto, this Recollection and Elevation of Spirit seizeth me so suddenly, that I cannot avoid it, and I instantly enjoy the effects and benefits which it

it brings with it. And this without my having had any Vision, or heard any thing, or even knowing where I am; save that, when I imagine, my Soul is lost, I see it possessed of such advantages, that, though I would toile a whole year in the purchasing of, it seems impossible for me to get; I am so exceedingly a gainer.

3. Somtimes certain very great impetuosities come upon me with a desire of being consumed for God, which I cannot resist; I seem to be about to dy, so that it makes me cry out, and call upon God; and this seizeth me with great violence. Sometimes I am not able to stand, or sit still, these anguishes do so oppress me; and this pain takes me without my procuring it, and is such, as the Soule would never be quit of, or be without, whilest it lives. And the anxieties which I have are, how not to Live, and that I Live, methinks, without hope of any remedy; since the remedy for seeing of God is Death, and this *I* cannot procure for my self. And besides my Soule conceives that all, except her self, are in a very comfortable condition; and that all, save her self, find a remedy for their troubles. This so afflicts her, that, unless our Lord helped her by some Rapt, wherein all is calmed, and the Soule remains in a great quiet, and well pleased, somtimes by seeing something of that, which she desires, and other times by hearing other things, it would be impossible, without some of these, to get out of this pain.

4. Somtimes there come upon me certain desires of serving God, with some impetuosities so vehement, that I know not how to express, and also a grief to see how unprofitable I am. Me-thinks at such time, that no labour, nothing painful could be presented to me, neither Death, nor Martyrdom, which I would not suffer with ease. Which befalls me likewise, not using any consideration, and discourse of the Understanding, but in an instant, and it totally overwhelms me, and turns me upside down, so that *I* know not from whence such extraordinary courage seizeth me. Me-thinks I would cry out aloud, and give all to understand how much it concerns them not to content themselves with mean things; and how great a happiness that is which God will give us, if we dispose our selves thereto. These desires, I say, are so intense, that I am inwardly consumed, in seeing my self to will, what I am not able to effect. Me-thinks, this Body holds me fast, that I am not fit to serve God in any thing; as also my condition; for, did not they hinder, I would do very heroick actions, as far as my strength permitted: so that, upon seeing my self wholly unable to serve God, I feel this pain in such sort, as *I* cannot express. But it ends in Delight, Recollection, and Divine Consolation. 5. Som-

5. Somtimes it hath fallen out, that, when these anxious desires of serving God come upon me, *I* have had a mind to do Penance, but cannot. This would be a great pleasure to me; and those, which *I* perform at present, do delight, and chear me, though they are in a manner nothing, by reason of my weakness of Body: which if it should leave me, with these Desires, *I* conceive *I* should be immoderate therein.

6. Somtimes it is a great trouble to me to converse with any; and it so afflicts me, that it makes me weep exceedingly; for, all my desire is to be alone; and, though somtimes *I* neither pray, nor read, yet the solitude comforts me. And especially conversing with kindred seems offensive to me, and *I* am as it were a Slave when among them; except it be with such, whom *I* treat with concerning matters of Prayer, and of my Soul; for, discoursing with such comforts, and delights me: though somtimes these two displease me, and *I* would fain not see them neither, but go, where *I* might be alone; yet this very seldome; for, those, with whom *I* treat about matters of my Conscience, usually afford me singular Consolation. At other times it troubles me that *I* must eat, and sleep, and to see, that *I* can no more than any other, forego these. *I* do it, to serve God; and so, offer it to him.

7. All time seems too short to me, and that *I* want leisure enough to exercise Prayer; for that *I* should never be weary of being alone. *I* always desire the having time to Read; for to this *I* have ever been much affected. *I* read but a little at a time; because in taking up the Book *I* am presently satisfied, and recollected; so that Reading streight passeth into Praying: yet this lasts but a while, because *I* have many employments; which, though good, do not yet delight me so, as this would. And thus *I* am ever desiring more time, which makes every thing to be so distastful and unsavoury to me; as *I* conceive, because *I* see, what *I* would have, and most desire, is not effected.

8. All these desires, and more Vertue, hath our Lord bestowed on me since he gave me this Quiet Prayer, and these Rapts; and I find my self so improved, that me-thinks *I* was, before, a lost creature.

9. These Rapts and Visions leave in me the benefits which *I* will here relate: and I declare, if I have any good, it hath proceeded hence.

10. *I* have had a very strong Resolution of not offending God, no) not venially; so that I would rather dye a thousand times, than commit, wittingly, such an offence.

11. I am resolved, not to omit any thing, that I thought to be of greater perfection, and whereby I should more serve our Lord, (provided that my spiritual Guide and Director tell me so much) for what pain soever, nor for any treasure of the world; and, should I do otherwise, I could not have the face to ask our Lord any thing, or to use Prayer; though in all this I commit many defects, and imperfections.

12. I yield obedience to my *Confessor*, though with some imperfection; yet, when once I know that he wills a thing, or that he enjoyns me it, as far as I understand, I would not omit the doing it; and, should I neglect it, I should think my self mightily deluded.

13. I have a desire of Poverty, though likewise imperfect; but, me-thinks, did I possess vast treasures, I would have no particular revenue, or money to my self alone, nor care I for it: I would only have necessaries. Yet for all this, I perceive, I am very defective in this vertue; for, though I desire not any thing for my self, yet I would have it to give away; notwithstanding that I wish neither rent, nor other things for my self.

14. In all the Visions as it were, that I have had, I have remained with benefit, if this also be not an illusion of the Devil. Herein I remit my self to my Confessors.

15. When I see any thing fair, and splendid, as water, fields, flowers; or smell sweet scents, or hear Musick, and the like, me-thinks I would not see or hear them; there is so great a difference from what I use to see; and so my appetite to them is much abated. Hence it proceeds, that I care so little for these things; for, except it be some first motion, no other thought of them stays with me; and they seem meer dirt to me.

16. If I talk or converse with Secular persons, (for, this cannot be avoided) though it be about matters of Prayer, if the discourse be long, notwithstanding it be in a time of divertisement, unless the occasion be necessary, I offer violence to my self; for it troubles me much.

17. All matters of Recreation and Mirth, which I was wont to love, as also things of the world, now displease me so, that I cannot patiently see, or observe them.

18. These Desires of loving and serving God, and of seeing him, (which, as I said, I have), are not advanced with consideration, and discourse of the Understanding, as formerly I used, and as I had them, when I seemed to my self very devout, and shedding many tears: but with

with an enflaming, and fervour so excessive, that, I say again, if God by some Rapt (wherein, it seems, the Soul rests satisfied and contented) did not relieve me; me-thinks my Life would presently be at an end.

19. Those, whom I see great Proficients, and armed with such resolutions, utterly disengaged, and courageous, I love exceedingly; and with such persons *I* would converse; and, me-thinks they help me.

20. Persons, whom I perceive timorous, and who to my thinking go groping, and in suspense as it were, in matters, which in all conformity to reason may here be done, me-thinks disgust me, and make me cry out to God, and the Saints, who undertook and overcame these things, which now affright us. Not that I am good for any thing; but because I conceive that God assists those, who for his sake attempt great things; for he never fails such as trust in him alone. And I would fain meet with one that would help me in more firmly believing after this sort, and taking no care what to eat, or weare; but leave such things to Gods Providence.

[*Here these words were added, writ by the Holy Mothers hand.*]

My meaning is not, that the leaving to God the providing me necessaries is after such a manner, as not to endeavour the procuring them; but not with solicitude, which disquiets me. And, since our Lord hath given me this liberty, it hath thriven well with me; and I labour to forget my self as much as I can. I think it is about a year since our Lord bestowed this upon me.

21. Vain-glory, God be praised, that *I* know, there is no reason for me to have any; because I see manifestly, that in these things which God gives, I contribute nothing of my own. Nay God rather discovers to me my own miseries; for, with all that I am able to think on, *I* could not come to discern so many truths, as in a little space of time I now understand.

22. When I speak of these matters, since a few days ago, they seem to me to be as of some other person: sometimes, heretofore, I thought it a shame that such things should be known concerning me; but now, me-thinks, I am not the better for this, but the worse, since *I* profit so little by so great favours. And indeed I conceive on every account, there is not in all the world a worse than my self; and so the vertues of others seem to me much more meritorious; and I do nothing, but receive favours; God will give others at once all that together, which he retailes here to me: and I beseech him, that he would not reward

me in this life; whereupon I believe God hath led me by this way, because so weak and miserable.

23. Being in Prayer, and even always almost, when *I* am able to meditate a little, though *I* should endeavour it, *I* cannot ask, nor desire of God Rest; because *I* see, He lived altogether in Labours: which *I* beseech him to give me likewise, bestowing first grace on me to be able to sustain them.

24. All matters of this kind, and of very high Perfection, seem to be so imprinted in me in Prayer, as *I* am astonished to behold so many, and so manifest, truths; that even the things of this world seem meer fooleries to me: and so *I* must use some advertency to bethink me, how *I* have formerly behaved my self in matters of the world; for, it seems now an impertinence, to be grieved at deaths, and other miseries of it; at least, that any grief for, or love to, our kindred, and the like, should last long. *I* would say, that it costs me some pains to consider what a one I have been, and with what I have been troubled, and disgusted.

25. If I see in some persons certain things, that apparently seem to be sins, I cannot absolutely conclude that they have offended God: and, if I stay my thought upon it a while, which is very little or nothing, *I* never determine in my self to make a certain judgment thereon, though I perceive it to be evident: nay, me-thinks, all have the same care of serving God, that *I* have. And herein his Majesty hath done me a singular favour, that *I* never engage my self in any ill matter that *I* afterward remember it: Or, if *I* do remember it, *I* ever see some vertue or other in the same Person; so that such things do not trouble me, except it be some universal, or publick sin, and Heresies; for these often afflict me; and almost every time *I* think on them, *I* conceive this is the only calamity that is to be laid to heart. *I* am grieved also, if *I* see any, that formerly used and addicted themselves to Prayer, fall back again: this troubles me, yet not much; because *I* strive against the entertaining of such thoughts.

26. I find my self also amended as to Curiosities, whereto *I* was accustomed, though not entirely; for *I* do not always perceive my self mortified herein, though *I* am, sometimes.

27. All this, which *I* have said, is that, that ordinarily passeth within my Soul, as far as *I* can understand; and the having my thoughts upon God is a thing very constant with me. Yea, And though *I* am treating of other matters, as *I* say, without my procurement, I know not who doth awaken me; and this not always, but when *I* treat of certain

certain matters of importance: and God be praiſed, ſuch things buſie my thoughts only from time to time [with intervals] and not perpetually.

28. It befalls me ſomtimes, though this not ſo oft (and it laſts for three, or four, or five days) that me-thinks all good things, all fervours and Viſions, are taken from me, yea raſed out of my Memory; that though I would remember them, *I* know not that any good hath been in me: all ſeems a Dream to me; at leaſt *I* cannot remember any thing. Corporal pains torment me, many at once; my Underſtanding is diſturbed, ſo that I can think on nothing of God; neither know I under what Law I live. *If* I read, I underſtand nothing; me-thinks I am all full of imperfections, without any affection at all to Vertue. And the great courage, which I uſe to have, here I quite loſe; and to my thinking, *I* could not reſiſt the leaſt temptation, & detraction, in the world. I then diſcern that I am good for nothing: and who obligeth me to do more than is ordinarily practiſed? *I* am melancholick; and imagine, that I delude all thoſe that have me in any eſteem; I would fain hide my ſelf, where none might ſee me; *I* then deſire not ſolitude for Vertue's ſake, but out of puſillanimity. Me-thinks *I* would contend with all that ſhould contradict me. I ſuſtain this battery; wherein yet God doth me this favour, not to offend him more, than *I* am wont to do; nor do *I* requeſt him to take this from me; but that, if it be his pleaſure, *I* continue thus always, He hold me in his hand, that I offend him not, and that *I* conform my ſelf to him with all my heart; yea, *I* conceive, that he doth me a very great favour, in not keeping me continually in this State.

29. One thing aſtoniſheth me, that, I being in this ſort, upon one of thoſe Words only which I uſe to hear, or one Viſion, or a little Recollection, that laſts but for an *Ave Maria*, or upon my approaching to the Communion, both my Soul and Body remain very quiet, very ſound, and my Underſtanding much cleared, with all that courage, and thoſe deſires which I am wont to have; and this *I* have experience of; for I find it ſo very often; at leaſt when I receive the *B. Sacrament*. It is above half a year ago ſince *I* thus perceive a manifeſt bodily health, and this ſomtimes by Rapts; which Sanity laſts ſomtimes above three hours; and at other times I continue all day with great amendment; and in my opinion it is no deluſion; for, I have obſerved it well, and uſed great vigilance and care therein. *Inſomuch* that when I have this Recollection, I fear no diſeaſe. It is true, that when I uſe or have ſuch Prayer, as formerly, *I* find not this betterment of my health.

30. All this, which I have mentioned, makes me believe these things are of God; for, knowing what a one I was, who travelled in the way of destruction, and finding my self in a short space enriched, not understanding whence these Vertues came, I did not know my self; and saw it was a thing given; and not gotten by labour. I perceive with all truth, and clarity (and I know I am not deceived) that it was not only a means, whereby God drew me to his Service, but likewise rescued me from Hell: as my *Confessors* know, who have taken my General Confession.

31. When also I see a Person that knows any thing of me, I would fain make him understand my life; for, me-thinks, I am honoured, when our Lord is praised; and *I* care for nothing else. This He knows very well, or *I* am very blind; that there is neither honour, nor life, nor glory, nor any good of Body or Soul, that can retain me; nor do *I* seek, or desire, my own interest, but only his Glory. *I* cannot believe the Devil would seek out so many good things for the benefiting of my Soul, so to destroy it afterward; for *I* do not think him so silly. Nor can *I* imagine that God, though *I* for my sins deserve to be deceived, would reject so many fervent Prayers of so many good men as have been made within these two years: For, *I* do nothing else but recommend my self to the Prayers of all, that our Lord would let me know, whether this be for his glory; otherwise, that he would lead me some other way. *I* do not believe his Divine Majesty would suffer these things to go on still, if they were not of him. These things, and the excellent reasons of so many Saints encourage me at such time, when *I* am in these fears that they are not of God, *I* being so wicked: But, when *I* am in Prayer, and on those days that *I* am in quietude, and with my thoughts fixed on God, should all the Learned men and Saints, that are in the world, joyne together, and put me to all the torments imaginable, and were I willing to believe it, they could not make me conceive that this is the Devil; for, *I* cannot do it possibly. And, when they have had a mind to make me believe it, *I* was affraid indeed, considering who spake it, and *I* conceived they must needs be deceived; But, upon the first Word, or Recollection, or Vision, all that they said to me vanished, *I* could do no otherwise; and *I* believe it was from God.

32. Although I can imagine that the Devil sometimes may interpose (and so indeed he doth, as *I* have said, and have seen) yet he produceth very different effects; and who-so hath experience, will not, in my opinion, be deceived by him.

33. Not-

33. Notwithstanding all this, I say, that, although I firmly believe that it is God; yet I would not for all the world do any thing, (except he that hath the charge of me, thinks it more to Gods Service). Nor did I ever understand otherwise, but that I was to obey, and to look that I did conceal nothing; for that this was expedient for me. I am very usually reproved for my defects, and so severely, that it pierceth my very bowels: I am also advertised, when there is, or may be, any danger in the affairs that I manage; which thing hath greatly benefited me, bringing to my mind many times my former sins, and causing in me great compunction.

34. I have enlarged my self much; but for certain thus it is, that, in respect of the benefits I find in my self, when I come out of Prayer, me-thinks I am here too brief in them: afterward, I remain with many imperfections, without fruit, and very bad. Perhaps I do not understand what is good, but deceive my self: yet the change of my life is notorious, and makes me think so.

35. In all that I have said, me-thinks, I have spoken that which I have really experienced. These are the Perfections which I perceive our Lord hath wrought in me, so miserable, and imperfect. I refer it all to the judgment of your Reverence, since you know my whole Soul.

" *This Relation was writ in another hand; though, as afterward we* " *shall see, the* Holy Mother *saith, it is as She her self writ it. What* " *follows was written all in her own hand, after this manner.*

II. RELATION,

Continuing the same matter.

36. I conceive it is above a year since I writ this that precedes here. All this while God hath held me by his hand, that I have not grown worse; but rather perceive a great amendment in that which I shall now further relate: He be praised in, and for, all.

37. My Visions and Revelations do not cease, but are rather more sublime. Our Lord hath taught me a manner of Prayer, by which I find my self more improved, and with a much greater disengagement from...

from the things of this life, and with more courage and liberty. My Rapts are increaſed; for, ſomtimes they come with a force, and in ſuch a manner, that, without my being able to help my ſelf, or to reſiſt, it is externally perceived, and that too, whilſt I am in company; for, it is of ſuch a ſort, that it cannot be diſguiſed, unleſs it be by intimating, that (I being ſubject to the Palpitation of the Heart) it is ſome kind of ſwooning: and although I have a great care to reſiſt it in the beginning, yet ſomtimes I cannot.

38. As to what concerns Poverty, it ſeems to me, that God hath done me an exceeding great favour; for, *I* would not ſo much as have neceſſaries, except by way of Almes; and ſo, I exceedingly deſire to be where they live only on Charity. Me-thinks, that living where *I* am certain, and ſecure of not wanting food, and raiment, doth not fulfill in ſo great perfection the Vow, or Counſel of *Chriſt*, as where there is no Revenue to live upon; for ſuch ſomtimes will be in want: and the advantages gotten by true Poverty are, me-thinks, ſo many, that *I* would not loſe them. *I* find my ſelf endued with ſo great a Faith many times, in thinking that God cannot be wanting to them that ſerve him; nor doubting at all that his Words at any time can faile; that *I* cannot perſwade my ſelf otherwiſe, nor cannot fear; and ſo *I* am afflicted much, when they adviſe me to admit and receive Rent; and *I* have recourſe to God, who helps me.

39. Me-thinks *I* have much more compaſſion of the Poor, than *I* was wont to have formerly. *I* have a great pitty toward them; and perceive in my ſelf a great deſire of relieving them; and, if I followed my own inclination, I ſhould give them the very Cloaths that I wear. I have no abhorrence, or averſion from them, though I dreſs and handle them: and this now I ſee is the gift of God; becauſe, though I formerly for his ſake beſtowed Alms, yet I had not that natural tenderneſs toward them. In this *I* perceive a very manifeſt improvement.

40. Concerning things ſaid of me by way of detraction, which are many, and very prejudicial to me, *I* find my ſelf likewiſe improved; me-thinks they make no more impreſſion on me, than on one ſtupid; and *I* think, ſomtimes, yea almoſt always, that they have reaſon. *I* am ſo little affected therewith, that me-thinks *I* have nothing therein to offer to God: finding by experience, how my Soul gains much thereby, it ſeems to me rather, that they do me a great favour: ſo that upon the firſt occaſion of betaking my ſelf to Prayer, *I* find not the leaſt enmity, or repugnance againſt them. For, although at firſt, when

when I hear it, it causeth in me a little reluctance, yet not with any disquiet, or alteration in me; nay, sometimes when *I* see certain persons, that take pity on me, I laugh to my self; since all the miseries of this life seem to me so inconsiderable, that there is no reason to grieve thereat; for, *I* imagine that I am as in a Dream, and, upon my awaking, I see that all will prove nothing.

41. God gives me more lively desires, more mind to solitude, a much greater disengagement from the world (as I said) together with Visions; whereby I am made to understand what all is, although I should forsake all my friends of both Sexes, and my Kindred every where; indeed my Kindred, many of them, rather weary me, and disquiet me; whom with all freedom, and content *I* quit, when it may conduce never so little to the serving God better; and so I, on all sides, find peace.

42. Some things, whereof I have been advertised in Prayer, have befallen me very punctually. So that, in respect of God's doing me favours, I find my self much better; but, in serving him on my part, very much worse: Since *I* have received the consolations that have been presented to me; though sometimes this much afflicts me; the Penance I do is little; the honour they do me, is much; and, many times, much against my will.

III. RELATION,

Containing the same matter.

43. IT is about Nine Moneths since I writ this, which is here penned in my own hand. From that time having not turned my back upon the favours, which God hath done me, me-thinks (according to what I understood) *I* have received anew a much greater liberty. Till now, me-thought, I had need of others; and I put more confidence in the succours of the world; now I perceive clearly, they are all as so many sticks of dried Rosemary, and that there is no security in relying upon them; for, upon the least weight of contradiction, or detraction, pressing them, they are broken. Therefore I have found by experience, that the true remedy against our falling is

leaning on the Croſs, and truſting in him, who was faſtned to it. I find him a real true Friend, and hereby am poſſeſſed of ſuch an abſolute dominion, that me-thinks I could reſiſt all the world, ſhould it oppoſe me, if God do not deſert me:

44. I know this truth ſo manifeſt, that, though formerly I was wont to delight in being loved by others, now I care not at all for it; me-thinks it rather diſguſts me; except thoſe, with whom I treat about the matters of my Soul, or thoſe, whom I intend to benefit; the one, that they may endure me; and the other, that they may more willingly believe me, in what I ſpeak, concerning the Vanity of all things; Theſe, I ſay, I would be loved by.

45. In many ſore afflictions, perſecutions, and contradictions, which I have met with theſe Months paſt, our Lord hath given me great courage; and, the greater the troubles, the greater my courage, without being weary of ſuffering. And I not only was not diſpleaſed with them that ſpake ill of me; but, me-thinks, *I* bare them a new affection; *I* know not how this could be; it is very evident, that it was a thing given by the hand of God.

46. Naturally *I* am wont, when *I* deſire a thing, to be over-eager in affecting it; now, my deſires are ſo calme, that, when I ſee them fulfilled, *I* cannot underſtand, whether *I* ſhould rejoyce, or grieve; unleſs it be in matters about Prayer, all is ſo moderated, that I ſeem ſtupid, and do continue in this ſort for ſome days.

47. The ardours of doing Penance, which ſomtimes ſeize me, and have ſeized me, are great; and, if I do any, *I* feel it ſo little, through that vehement deſire, that ſomtimes, and almoſt always, me-thinks it is a recreation, and particular delight: though I do little in that kind, becauſe *I* am very infirm.

48. It is an extream pain to me many times, and this, now, more exceſſive, to be to eat; eſpecially, if *I* be in Prayer, it is very great; for, it makes me weep abundantly, and utter words of grief, as it were without perceiving it: which *I* uſe not to do for the greateſt afflictions, which *I* have had in this life; at leaſt, *I* do not remember that *I* have uttered any: for, in theſe matters *I* am not a Woman, having an hard heart.

49. *I* feel in my ſelf, more than *I* was wont, a very great deſire, that God ſhould have perſons who ſerve him with all diſengagement, and who adhere not to any thing of this mortal life; ſeeing, that all is ſport; eſpecially Schollars; for, perceiving the Church's great neceſſity (which afflicts me ſo, that me-thinks it is a mockery to be troubled at any thing elſe) *I* do nothing but recommend them to God;

God; becauſe *I* ſee that one perſon intirely perfect, with a true fervour of the love of God, will do more, than many, with tepidity.

50. In matters of Faith, *I* have (to my thinking) a much greater reſolution: me-thinks *I* would oppoſe my ſelf, alone, againſt all the *Lutherans*, to make them underſtand the errour, they are in, and the falſe opinions, they hold: and *I* extreamly reſent the ruine of ſo many Souls.

51. *I* ſee many Souls advanced, which, *I* evidently diſcerne, it was Gods will, ſhould be ſo, by my means; and *I* perceive, through his goodneſs, that my Soul goes on increaſing every day more and more in loving him.

52. Me-thinks that, though *I* earneſtly deſired it, *I* could not be tranſported with Vain-glory; nor do *I* ſee, how *I* could imagine that any of theſe Vertues is my own: for, it is not very long, ſince *I* was for many years obſerved without any; and now, on my part, *I* do nothing elſe but receive favours, without ſervice, as the moſt uſeleſs thing in the world. And ſo it is, that *I* ſomtimes conſider, how all do benefit, except my ſelf, who am good for nothing. *I* ſpeak not this out of humility, but becauſe it is the very truth: and the knowing myſelf ſo uſeleſs, makes me ſomtimes fearfull, leſt perhaps *I* be deluded. So that *I* ſee evidently, that theſe advantages came from theſe Revelations, and Rapts; in which *I* have no ſhare, nor contribute to the receiving them more, than a Stock. This makes me ſecure, and much quieter, and *I* caſt my ſelf into the Armes of God, and am confident in my Deſires, which *I* know for certain are even to dye for his ſake, and to loſe all manner of repoſe, come what can come.

53. Days do come, wherein *I* infinitely recal to mind what *S. Paul* ſaith (though it is not ſecurely, and really, ſo in me) that, me-thinks, *I* neither live, nor ſpeak, nor have any Will; but that there is One within me, who governs me, and ſtrengthens me, and *I* go about as one beſides my ſelf, ſo that life is a very great torment to me. And the greateſt thing, *I* offer to God as a ſpecial Seruice, is, (it being ſo painful to me to be ſeparated from him) a willingneſs to live, notwithſtanding, for his ſake. This, *I* would have, that it ſhould be in great afflictions, and perſecutions; ſince *I* am not fit for Service, I would be ſo for ſuffering; and *I* would endure all the croſſes in the world for a little more Merit; *I* mean, the better to accompliſh his Will.

I have heard nothing in Prayer, though many years before it fell out, but *I* have ſeen it all fulfilled. The things that *I* ſee, and that

which I underſtand of the greatneſſes of God, and how he hath diſpoſed them, are ſo many, that I almoſt never begin to think thereon, but my Reaſon, and Underſtanding fails me, as one that ſees things tranſcending his capacity; and I continue in Recollection. God preſerves me ſo from offending him, that really I am ſomtimes aſtoniſhed; for, me-thinks, *I* ſee the great care he takes of me, without my contributing thereto any thing on my part, who was, before theſe things, an Ocean of ſins, and wickedneſs; ſo that, me-thought, I had not power over my ſelf to forbear committing them. And the reaſon, why *I* would have all this known, is, hereby to manifeſt the great power of God. Be He eternally praiſed. *Amen.*

" *After this She begins thus (prefixing according to her uſual manner* " *ſtill when She writ, the Name of* Jeſus *thus).*

✠
I H S.

This Relation ſet down here in the beginning, which is not written with my own hand, is that, which I gave to my *Confeſſor*, and he with his own hand copied from mine, without diminiſhing, or adding any thing. He was a very ſpiritual perſon, and a *Divine*, to whom I communcated all the affairs of my Soul, whereof he conferred with other learned Perſons, among whom was Father *Mancio*; theſe found nothing therein, which is not very conſonant to Holy Scripture. This makes me now very quiet; though I know, whilſt God leads me in this way, I muſt not truſt my ſelf in any thing; and ſo I have always done, though it much troubles me. See, that all this continue under the Seal of Confeſſion, as I have deſired of your Reverence.

" Thus far are the words of the *Holy Mother*: and this Relation ſhe " made living in the Monaſtery of the *Incarnation*, before ſhe went a- " broad to found according to the new Reformation: and the firſt " Relation was at the beginning, when ſhe began entirely and ſeriouſly " to devote Her ſelf to God, and his Majeſty to ſhowre down upon " her Supernatural favours; as may be gathered from Number, 8 31. " 33. 38. 48, 49.

" She writ the ſecond Relation above a Year after; as appears by " the beginning of it. And hereby is manifeſted to how great Per- " fection ſhe arrived in ſo ſhort a ſpace; a thing juſtly cauſing admi- " ration. Now, She who in the beginning ſoared ſo high, to what a " pitch would ſhe arrive, increaſing every day more and more in the " Love of God, in the ſpace of above Two or Three and Twenty " Years,

"Years, that she lived afterward? with so many Divine Favours, so "many Penances, and crosses, so many Monasteries erected, so many "Souls gained, such high Prayer, so continual Mortification, and so "incomparable a treasure of Good Works, as she afterward ac- "quired. If then her beginnings were such, as to surpass the utmost "endeavours of very perfect Souls, how far may we imagine, did her "final efforts reach?

IV. RELATION.

Which the Holy Mother *made her self in the Third Person: The* Original *of which, Writ by the* Saint *with her own Hand, is kept in the Covent of the* Discalced Friers Carmelites *at* Viterbo.

THis *Nun* took the Habit Fourty Years ago; and, from the first, began to meditate on the *Passion* of our *Lord*, throughout the several Mysteries of it; as also on her own Sins, without ever minding things Supernatural, but only thinking upon the Creatures, or those Subjects, from which she collected the short, and sudden, ending of all things; and herein she spent some Hours of the Day, without its entring into her thoughts to desire higher matters, for that she had so base an esteem of her self, that she deserved not so much as to think on God. And in this Exercise she continued about some Two and Twenty Years, in great Aridity, helping her self by the Reading of good Books.

It is about Eighteen Years ago, that she began to treat of founding the first Monastery of *Discalced Nuns* in the City of *Avila*; and, almost Three Years before that, she began to think, that at times something was spoken interiorly to her; that she saw several Visions; and had Revelations; in which she never saw any thing with her corporal eyes, (save only one Representation, that passed away like a flash) but what was thus interiorly seen remained so deeply imprinted upon her, and left such effects, as though she had seen it with the eyes of her Body, and more.

Upon this She was exceeding fearful, in ſuch ſort, as ſhe durſt not ſometimes ſtay alone, and being not able (though ſhe endeavoured it never ſo much) to avoid theſe things, ſhe lived in great affliction, fearing they might be illuſions, and deceits of the Devil: Whereupon ſhe began very ſeriouſly to treat, and confer with Spiritual perſons of the *Society* of *Jeſus*, among whom one was Father *Araoz*, who being *Commiſſary* for the *Society* happened to come thither: And another, Father *Francis Borgia*, that had been *Duke* of *Gandia*; with theſe ſhe treated twice. She conferred likewiſe with a *Provincial* of the ſaid *Society*, who lives now in *Rome* an *Aſſiſtant* to the *General*, called Father *Gonzalez*; and with the now-*Provincial* of *Caſtile*; though with this not ſo much; with Father *Baltaſar Alvarez*, who at preſent is *Rector* of *Salamanca*, and was her *Confeſſor* Six Years; with Father *Salazar*; and Father *Santander*, *Rector* of *Segovia*; and with the Father *Rector* of *Burgos*, named *Ripalda*, who had a very bad opinion of her, till he heard her, and talked with her; with Father *Paul Fernandez* of *Toledo*, who was a *Conſultor* of the *Inquiſition*; and with another, called *Ordegnez*, that was *Rector* in *Avila*: For, to her power ſhe endeavoured to confer with thoſe, who, in the *Society*, were moſt reputed.

She communicated much with Fa. *Fr. Peter of Alcantara*, and he was one that did much for her. All theſe, for above ſix Years, made many Tryals of her; and She thereupon lived in continual afflictions, and tears: but, the more Trials were made, the more Divine Suſpenſions and Relveations ſhe had, both whilſt in Prayer, and alſo out of it. Many Prayers were made, and Maſſes ſaid, that God would guide her by ſome other way; her fear being extream when ſhe was not in Prayer; though, in all things that concerned the Service of God, there was diſcerned a manifeſt improvement, and no kind of vain-glory, or Pride; nay ſhe was aſhamed, and bluſhed in the preſence of thoſe, that knew of it; and felt more confuſion in diſcourſing thereof, than of her ſins; becauſe ſhe thought they would laugh at her, and imagine them to be ſome fancies of Women.

About ſome Thirteen Years ago, little more or leſs, when there came hither to *Toledo* the *Biſhop* of *Salamanca*, who (if my memory fail me not) was *Inquiſitor*, ſhe procured to have ſpeech with him, for her greater aſſurance; and ſhe gave him an account of all. He made her anſwer, that, as to all that ſhe had communicated to him, there was nothing that appertained to his Office; becauſe all her Viſions, and Speeches, which ſhe heard, confirmed her in the Catholick Faith, where-

wherein ſhe had always lived, and continued very conſtant, and with great deſires of the honour of God, and the good of Souls, in ſuch ſort, as ſhe would for each point thereof ſpend (if ſhe had ſo many) a thouſand lives. He bad her, ſeeing her much dejected, She ſhould write to Father *Avila* a compleat Relation of all theſe things, who being one much exerciſed, and skilled in Prayer, She ſhould acquieſce in the anſwer that he made her. She did ſo punctually: and Fa. *Avila* returned her an Anſwer, greatly confirming her; and ſuch was the aforeſaid Relation of her Life, as that all the Learned, who had been her Confeſſors, after due examination, approved of, and reported it to be very beneficial, and advantageous for direction, and light in matters Spiritual; and enjoyned her, it ſhould be copied, and ſo another little Book for her *Daughters*, ‖ (She being then *Prioreſs*), in which She gave them ſome good Inſtructions. ‖ *The Way of Perfection.* Notwithſtanding all this, She was not without certain fears from time to time, as conceiving, that alſo Spiritual Perſons might be deceived, as well as She; and ſo She would always be diſcourſing and conferring with great Scholars, though they were not much given to Prayer; for, her aim was only to know whether all theſe things, which She found, and experienced in her ſelf, were conſonant to the *Holy Scripture*: and ſomtimes She was comforted, as thiuking, that, thongh for her ſins She deſerved to be deceived, yet God would not permit, that ſo many exeellent Servants of his ſhould deceive her, who deſired to give her light.

To the ſame purpoſe She began to treat of theſe matters with the Fathers of *S. Dominic's* Order, to whom, even before She had them, She had uſed to confeſs: namely, with Father *Vincentius Varron*, who heard her *Confeſſions* a Year and half in *Toledo*, whither She went to found a *Monaſtery* of *Diſcalced Nunns*. He was a *Conſultor* of the *Inquiſition*, a perſon very learned, and who quieted her very much (as likewiſe did all the others) by telling her, that, whilſt She was careful not to offend God, and acknowledged her ſelf with true humility a miſerable Creature, ſhe had no cauſe to fear. She Confeſſed ſix Years to Father *Fr. Dominicus Bannez*, who is now *Conſultor* of the *Inquiſition* in *Valladolid*; and every time any new thing occurred to her in his abſence, ſhe conſulted him by Letters, and received his advice. To the Father *Doctor Chaves* likewiſe [*Confeſſor* to *King Philip* II]; to Fa. *Peter Juagnez*, being *Reader* in *Avila*, and a very great Scholar; to Fa. *Garzia* of *Toledo*; and to Father *Bartholomew* of *Medina*, *Chief Reader* of *Divinity* at *Salamanca*, of whom ſhe

ſhe underſtood, that he had an ill opinion of her, for certain things, that he heard of her; whereupon ſhe conceived, that he might better than any other certifie her, whether ſhe were deluded by the Devil; ſo ſhe procured to confeſs to him, and gave him a long and free relation concerning her Spirit, and Prayer, whilſt ſhe ſtaid about founding a Monaſtery at *Salamanca*; and, that he might the better underſtand her life, ſhe ſhewed him that which ſhe had written by command of her Confeſſors; he ſecured her exceedingly, and much more than all the reſtbearing a great affection to her. This happened now ſome two years ſince, or a little more. She treated likewiſe with Father *Philip Meneſſes*, *Rector* of the *Colledge* of *S. Gregory* in *Valladolid*; who, having heard many things of her, and the varions opinions of people; moved with great Charity went to *Avila* to ſpeak with her, deſirous to underſtand, and know, whether ſhe were deceived by the Devil; if not, to undertake her defence; ſince, then, it was not reaſonable, ſhe ſhould be ſo much ſpoken againſt: and he was thereupon exceedingly ſatisfied.

She alſo conferred particularly with a *Dominican* Father *Provincial*, called Father *Salinas*, a man very Spiritual, and a great Servant of God; and with another *Reader*, who lives at preſent in *Segovia*, called *Fa. Diego Jangues*, one of a very ſharp underſtanding. She, remaining always with fears upon the occaſions, which for divers years ſhe had of going to ſeveral places for founding Monaſteries, enjoyed alſo the opportunity of treating with many others, who ſufficiently tried her; all aiming at the giviug her more light; and ſo both ſhe, and they became ſatisfied and aſſured.

She ever was, and (through Gods mercy) is, obedient to all, that the Holy Catholick Faith holds; and all her own Prayer, as alſo of the Monaſteries erected by her, is directed to the augmentation thereof. She ſaid, that, if auy of theſe Viſions, Revelations, or Speeches had incited her to a thing, that had been contrary to any point of the Catholick Faith, or Gods Law, ſhe ſhould not have been neceſſitated to ſeek out perſons, to have reſolved her; for hence ſhe ſhould ſoon have perceived it to have been the Devil. She never did any thing meerly becauſe that ſhe had heard it in Prayer, but ever communicated all to her *Confeſſors*; who if ſomtimes they told her the contrary to that, which our Lord had ſaid, ſhe did it, and obeyed immediatly. She never believed ſo very confidently, that it was God that ſpoke to her (though it was told her that it was he), as that ſhe would have ſworn it; notwithſtanding that by the effects, and by the great favours

vours, which our Lord did her, she judged in some things that it was a good Spirit; but she always desired Vertues, and herein settled, and founded her *Nuns*, saying, that the most Humble, and Mortified would prove the most Spiritual. That which she writ she gave to *Fr. Dominicus Bannez*, living now at *Valladodid*; with whom she conferred (and still doth) more than with others; she thinks, he will present it to the *Inquisition* in *Madrid*; in all she submits to the judgment, and correction of the Holy Church of *Rome*, and the *Catholick Faith*. None hath blamed her, because these things she suffers are such, as are not in the power of any, and our Lord requires nothing impossible.

She, by reason of the great fear she was in, having given an account to so many, divers of these things came to be divulged; which proved an excessive torment to her; and that not from Humility (said she) but because she detested those things that were reported of Women. She feared extreamly to submit her self to one, whom she thought apt to believe that all was from God; for she was affraid presently, lest the Devil might deceive him. She communicated much more willingly the matters of her Soul to one, whom she saw timorous; notwithstanding she suffered likewise from those, who altogether contemned these things, though only to try her; it seeming to her, that some of them were very evidently from God; and she would not willingly see, that they blamed her without cause, and condemned her peremptorily; as neither, that they should believe they were all of God; for, she understood very well, there might be a deceit therein; and therefore she never seemed absolutely secure in a thing, wherein there might be danger.

She procured, all she could, not to offend God in any thing, and ever to be obedient; and with these two things she imagined her self secured, and exempt from all delusion of the Devil. From the time that she begun to have Supernatural Favours, her Spirit ever inclined to endeavour after greater Perfection; and almost ordinarily she had vehement desires of Suffering: and in Persecutions (whereof she had store) she was comforted, and bare a particular affection to the party that persecuted her. She had likewise a great desire to Poverty, and Solitude, and to quit this Exile to see God.

By these and other such like effects she began to be satisfied; as conceiving, that a Spirit, that left in her these Vertues, could not be ill; and so also she told them, with whom she conversed; yet not by totally ceasing to fear, but by an exemption from so great anxiety,

and perplexity. Her Spirit never prevailed with her to conceal any thing, but she obeyed ever. She never saw any of these things with her bodily eyes, as hath been said already, but in a certain delicate, and subtile manner, and so very Spiritual, that sometimes, in the beginnings she thought she was mistaken; and again, at other times, she could not think so. Neither did she ever discern these things with her corporal ears, except twice, at which times she understood nothing of that which was said to her; nor knew, who said it.

These Interiour things were not continual, but at some times, in certain necessities. One of these was, when, having been some days in intolerable interiour sufferings, and under an internal restlesness, caused by a fear of being deluded by the Devil (as is written more at large in that Relation, that I mentioned) and by the remembring her great sins, so exceedingly afflicted as cannot be expressed, by hearing only these Words in her Interiour; *It is I*; *fear not*; her Soul became so quieted, courageous, and settled, that she could not conceive whence so great a good should come; since she had not been with any Confessor, nor would many Learned men with their long discourses, and several reasons have been able to produce in her this peace, and quiet, which she felt from one of these Divine Words. At other times likewise she was animated by some Vision; for, if she had not had such things as these, it had seem'd impossible to sustain so great labours, oppositions, and sicknesses; which were innumerable; and even at present her life so passeth, as that she is never without some kind of suffering; though there is more and less; but, most-what, she labours under pains, and other infirmities; which, since her being a *Religious Woman*, have much oppressed her. If in any thing she serves God, and receives favours from him, they at the same time pass very cursorily through her Memory, though she often recalls to mind the favours; but they remain not so fixed, and imprinted therein, as doth the remembrance of her Sins, which are continually annoying her, like some stinking kennel.

Her having committed so many Sins, and so little served God, must needs be the cause of her not being tempted with Vain-glory. She never perceived in her self from any of the fore-mentioned Spiritual Favours any ill motion, or any incentive to Sensuality; but every thing hath been carried with all Modesty and Chastity; above all, she hath had a great fear of offending God, and a great desire of doing in every thing his holy Will; this she hath begged of him continually, and (to her thinking) is so resolute in the not departing from

from, that nothing could be said to her, in which she thought she might greatly serve, and please our Lord, by her Confessors, Superiors, or those that govern her, which she would omit to do; trusting in our Lord, who assists them, that are resolved to advance his Service, and Glory.

In comparison of this, she no more minds her self, and her own interest, than if she were not in the world. As far as she can understand concerning her self, and her Confessors can perceive, it is a great truth, all, that is contained in this Letter; and your *Reverence* may, if it please you, be certified thereof by them, and by all those, who have known her for about Twenty Years since. This Spirit of hers moved her very frequently unto the praises of God, and she would have all the world do the same, though it should cost her dear. Hence she was seized with a great desire of the good of Souls; and beheld, how base, and vain all external things of this World are; and how precious the internal, which are not to be compared to any of these terrene things; and thereupon she came to undervalue them all.

The Manner of the *Visions*, which you enquire of me, is after such sort, that nothing is seen, either internally, or externally, because it is not an Imaginary Vision; but the Soul, without seeing any thing, understands, and knows, who it is; and whereabouts he is; it is more clearly represented to her, than if she saw it with her corporal eyes, save that nothing in particular is represented to her; but in such sort, that one may perceive, that another stands by her; and, because they are in the dark, she sees him not, yet is certain, he is there. Though this Comparison is not full; for, one in the dark perceives, one is there, by some token, or by hearing a noise, or from having formerly seen and known the party; but here, nothing of all this intervenes; but, even without any external Word, she most manifestly understands Who it is, and on which side He stands; though, she is not able, when she would, sometimes to express, and relate it, nor how long it lasts; but thus indeed it passeth. After the Vision is ended, how much soever she desires to imagine it after the same manner, as it was before, it availes, nor helps nothing, because it is evident, that this is an Imagination, and not the true Pretence of our *Lord*, or of the *Saints*, and the like; such things not being in her power: and so are all Supernatural things. Hence comes his not valuing himself, or being proud of any of those things, to whomsoever God doth this favour; for, he seeth it is a thing bestowed *gratis*; and that he can neither diminish, nor add any thing thereto. This makes one continue in much

greater Humility, Love, and desire ever to serve this Lord; so very powerful, that he can do all that, whereof we, how learned soever we be, are not able to understand the Manner; these being things which our Discourse, and Understanding reach not to. Be He, that gives them, eternally Blessed. *Amen.*

V. RELATION.

Written by the Holy Mother *to a* Confessor *of hers, touching the manner of her* Prayer.

IN all that I shall say, I beseech *your Reverence* to understand, that it is not my intention to think, I have hit right, for I may be mistaken; But that, whereof I can assure you, is, that I will say nothing, which I have not often experienced. Whether it be well, or ill, *your Reverence* will discern, and advertise me. I suppose *your Reverence* will like, that I begin, at the first, to Treat of things Supernatural; for, Devotion, Tenderness, Tears, and Meditations, which we can here, with the help of our Lord, acquire, are already understood.

The First Prayer, which, to my thinking, I perceived to be Supernatural, (so I call that, which cannot by humane Industry, and Diligence, be gotten, though very much endeavoured; yet one may, by the Grace of God, dispose himself well for it, which imports very much) is, a Presence of God, which is no Vision in any wise, save that it seems, that every time (at least when one suffers no Aridity) that a Person would recommend himself to his Divine Majesty, though even by Vocal Prayer, he finds Him.

The Second is an Internal Recollection, which is perceived in the Soul; where, it seems, that she hath within her self other Senses; as, abroad, the exteriour; and it seems, that she would, by a retreating into her self; sequester her self from Exteriour tumults, which, she perceiving to Recoil back sometimes upon her, she hath a mind to shut her Eyes, and not see, nor hear, nor understand, save that only, wherein she is then employed, which is a power to converse with God, perfectly alone. Here no Sense, or Faculty is lost; for, all is preserved entire in its Essence, but to be employed on God. And

And this he, whom our Lord ſhall beſtow it on, will eaſily underſtand; otherwiſe, to make it underſtood, there will need many words, and compariſons.

From this Recollection ariſes ſometimes a quiet, and an internal Peace very delicious; for, the *S*oul is in ſuch a condition, that it ſeems to her, ſhe wants nothing; and even ſpeaking is troubleſome to her; ſhe would do nothing but love; this uſually laſts her for a little while, and ſometimes longer.

From this Prayer uſeth to proceed a *S*leep, as they call it, of the Powers, which are neither abſorpt, nor ſuſpended ſo far, as that it may be termed a Rapt, nor yet is here an entire Union. *S*ometimes, yea even often, the *S*oul knows, that only the Will is united, and ſufficiently underſtands (I mean, according to what ſeems) that it is wholly employed on God, and ſees the defects of its being able to continue, and labour in any thing elſe; and the other two Faculties remain free from buſineſſes, and works of the ſervice of God; and in fine, *Martha* and *Mary*, here go both together. I asked Father *Francis Borgia General* of the *Society* of *Jeſus*, whether this might be a Deluſion, becauſe it made me go about as it were diſtracted, and dozed; and he told me, it fell out ſo many times.

When it is an Union of all the Faculties, it is much different; for, the *S*oul cannot proſecute any external buſineſs; ſince it happens, that the Underſtanding is in a manner ſtupid; the Will loves more, than according to what ſhe knows; but ſhe neither knows, whether ſhe loves, nor what is done then, ſo, as to be able to expreſs it; nor is the Memory (in my opinion) or the Underſtanding at all exerciſed; nor are the *S*enſes then awake, but as one, that hath loſt them, the more to employ the *S*oul on what ſhe enjoys: *S*o that it ſeems to me, that for that ſhort ſpace they are loſt. It quickly paſſeth away; but, by the riches of Humility, and other Vertues, and Deſires, left in the *S*oul, is perceived the great good, which it gets by that favour; but, what a thing it is, cannot be expreſſed; becauſe, though the *S*oul is allowed to underſtand it, yet ſhe knows not how, ſhe underſtands it, nor, in my opinion, to expreſs it.

If this [Union] be of the true, it is the greateſt Favour, that our Lord beſtows in this ſpiritual way, at leaſt one of the greateſt, except that of Rapts, and of *S*uſpenſions. For, a Rapt, and *S*uſpention, to my thinking, is all one; but I am wot to call it a *Suſpenſion*, to avoid the word *Rapt*, becauſe it affrights people. And indeed this Union, but now mentioned, may be termed alſo a *S*uſpenſion.

The difference between it [*Union*] and a *Rapt*, is this, that a *Rapt* lasts longer, and is more discerned in the Exterior; because it stops the Breath, so that one can neither Speak, nor open their Eyes. Now, though this very thing happens in Union, yet in a *Rapt* it is more violent; for, the natural heat goes away, *I* know not whither; so that, when the *Rapt* is great, (for, in all these sorts of Prayer, there is more, and less) when, I say, it is great; the Hands grow cold, and sometimes as stiff as are sticks; and it so befals the Body, that, as the Rapt finds it, either standing, or kneeling, just so it continues: And so great is the delight, wherewith the Soul is employed about that, which our Lord represents to her, that, it seems, she forgets to animate the Body, which she leaves abandoned; and, if it last, the Nerves afterward by the defect [of Spirits] feel it. It seems to me, that here God will have the Soul understand more, than that, which she enjoys in the Union; and thereupon very usually in a Rapt some things of his Majesty are discovered to her; and the Effects, which are left in the Soul, are great; such as are the Forgetting of it self, out of the desire, that this so great a God, and Lord, might be known, and praised. In my judgment, if the *Rapt* be from God; the Soul cannot continue without the knowing manifestly, that here she can do nothing, as also her own Misery, and Ingratitude, for not having served him, who of his meer Bounty doth her so great a favour; for, the delight, and suavity exceeds, without comparison, all that, whereto it can here be resembled; so that, did not the remembrance thereof go away, she would have a continual abhorrence of the contents here; Whereupon she comes to account as vile all the things of the World. The difference between that which *I* called a *Suspension*, and a *Rapt*, is, that in a *Suspension* one goes by little and little dying to these External things, and losing the Senses, and living to God: A *Rapt* comes by a meer intimation, which his Majesty gives in the most intimous Recess of the Soul, with such celerity, that she thinks, she is ravished up above her self, and that she is going out of the Body. So that there needs courage in the beginning, to cast her self into the Arms of God, and resign unto him, to carry her whither-soever his pleasure shall be; for, till his Majesty settles her in peace there, where he pleaseth to elevate her (elevate her, *I* say, for the understanding of high matters) for certain she needs, in the beginnings, to be very resolute even to die for him; since the poor Soul knows not what will be the issue; I say, in the beginnings, After this, to my thinking, the Vertues become stronger, because

becauſe the Soul is more diſengaged from Creatures, and more prepared, by underſtanding the Power of this great God, to fear, and love him; ſince He ſo powerfully, without her being able to reſiſt him, raviſheth the Soul, as true Lord thereof. There remains in her a great Sorrow for the having offended him; and a Wondering, how ſhe had the boldneſs to diſpleaſe ſo great a Majeſty; and an extraordinary anxiety, that there were none to offend him, but that all might praiſe him. Hence, *I* conceive, muſt needs ariſe thoſe vehement Deſires for the Salvation of Souls, and to have ſome ſhare therein, and that this God may be praiſed, as he deſerves to be.

Flight of *Spirit* is a thing (I know not how to expreſs it) that aſcends from the moſt intimous profundity of the Soul. I remember only this Compariſon, which I uſed, where your Reverence knows, theſe, and other ſorts of Prayer are declared at large, (and my Memory is ſo bad, that it ſoon forgets); It ſeems to me, that the Soul, and the *Spirit* are one and the ſame thing, except that, as a Fire, if it be great, and diſpoſing it ſelf to burn, when a little more kindled, produceth a Flame, which aſcends up on high, and is as truly Fire, as that below; nor, becauſe this Flame riſeth aloft, ceaſeth the Fire below to remain Fire; So the Soul; by the diſpoſition which it hath [from converſing] with God, there ſeems to proceed from it a thing ſo very ſuddenly, and ſo exceeding ſubtile, as that it mounts upward to the Superiour Part, and paſſeth whither our Lord pleaſeth, for it cannot be further explain'd; and it ſeems to be a Flight, which I know not what to compare to; But I know well, it is very manifeſtly underſtood, and diſcerned, and cannot poſſibly be hindered. This little Bird ſeems eſcaped from this fleſh, and from the Cage of this Body, and ſo can more freely employ her ſelf on that, which our Lord gives her. That, which the Soul underſtands here, is a thing ſo delicate, and ſo precious, that ſhe doth not conceive there is any illuſion in it, nor in any of theſe things, whilſt they are in doing. Afterward fears are raiſed, by the receivers weakneſs, conceiving in every thing cauſe to fear; though, in the Interiour of the Soul, there remains a Certainty, and Security, wherewith ſhe may live quiet; yet not altogether, ſo, as to neglect the uſing a care not to be abuſed, and deluded.

An *Impetus* I call a ſudden Deſire, that ſomtimes, or moſt-what, ariſeth in the Soul, without Prayer going before, upon a ſudden Remembrance of her being abſent from God, or upon certain Words, perceived to this purpoſe. This Remembrance is ſo powerful, & of ſuch force

force ſomtimes, that it ſeems in an inſtant to take away the Reaſon, as when unexpectedly One hears ſome very ſad news, not known before; or one is very ſtrongly aſſaulted; ſo that it takes from the Underſtanding all power of diſcourſing for ones conſolation, and one remains aſtoniſhed. So it falls out here; ſave that the affliction is for ſuch a cauſe, that there remains in the Soul a knowledg, that it is a happineſs to dye for it. Hence it comes, that, whatever the Soul at the preſent can think on, it is for its greater torment, and that our Lord is not pleaſed, that her whole eſſence and being, ſhould give her any content; nor is it his will, ſhe ſhould remember, even that ſhe lives; but ſhe imagines, ſhe is in a vaſt Solitude, and deſertion of every thing, in ſuch ſort, as cannot be expreſſed; for, all the World and the things thereof cauſe her affliction, and no Creature is company for her, nor would ſhe any thing elſe but the Creator, which ſhe ſeeth is impoſſible, unleſs ſhe dye; and, being forbid to kill her ſelf, ſhe dies with the longing to dye; ſo that ſhe is really in danger of death, and ſees her ſelf as it were hanging betwixt Heaven and Earth, nor knows ſhe what to do with her ſelf. And by little and little God gives the Soul a knowledg of himſelf, that ſhe may ſee her loſs, after ſo ſtrange a manner, as cannot be expreſſed; for, there is none upon earth, at leaſt of all thoſe that I have paſſed through, that equals it. Which, though it laſt but half an hour, it leaves the Body ſo bruiſed, and the Nerves ſo relaxed, and with ſo exceſſive pains, that even the Hands have not the ſtrength left in them to be able to write. Of all this ſhe feels nothing; whilſt ſhe continues ſuffering this *Impetuoſity*, ſhe hath enough to do to endure her Interiour; nor do I believe, ſhe would even feel very acute Torments. Yet ſhe enjoys all her Senſes, and can Speak, and See, but not Walk; for, the great Stroke of Love depreſſeth her. This, though one would dye with the deſire of having it, unleſs God gives it, availes nothing. It leaves very great effects and advantages in the Soul. Some Learned men ſay, it is one thing, others another; none blame it. *Father Avila* writ to me, that it was good; and ſo ſay all. The Soul knows well, it is a high Favour of our Lord. Should it happen often, Life would laſt but a little while. The uſual *Impetus* is, when this Deſire of ſerving God comes with a great Tenderneſs, and Tears, [longing] to go out of this Exile; but, the Soul being at liberty to conſider, that it is Gods will, that ſhe live ſtill in the Body, hereupon is comforted, and offers him her Life; beſeeching him, it may be only for his Glory, and ſo it paſſeth.

Ano-

Another way of Prayer very ordinary is a kind of *Wound*, that the Soul thinks ſhe is ſtruck to the Heart with a Part. This puts her to a great Pain (that makes her complain); but a Pain ſo delicious, as ſhe would never be without. This Pain is not in the ſenſe; nor is it a material Wound, but in the Interiour of the Soul, without the appearance of any Corporal pain; but becauſe it cannot be made intelligible, ſave by Compariſons, theſe here are propoſed, which, compared with it, are rude indeed; though I know not how to expreſs it after another manner, ſince theſe are things neither to be written, nor related; for, whoſo hath not experienced, and tried them, it is impoſſible he ſhould underſtand them: I mean, till ſuch pain ſeizeth him, becauſe the pains of the Spirit are different from thoſe here. Hence I infer, how extreamly the *S*ouls in Hell, and in Purgatory ſuffer, beyond what can here be apprehended by theſe Corporal pains. At other times it ſeems, that this Wound of Love iſſues from the Innermoſt part of the Soul. Great are its effects; and when God gives it not, it is impoſſible to have it, though greatly endeavoured; nor can any avoid the feeling it, when he is pleaſed to give it. So alſo there are ſome Deſires after God, ſo very quick, and ſubtile, that they cannot be expreſſed; and when the Soul ſees it ſelf fettered, ſo that ſhe cannot enjoy God, as ſhe would, ſhe falls into a great abhorrence of the Body; which ſeems to her like a great Wall, that hinders her from enjoying that, which ſhe now at preſent conceives, ſhe enjoys in her ſelf, without the *Body's diſturbance*; She then ſees the great miſchief, that came to her by *Adam's* Sin, which took this Liberty from us. This Prayer was bad before the Extaſies, and grand Impetuoſities, fore-mentioned. I forget to mention how theſe great Impetus almoſt never end, but with a Rapt, or ſome great Favour of our Lord, wherewith he cheares the Soul, and encourages it to live for him. All this, which I have ſaid, cannot be miſ-apprehenſions, for ſome reaſons too long to inſert here. Whether it be a good thing, or no, God knows; its Effects, and the Profit, it leaves in the Soul, to my beſt underſtanding, are manifeſtly diſcerned.

VI. Advices which She gave for Prayer.

Collected out of ſeveral places of her Works.

1. PRayer is the High-way to Heaven *; and by Travelling in it is great Treaſure gained; Nor is the Price much, which we give for that, which to our thinking coſts us ſo dear; for, the time will come, when it will be underſtood, how meer a Nothing all that is, which we give for a thing ſo great.

* See *the way of Perfection.* chap. 21.

2. A Soul without Prayer is like a Body that is Paralitick *, and Lame; which, though it have Feet, and Hands, cannot move them. So there are found ſome Souls ſo infirm, and ill-accuſtomed, that, though of a noble Nature, and of Ability to converſe with God, have yet no inclination at all to it firſt. And, unleſs ſuch Souls endeavour to know their own great miſery and to remedy it, they will be found to become as it were Statues of Salt, no more able to turn their Heads right, towards themſelves or their Maker.

* See *the Manſions.* Manſ. 1. chap. 1.

3. It imports much, indeed all, for one to have a firm, and very ſtrong reſolution not to ſtop their courſe, till they come to drink of the Water of Life, which our Lord gives *; come what will; follow what can; labour all that we can labour; murmure who will; whether we get thither, or whether die by the way; or whether with ſuch courage to ſuſtain the troubles that are therein; or whether the World ſink under us.

* See, *Way of Perfection.* chap. 21.

4. Though Prayer be divided into *Vocal* †, uttered by the Voice; and *Mental*, performed with the Mind, that is, the Underſtanding, and Will, without the Voice; yet if Vocal Prayer be made, as it ſhould, even Mental is an ingredient into it; for he, that ſpeaks to God, is to conſider, 1. With whom he ſpeaks; And 2. Who he himſelf is, that ſpeaks; that he may learn, how he is to ſtand before ſo great a Lord, and what his behaviour alſo ought to be, as to himſelf; and in theſe two Points is much employment. We ought alſo to conſider, who our *Lord Jeſus Chriſt* is, and who is his *Father*, and what that Country is, whither he is to bring us, and what thoſe good things are, he promiſeth to us; what condition of life was his; how we may beſt pleaſe him; and what do, that our condition may ſute with

† Ibid. chap. 21.

with his. Upon this, Mental Prayer becomes conjoyned with Vocal; for, Mental Prayer is the considering these things. Whence it falls out, * that those, who in this manner Pray Vocally, are very often by God exalted, without perceiving it themselves, to *Contemplation*. * Ibid. chap. 25.

5. *Mental Prayer* ought to be endeavoured by all, * though they have not Vertues, because it is a beginning for the obtaining them all; and the Life of all is concerned, to begin it: But it is exercised with much difficulty, unless the Vertues be acquired. * Ibid. chap. 16.

6. In Prayer it is best to be alone, * as, for our instruction, our Lord perform'd it; for one is not to stand talking both with God, and the World; as those do, who Praying listens to what another speaks, or think on what presents it self to them, without taking care to suppress vain Imaginations. This done, First one should make an *Examen* * of the Conscience, and say the *Confiteor*, &c. Then, making the Sign of the *Holy Cross*, immediately, since we are alone, procure to have some Company; and none is better than that of *Christ*, representing him as at our side [or by us]. For, if we accustome our selves thus to keep him nigh us, and if he see, that we do it with love, and that we go on procuring to please him, we shall have him always with us; and it is a great matter to have such a Friend at our side. Yet I had rather, we should seek him in the Interiour of our Souls; * because this is much more beneficial, and we shall not need to go, with our Meditation to Heaven, or farther than our own selves; for, this is a tiring-out of the Spirit, and a distracting the Soul; and that with less profit. * Ibid. chap. 24. * Ibid. chap. 26. * See, her Life chap. 36.

7. Those that make Prayer with Discourse, * meditating on the Life, Passion, or Death of our Lord; or on the last Judgment, or such like Subject; by so good a way, as this, will by our Lord be brought to the Port of Light; and from these good beginnings attain also a good end. And all those that can proceed that way, do find rest, and security. This Meditating, and Discoursing on points of the Passion is the way of Prayer, with which all are to begin, proceed, and end; and it is a very excellent, and safe course, till our Lord advance them, and raise them to other things Supernatural. Yet one is not always to discourse with the Understanding, but at times to set ones self before *Christ*; and without wearying the Understanding, let the Person stand speaking, and sweetly conversing with him, without labouring in bringing Reasons, but representing his Necessities, and the reason, there is to endure him there. And thus exercising himself one time, in one thing, another time in another; * See, *Way of Perfection*. chap. 19.

that the *Soul* may not be offended in feeding always on the ſome Meat.

8. Thoſe that cannot Pray in this manner, becauſe they cannot quiet, or fix the Underſtanding upon one *Subject*, * running here and there like an unbridled Horſe, that cannot be held in, let them ſet our Lord near them, and with humility pray him not to abandon, but to accompany, them. And if upon this, they cannot arrive to ſome benefit in a Year, let them perſue it further, nor be troubled to to ſpend time on a thing, wherein it is ſo well beſtowed: Let them enure themſelves to this, and labour to get near to him, and be looking ſtill on him. For, if we cannot willingly turn the Eyes of our Soul to behold things very Ugly; why ſhould we not ſet them to behold the faireſt Object imaginable? Let us view Him then, ſomtimes Riſen again, otherwiſe on the Croſs, or bound at the Pillar, or in ſome other ſort, as we moſt need. And hereto it conduces much, to carry about one ſome devout Picture of our Lord, and to look often on it, and ſpeak to it. By this way, if one perſiſt therein, perſons are wont to arrive ſooner to Contemplation, but it is very laborious, and painful; becauſe if the Will want ſomwhat to buſie it ſelf about, and Love have no preſent Object, whereon to employ it ſelf, the Soul remains as it were without any ſupport, and without work; and the Solitude, and Aridity, cauſe her great pain, and her thoughts make great aſſaults. So that the *Soul* by this Prayer is either much improved, or impaired; and thoſe, that go this way, have need of greater Purity.

* See, *Way of Perfection.* chap. 25.

9. Though ſuch, as in Prayer cannot go by the way of Diſcourſe, ought not force themſelves to this courſe, yet are they not to put themſelves in Prayer, & there ſtay waiting, without having firſt thought on what thing they are to make it: Therefore I adviſe ſuch Perſons the Reading of ſome good Book, * as a means for ſetling the thought; and let the Will begin to excite it ſelf, and to be affected therewith; and ſo, by little and little let them go enticing the Soul, with facility, and artifice, to recollect it ſelf, that it be not frighted; making account, that the poor Soul is as a Spouſe, that hath been for many years ſtayed and departed from her Husband: And that, to reduce her again to his houſe, and to be content to live with him, ſhe muſt be very tenderly treated; otherwiſe, they ſhall never effect any thing. In uſing which helps, ſhe ſaith ‖: That ſhe was more affected with, and ſooner attained Recollection by, the words of our Lord himſelf in the Goſpel, than by any other, the moſt Elegant, and exactly compoſed, Books.

* Ibid.

‖ *Way of Perfection.* c. 21. *Ribera vit. S. Teref.* l. 4. c. 8. p. 327.

10. How

10. How much soever a Soul is advanced, and how high soever her Prayer be, * let her never forget the exercising her self in the in the Knowledg of her self; for, this is the Bread, wherewith they must eat all their Meats, how delicate soever they be, in this way of Prayer; and without this Bread the Soul could not be sustained. Yet one must not therefore always be thinking on this, so as to forget the Consideration of God; nay, by the considering him, one shall better know ones self; for, by beholding the Perfections of God, we better understand our own defects, and imperfections; as White near to Black shews whiter: And besides this, our Understanding and Will are ennobled, and more disposed for all good things by retreating from the knowledg of our selves, to that of God. And, if we never get out of the mire of our own miseries, the stream will always run troubled, from vain Fears, Pusillanimities, and Cowardise, and the Soul will receive great mischief thereby.

* See *the Mansion* 1. chap. 2. and *her Life.* chap. 13.

11. I desire exceedingly, that all should meditate on the sacred *Humanity* of *Christ* our *Lord*; and never leave it, for the highest Prayer, one can attain to: × Because Life is long, and in it many crosses, which to pass through with perfection we have need often to behold our Exemplar, *Jesus Christ*.

* See *Mansions* 6. chap. 7.

12. Never let any quit their Prayer, for any pretence either of Humility, or Sins contracted, or upon any other ground *; for, by leaving it, the Soul will perceive her self to lose, and, by returning to Prayer, to gain and profit; as I have sufficiently seen, and experienced in the time, I left it, and afterward resumed it: And the leaving it was the greatest Temptation, I ever met with.

‖ *Life.* chap. 7, &8.

13. Let none of those, that apply themselves to Prayer, be weary, or lose courage for the Aridities, they feel for the present, nor yet despair of attaining to the height of Prayer *. For, sometimes our Lord comes very late; but, though he comes late, yet he rewards at once the labour of many years. I have great pity on those, who have not this perseverance in Prayer. Since they are like those that have an extream Thirst on them, * and see the Water a great way off; who, desiring to go thither, meet persons hindring their passage at the beginning, in the mid-way, and at the end; and so it falls out, that, after with pains they have vanquished the first adversaries, they are still left to subdue the second; and then faint-hearted had rather die with Thirst, than drink Water at so dear a rate: And, if they overcome the second sort, they being after this engaged to master the third, their heart fails them, when perhaps they are not two steps off

* See *way of Perfection.* chap. 7.

* See, *Way of Perfection.* chap. 21.

* Ibid. chap. 19.

the Fountain of Living Water, of which our *Lord* ſpake to the *Samaritan*, which whoſo drank of, ſhould never thirſt more. And it may be likewiſe, that, when one half got ſo far, that he wants nothing but to ſtoop down and drink at the Fountain, he forgoes all, thinking he hath not ſtrength to reach thither, and that he is not fit for any ſuch thing. Our Lord calls all to drink; he invites all, and tells all, he will give them drink; and I take for certain, that this Living Water ſhall not be wanting to any of them that do not ſtay by the way. Our Lord many ways makes them drink thereof, that will follow him, that ſo none may go away diſconſolate, or dry of thirſt; for, from this exuberant Fountain flow, ſome great, ſome ſmall Rivers; and ſomtimes rivulets for Children; for, on this manner it ſufficeth them; ſince it would affright them to ſhew them a great Water. Now, ſince in this Journey there never wants the Water of Conſolation, I intreat them to ſtick cloſe to my Counſel, and not ſtop in the way, but Fight like Stout, and Valiant perſons to the Death for the thing they deſire.

Jo. 4.

14. It ſeems to me a bad beginning, and a thing very prejudicial to proficiency in Prayer, to uſe it for the Guſt, or Conſolation, one hopes to receive thereby. And *I* know by experience, that the Soul, that in this way of Mental Prayer begins to walk with reſolution, and to maſter it ſelf in not much heeding, either the being comforted or dejected, whether ſhe wants or receives from our Lord theſe Guſts, and Tenderneſſes, hath gone a great part of the way; and let her not fear her going backward how much ſoever ſhe ſtumbles; for, ſhe is beginning a ſtructure on a ſtable foundation. I am troubled to ſee, and hear, that grave men, perſons of learning, and underſtanding, complain, that God gives them not Senſible Devotion: I account it an imperfection, and a want of liberty of Spirit; and I believe it proceeds for the moſt part from not beginning with the liberty aforeſaid, and with reſolution, and their not embracing the Croſs at the firſt.

15. He that begins Prayer, is to make account, that he begins to plant a Garden in a barren Soile,* that brings forth the moſt noiſome weeds, which after that our Lord hath extirpated, and ſet in their ſtead other good hearbs, he, like a good Gardiner muſt endeavour, that theſe plants may grow, and take care to water them, that they do not wither, but thrive, and bring flowers, that may yield a pleaſant ſent, that ſo the Lord that planted them, may be delighted with them, and come often to recreate himſelf in this Garden. The end therefore of

* See, *Life.* chap. 11.

Prayer

Prayer ſhould be God's Glory, Service, and greater liking.

16. He that in Prayer finds Aridity is like him that goes about to draw water out of a Well to water this Garden, and finds it dried up; and then he muſt not loiter, idle, but like a good Gardiner do all he can on his part; which if he do, our Lord without water will preſerve theſe plants, and flowers, and make the Vertues thrive, I mean, without the Water of Tears, of Tenderneſs, and of Senſible Devotion. And though he ſees, that many times he lets down the Bucket, and draws it up without water, or cannot lift up his armes to draw it up; that is, cannot ſo much as get one good thought, yet let him be glad, and comfort himſelf, accounting it a very high favour to labour in the garden of ſo great an Emperour, and let him perſevere, ſince he knows, that therein he pleaſeth him; nor is his motive to be the ſatisfying of himſelf, but the pleaſing him: and let him praiſe him much, for that he truſts him; ſeeing that, without any pay he takes great care of what is committed to him; and let him help him to carry the Croſs, ſince he ſees, that he ſpent all his life under it; nor let him, here, deſire his Kingdome; but reſolve, that, ſhould this Aridity laſt all his life long, he muſt not for this let *Chriſt* fall with his Croſs. And the time is coming, when he will pay him for all at once: let him not fear to venture his labour; for, he ſerves a good Maſter, and one who ſtands looking on him; and therefore he is not to heed bad thoughts; ſince the Devil ſuggeſted ſuch even to *Saint Jerome* in the Wilderneſs. This Croſs God leaves not without a great reward even in this life; and, with one hour's conſolations, that our Lord hath given me the troubles, that I have a long time endured in keeping my ſelf in Prayer, have been very amply recompenced. But here we muſt uſe great diligence to root up the many little Weeds, that are left in the Soul, how little ſoever they be; and it is very requiſite to know our own nothingneſs ‖, and the little we are able to do in this, and in every thing, and to humble our ſelves before God. ‖ *Life.* chap. 14.

17. Theſe Aridities, and tortures come many times at the firſt, when a Soul begins to apply it ſelf to Prayer; and other whiles at the laſt, with divers Temptations; for, hereby God is pleaſed to try his Lovers; and to diſcover, whether they can drink of his Cup, and help him to bear the Croſs, before he truſt great treaſures with them, and that they may know, how inconſiderable they are. For, the Favours, he beſtows afterward, are of ſuch a value, that he would have them firſt ſee, by experience, their own miſery, before he imparts them

them: and it imports much, that neither one ſhould for aridities, or for diſtraction of thoughts, vex or trouble himſelf, if he would get liberty of Spirit; and not be continually afflicted: and let him begin not to be affraid of the Croſs, and he ſhall ſee, how our Lord will help him to carry it, and what conſolation he ſhall enjoy, and what benefit he ſhall gain out of every thing.

18. Of theſe Aridities, and Diſtractions, I have very great experience: they come many times from ſome indiſpoſition of Body, and change of times, and from the ſtirring of the humours: now, when they come from this, it is worſe to compel the Soul to continue in Prayer, becauſe it is a forcing her to what ſhe cannot do, and a ſtifling of her; but it is for the preſent convenient to forbear Prayer till ſome other time, and employ ones ſelf either in Reading, or in exteriour Works of Charity; and, when ſhe is not fit even for this, ſhe muſt, for the love of God, ſerve the Body, that it may afterward ſerve the Soul; and uſe ſome befitting recreation, of either vertuous Converſation, or ſome other ſuch like thing.

19. It ſeems to me, that the difference of this Mental Prayer from Supernatural, * to wit, that, which we by our induſtry cannot acquire, and from Contemplation, is this; That that Prayer, which is made by the Diſcourſe of the Underſtanding, how much ſoever it effects, draws Water that runs along the ground, and drinks not at the ſide of the Fountain; and ſince there never wants in this way muddy and durty things, whereon this water ſtays, it is not ſo perfectly pure. So in our meditating of this World, what a thing it is, to the end we may deſpiſe it, unawares we ſuddainly find our ſelves engaged in the thought of ſome things we love in it: and deſiring to fly from them, yet we are ſtill hindred and diſturbed with ſome thought; How it was: and How it will be: what I have done; and what I ſhall do: and ſeeking again what may help us to be rid of theſe we incur other new dangers. But in Supernatural Prayer God directly placeth the Soul near himſelf, and in an inſtant diſcovers more truths to her, and gives her a clearer knowledg what every thing is, than by any other way ſhe could attain in many years, and ſhe drinks of the living Water at the very Fountain. He declares his greatneſs to her, * ſuſpending her Underſtanding, tying up her thoughts, and (as they commonly ſay) catching the word from her mouth; that, though ſhe would, ſhe cannot ſpeak, but with much pain. And ſhe knows, that, without the noiſe of words, this Divine Maſter ſtands ſpeaking to her; ſhe enjoys, without underſtanding how ſhe enjoys; the Soul is burning in love,

* See, *Way of Perfection.* chap. 19.

* *Way of Perfection.* ch. 25.

love, yet conceives not how she loves; nor apprehends how she is possessed of such love, though she knows, she possesses what she loves; and that it is not a possession, which the understanding attains to the desiring of. The Will embraces it without understanding how, But afterward, when it is able to apprehend something, it sees, that this good cannot be merited by all the labours, which, here on Earth, could all together be sustained for the gaining of it. It is the Gift of the Lord, of her, and of Heaven, which in fine he gives according to what he is. This, my Daughters, is perfect Contemplation. Now, ye will know the difference between it and Mental Prayer; This latter is that, before mentioned; The thinking and understanding what we say, to whom we speak, and who we are, that dare to speak to so great a Lord: The meditating on this, and other such like things, about the little, we have served him, and the much, we are obliged to serve, is Mental Prayer. Think it not a Cipher, or Language unintelligible, nor let the Name affright you. In this, by Gods assistance, we can do something; but, in Contemplation, whereof I now speak, nothing at all: His Majesty it is, that doth all; and this is his work, as transcending the power of our Nature.

20. As a means to the attaining this Supernatural Prayer, it is necessary, we put our selves upon acquiring the great Vertues *, and especially Humility; and that we exercise our selves in difficult undertakings for Gods Service, and with great resolution give up our selves entirely to him; this whoever doth not, may remain all his life with Mental Prayer. It befals persons of imperfect Vertues, and some likewise sometimes that are in ill condition, to be elevated by our Lord to Contemplation, for the gaining them this way; but this seldom, and little lasting; except they make their benefit of such favour for the getting out of their present estate, and totally giving themselves up to God.

* See, *Way of Perfection.* chap. 16.

21. Whosoever desires this Supernatural Prayer, let them not desire to raise themselves before God raise them *; for, it would but prove labour in vain, and tend to manifest loss; because it is God that must elevate us; let us, following our Lords advice, rather seat our selves in the lowest place, accounting our selves unworthy of that we have, and not desiring him to advance us, but leaving our selves entirely in his hands; for he knows what is fittest for us. Let our exercise be the applying our selves to Mortification, * Humility, and the true disengagement of our selves from all things; since, taking this

* *Life.* chap. 12.

* See, *Way of Perfection.* chap. 17.

this courſe, he may exalt us to this Prayer; but let us always content our ſelves with what God ſhall do with us; for, this is Humility. Let us truſt in the Divine Goodneſs, * which never fails its Friends; and let us ſhut our Eyes, never to muſe, and argue, why God gives ſuch a one in ſo few days Devotion, and gives it not to us in ſo many; all being for our good; and ſince we are no longer our own, but his, let us ſuffer him to guide us what way he pleaſeth.

* *Life.* chap. 11.

22. They, that are not arrived to this Prayer, let them not be troubled, nor diſcouraged, becauſe God leads not all one way; and perhaps he that thinks of ſtanding low, ſtands the higher in Gods Eyes. This Supernatural Prayer is not neceſſary to Salvation, nor doth God require it of us: And they ſhall not for this fail of being perfect, if they practiſe themſelves in the Vertues; nay, poſſibly, they may have more merit, becauſe it is more pains to them; and our Lord conducts them like valiant Perſons, reſerving all that, which they enjoy not here, to give it them afterward all together. Let them conſider, that true Humility conſiſts in being content with all, that God ſhall pleaſe to do with them: And it is no good Humility to deſire to chooſe for our ſelves, but leave that to our Lord, who knows, where each one is to be placed. And what greater ſign would they have of the Love, God bears to them, than to make them partakers of his Croſs? It is great gain, not to deſire to gain according to our own Fancy out of a fear of Loſs; which God never ſuffers one throughly mortified to ſuſtain, except to gain more thereby.

23. Prayer, how high ſo ever it be, ought always to be directed to the performing of works, || by which we may evidence the love, we bear to God; not contenting our ſelves with having the Gift of Prayer, and Conſolations, and great Favours of God, but doing Actions, whereby he may be greatly ſerved by us, and exerciſing our ſelves in the difficult Acts of Vertue; this being the true ſign that the Prayer is good, and that thoſe Favours are from God: And whoever will not addict himſelf to Mortification, and Humility, and the other Vertues, ſhall be always a Dwarf, how much ſoever he uſeth Prayer, and ſhall not grow, but rather decreaſe. The advancement of the Soul conſiſts not in Thinking much on God, but in Loving him greatly: And this Love is got by reſolving to Do, and Suffer, for God. I would deſire no other Prayer, but that, wh[illegible] makes me grow in Vertue.

|| Manſions, 7. chap. 4.

VII. A RELATION.

Made by a Confessor *of the* Holy Mother Teresa, *concerning her Spirit and Vertues.*

1. THe main end of God is to bring a Soul unto himself; of the Devil, to separate it from God. Our Lord never raiseth any fears, that divide one from him; nor the Devil, that lead one to God. All her Visions, and the like, bring her nearer to God, make her more humble, and obedient, *&c.*

2. The Doctrine of St. *Thomas*, and all the *Saints*, is, that an Angel of Light is known by the Peace, and Quiet, which he leaves in the Soul. She never hath these things, but she is in great Tranquility, and Joy; so that all the pleasures of the Earth, joyned together, seem not to her as the least of those, that she feels.

3. She hath no defect, or imperfection, for which she is not reprehended by Him that internally speaks to her.

4. She never asked, nor desired these favours, but only to fulfil in every thing the Will of God.

5. All, he speaks to her, is consentaneous to the Divine Scriptures, and to what the Church teacheth; and, in all Scholastical rigour, is very true.

6. She hath great Purity of Soul, great Candour, most enflamed Desires of pleasing God, and, for this, of contemning all that is found upon Earth.

7. It hath been told her, that all, that she should ask of God, supposing it just, should be granted her. She thereupon requested many things of him, and not fit to be related here, because so long; and they have all been granted her by our Lord.

8. When these things are from God, they are always directed either to the Person's own, or to the Publick, or to some other particular man's good. Of her own benefit she hath experience; and of that of many other Persons.

9. None converseth, or discourseth with her, if he be not one much indisposed, whom her Treatment moves not to Devotion, though she mention nothing thereof to them.

10. Every day ſhe goes increaſing in the perfection of Vertue, and ſhe ever uſeth a careful endeavour after things of greater Perfection; and ſo, all that ſpace of time, wherein ſhe had theſe Viſions, ſhe hath gone on increaſing, after the degrees mentioned by St. *Tho.*

11. He [that ſpeaks within her] never tells her any Novelties, but only things of Edification, nor doth ſhe ever hear from him any impertinent matters. It was ſaid to her of ſome, that they are full of Devils; but this was, to let her know, how a *Soul* ſtands, that hath offended God mortally.

12. It is the Devils method, when he means to delude one, to ſuggeſt to her the concealing of what he ſaith; but ſhe hath been bid to reveal it to her Confeſſor; and to communicate it to the Learned, and devout *Servants* of God; and that, when ſhe is ſilent, ſhe may haply be deluded by the Devil.

13. The improvement of her *Soul* by theſe things is ſo great, and the edification, that ſhe gives, that by her example above Forty Nuns, in the Monaſtery where ſhe lives, uſe great Recollection.

14. Theſe things ordinarily befal her after long Prayer, and being much abſorpt in God, and enflamed with the love of him; or upon Communicating.

15. Theſe things enkindle in her a moſt vehement Deſire of proceeding ſecurely, and not being deluded by the Devil.

16 They cauſe a moſt profound Humility in her; ſhe underſtands, that what ſhe receives comes to her meerly from God's hand; and how little ſhe hath of her ſelf.

17. When ſhe is without theſe favours, other things that are preſented to her are wont to put her to pain, and trouble; but, upon the coming of theſe, ſhe hath no remembrance of the other, but a great deſire to ſuffer; and in this ſhe finds ſuch delight, as is a great wonder.

18. She feels in her ſelf Joy and Conſolation from the Afflictions, and Detractions againſt her; and even from her ſickneſſes; whereof ſhe hath terrible ones, as that of the Heart, Vomitings, and many other pains; which, when ſhe hath theſe Viſions, all go away.

19. Notwithſtanding all this, ſhe uſeth much Penance, Faſtings, Diſciplines, and Mortifications.

20. The things which in this world can afford her any content, and the Afflictions, whereof ſhe hath ſuſtained many, ſhe bears with great evenneſs of mind, without loſing the peace, and quiet of her *Soul*.

21. She hath ſuch a firm reſolution not to offend God, that ſhe hath made a Vow to omit the doing nothing, which ſhe either knows,

or

or is told by one that knows, is of greater Perfection. And, though ſhe accounts thoſe of the *Society of Jeſus* for Saints, and conceives by their means our Lord hath done her ſo many favours, yet ſhe hath told me, that, if ſhe knew, it were greater Perfection not to treat with them, ſhe would never ſpeak more to them; yea, ſhe would avoid the ſeeing them; notwithſtanding they were the Perſons, that had quieted her mind, and directed her particularly in theſe matters.

22. The Guſts ſhe ordinarily hath, the ſentiments concerning God, and the being conſumed with love to him is indeed a thing of admiration: On occaſion whereof ſhe is wont to be almoſt all the day tranſported.

23. Upon hearing God ſpoken of with Devotion, and Fervour, ſhe uſeth to be often in Extaſy, and, though ſhe endeavour to reſiſt, is not able; and ſhe remains at that time ſuch before thoſe that behold her; a thing exciting them to much Devotion.

24. She cannot endure, that he, that governs, and directs her, ſhould not tell her her faults, and reprove her: which, when it is done, ſhe receives with great humility.

25. Beſides this, ſhe cannot abide, that ſuch as are in a ſtate of Perfection, ſhould not endeavour to purſue it according to their own Inſtitution.

26. She is moſt diſengaged from Kindred, and from deſiring to converſe with people; ſhe is a lover of Solitude; hath a great devotion to the *Saints*; and, their Feſtivals, and their Myſteries, which the Church therein repreſents; laſtly, hath extraordinary Sentiments towards our *Lord Jeſus*.

27. Should all thoſe of the *Society*, and all the Servants of God, that are upon the Earth, tell her, or ſay; that ſhe is moved by the Devil, ſhe is affraid, and trembles, before ſhe hath the Viſions; but, when ſhe is in Prayer, and Recollection, though they cut her in a thouſand pieces, ſhe could not poſſibly be perſwaded, but that He, that treats with her, and ſpeaks to her, is God.

28. God hath given her ſuch a ſtout, and generous mind, as is wonderful: She was wont to be timorous, now ſhe tramples all the Devils under feet, She is very far from certain trifling Actions, and childiſh Toyes, that are wont to be in Women; ſhe is no whit ſcrupulous; and is exceeding ſincere.

29. Beſides, our Lord hath beſtowed on her the Gift of moſt delightful Tears; great Compaſſion toward her Neighbours; the Knowledg of her own defects; a valuing highly the Good; and Viliſying

lifying of her self. I can affirm for certain, that she hath much benefited many Persons, whereof I am one.

30. She hath a continuall, remembrance of God, and sense of his Presence.

31. She never had any thing spoken to her, which accordingly came not to pass, and was not fulfilled; and this is a most convincing Argument.

32. These things produce in her a clarity of Understanding, and an admirable Light in the things of God.

33. When some doubted of her Spirit, it was said to her, that she should bid them to look into the Scriptures, and it would be found, that never any Soul, desirous to serve God, had been for so long a time deluded.

FINIS.

ERRATA.

In the First Part of the Life of S. *Teresa.*

PAg. 4. line 20. r. *which I discerned*
p. 6. l. 27. r. *accomplished in Vertue*
p. 9. l. 17. r. *desired*
p. 12. l. 25. r. *and true it is*
p. 14. *in marg.* r. *Of Ossuna*
l. 40. r. *gift of tears*
p. 20. l. 15. r. *excess*
p. 23. l. 33. r. *about mine eyes*
p. 26. l. 1. r. *and I continued*
p. 29. l. 12. r. *also much advanced*
p. 31. l. 11. r. *had done her*
l. 25. r. *fear to use Prayer*
p. 33. l. 39. r. *who yet, by*
p. 39. l. 6. r. *Sick in Soul*

p. 40.

p. 40. l. 6. r. *till, in saying the Creed*
l. 8. r. *he ever seemed*
p. 41 l. 39. r. *thought I made some*
p. 42. l 10. r. *inconvenience*
p. 45, l. 1. r. *my self to Prayer*
p. 46. l. 9. *whatsoever*, r. *whosoever*
l. 35. *we*, r. *ye cannot*
p. 47. l. 23. r. *continue in so*
P. 49. l. 4. r. *here*
p. 42. r. 52. l. 12. r. *as to consideration*
l. 16. r. *Prayer of Quiet*;
l. 20. r. *as I also did, of*
l. 36. r. *knows, that he is*
p. 55. l. 21. r. *discourses not*
p. 56. l. 15. r. *are, every one*
p. 58. l. 33. r. *do it even now*
p. 59. l. 10. *writ*, r *that I write it,*
p. 63. l. 10. r. *it costs most*
l. 11. r. *which follow, the*
l 40. *his*, r. *this Lord*
P. 66, l. 11, *Garden*, r. *Gardiner*
p. 67, l. 2, r. *worth we are,*
l. 10, *heal*, r. *help*
p. 69, l. 12, r. *And, when they*
p. 73, l. 18, *speak* r. *spake*
p. 83, l. 40, r. *me, so unprofitable*
p. 85, l. 21, r. *assist the Will*
l. 23. r. *they sometimes dis-assist*
P. 86, l. 10, r. *improve so much*
l. 15, r. *appetite to all things*
p. 92, l. 5, r. *thereof) that, if*
l. 8, *not*, r. *now*
p. 93, l. 18, r. *noise, with the Understanding*
p. 95, l. 14, *advanced*, r *wanted*
l. 32, r. *Mental Prayer*; *no,*
p. 96, l. 33, r. *everlasting*
p. 97, l. 9, r. *(and they*
p. 99, l. 9, *his*, r. *this state*
p. 102, l. 17, r. *this is directed*
P. 103, l. 19, r. *resolved*
p. 105, l. 27, r. *enjoy the abundance*
P. 111, l. 4, r. *Powre not*
l. 36, r. *remain in the*
P. 113, l. 27, r. *dear fainting*
p. 115, l. 8, r. *I write of*)
p. 116, l. 13, r. *remains with an*
p. 118, l. 14, r. *despair*
p. 122, l. 40, r. *forbare not to*
p. 124, l. 17, r. *Spiritual. I am*
p. 125, l. 18, r. *declare this*
p. 134, l. 17, r. *is suffered*
p. 143, l. 5, r. *despised their authority*
p. 145, l. 12, r. *alledge this*
p. 147, l. 10, r. 1. *One of these*
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p. 149, l. 21, r. *I spake of*;
p. 150, l. 23, r. *singular mercies*
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p. 152, l. 27, r. *as concern this*
p. 155. l. 24, r. *hither*; *to which Order*
P. 156, l. 7, r. *custome, and*
p. 158, l. 1, r. *which it gave*
l. 2, r. *I could not do*
p. 159, l. 6, r. *Regalo's belonged to*
p. 161, l. 29, r. *Sacristan*
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p. 304, l. 30, r. *or Speeches, had*
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l. 16, *free from*, r. *free for*
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THE

SECOND PART

OF THE

LIFE

Of the *HOLY MOTHER*

S. Teresa of Jesus:

OR, THE

HISTORY

OF HER

FOUNDATIONS.

Written by *Her Self.*

Whereunto are Annexed

Her *Death*; *Burial*; and the Miraculous *Incorruption*, and *Fragrancy* of her *Body*.

Together with Her Treatise

Of the Manner of *Visiting* the *Monasteries* of *Discalced Nuns.*

Printed in the Year, MDCLXIX.

UMI

THE

SECOND PART

OF THE

LIFE

OF

DOLL MOTHER

AND

HER SONS.

IN

TWO VOLUMES.

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The Manner of Viſiting *the* Monaſteries *of* Diſcalced Nuns.

The PROEME.

I *Have oft-times found by experience (to ſay nothing of what in divers Books I have read) how great a benefit to a Soul it is, not to exceed the limits of* Obedience. *Herein, I reckon, conſiſts the advancing in Vertue, and acquiſition of Humility; ſince this Obedience mainly ſecures us from thoſe ſuſpicions, and fears, which, during this life, it is fit we mortals ſhould ſtill retain, leſt we ſtray from the way to Heaven. Here is found that quiet, ſo much valued by Souls deſirous to pleaſe* God: *for, if they ſincerely reſigne up themſelves to this holy* Obedience, *and ſubject their minds to it ſo, as to harbour no other opinion, ſave that of their* Confeſſor; *and, if they be* Religious Perſons, *that of their* Prelate, *and* Superior; *the Devil forbears to aſſault them with his continual ſcruples, and inquietudes, finding he comes off with loſs, rather than gain. Beſides; the mutinous motions of our Mind, which delight to effect their own inclinations, and to ſubdue Reaſon in things, that concern our guſt, do ceaſe in us; remembring that we have deliberately ſurrendred up our own will to Gods, uſing it as a means thereunto our ſubmiſſion unto him, whom we take in his ſtead. Since then, of his goodneſs, our* Lord *hath afforded me the light to diſcover the great Treaſure contained in this precious Vertue, I have (though weakly, and imperfectly) endeavoured to poſſeſs it, albeit I often feel ſome reluctance, through the litle Vertue, I have; which, I ſee, hath not arrived to the full accompliſhing of ſome things enjoined me. The* Divine Majeſty *ſupply whatever is defective in this my preſent endeavour.*

In the Year 1562. *while I lived in the* Monaſtery *of* S. Joſeph *of* Avila (*which that Year was founded*) *I was commanded by* Father Garzia de Toledo, *of the* Order *of* S. Dominic, *my then* Confeſſor, *to write the* Foundation *of that* Houſe, *with ſeveral other things, which (if it be publiſhed) whoſe*

whoſo deſires to know, may there ſee. And living now at Salamanca *this Year* 1573. *(being eleven Years ſince my writing the firſt* Foundation) *my preſent* Confeſſor, Father Ripalda Rector *of the* Society *of* Jeſus, *having read the* Relation *of that firſt* Foundation, *and conceiving it might conduce much to the ſervice of our* Lord, *if I writ the* Foundations *of the other* Seven Monaſteries, *which through the Divine Bounty have been erected ſince, hath enjoined me to do it, and likewiſe to give an account of the* Original *of the* Covents *of the* Diſcalced Fathers *of this* firſt Rule. *Which ſeeming in a manner impoſſible for me to do, by reaſon of the many buſineſſes lying upon me, as well of writing Letters, as other neceſſary employments in ſeveral matters commanded me by my* Superiors, *I was recommending my caſe to* God, *ſomewhat troubled by reaſon of my ſo mean Talent, and ſo little health, that, even without this impoſed on me, me-thought I was unable to endure my other labours, by reaſon of ſuch my natural imbecillity: when our* Lord *ſaid to me,* Daughter, Obedience gives ſtrength. *His* Divine Majeſty *grant, it prove ſo, and give me the grace worthily, and fully to relate to his glory the Priviledges, and Favours, he hath in theſe* Foundations *conferred on this* Order. *This may be held for certain, that, whatever I mean to ſay here ſhall be with all truth, without any exaggeration, and agreeable to what paſſed: forasmuch as in a matter of far leſs moment I would not lye for any thing in the World; but, in this I am writing, wherein nothing is pretended, but the honouring our* Lord, *ſhould moſt of all be ſcrupulous, as believing it not only vain loſs of time, but a going about to cheat in the* things *of* God; *whence I ſhould be ſo far from* honouring, *as I ſhould* incenſe *him rather: which would be an* High-Treaſon *againſt Him. His* Divine Majeſty *never ſo forſake me, as to permit me to do it.*

I ſhall ſet down each Foundation *diſtinctly in its order, and abbreviate as much as I can; for my ſtile is ſo tedious, that I fear I ſhall, though unwillingly, both nauſeate my* Reader, *and*

tire

tire my ſelf: *notwithſtanding I hope, that, for the love, my* Daughters *(to whom after my Death this* Tract *will be left) bear unto me, it may be tolerated. God grant, that, ſeeing in nothing I ſeek my own benefit, nor have reaſon to do ſo, but only do eye his praiſe, and glory (many things here occurring, for which this Tribute is due) whoſoever ſhall read this* Relation, *may attribute nothing of them to me (for this were againſt the truth) but beſeech his* Divine Majeſty *to pardon my ſo great unproficiency under all theſe his Favours. Herein, my* Daughters *may juſtlier complain of me for what is deficient, than thank me for what is done: therefore let us all, as many as there are of us, my Dear* Daughters, *give thanks to the* Divine Goodneſs, *for thoſe ſignal favours He hath done me. I believe, that, having ſo treacherous a Memory, I ſhall leave out many things of much importance, as likewiſe mention others, which, not amiſs, might be left out: In fine, that all will prove ſutable to my ſlender, and groſs underſtanding, and alſo the litle leiſure, and quiet, I enjoy for ſuch things.*

I am further commanded, if occaſion ſerve, to add ſomewhat of Prayer, *and of the* Illuſions, *wherein ſome who practiſe it may live, and ſo are hindred from advancing to a further perfection therein. In all I ſubmit my ſelf to what the* Holy Church *of* Rome *maintains: determining, before it ſhall come into your Hands (O my* Siſters, *and* Daughters) *to have it examined, and peruſed by Learned, and Spiritual Perſons. I begin then in the Name of our* Lord, *taking to my aid his moſt* Glorious Mother, *whoſe Habit (though unworthy) I wear; as alſo the Glorious* Father, *and my* Patron S. Joſeph, *in whoſe* Houſe *I now live (this Monaſtery of the* Diſcalced *having its Name from him) by whoſe Interceſſions, and Suffrages I have ever been aſſiſted: In the Year* 1573. Auguſt 25. *which day is devoted to* S. Lewis King *of* France. *I requeſt of my* Reader *out of his love one* Ave Maria, *for the helping me out of* Purgatory, *and bringing me to the ſight of our* Lord Jeſus Chriſt, *who with the* Father, *and the* Holy Ghoſt *liveth, and reigneth World without end.* Amen.

ERRATA.

PAge 10. Line 4. read *clarity*
p. 22. l. 11. r. *permit.*
p 23. l. 4 r. *our Lord.*
p. 28. l. 40. r. *whit.*
p. 31. l. 20. r. *litle.*
p. 37. l. 9. r. *contemptible.*
p. 39. l. 8. r. *did beſtead us.*
p. 47. l. 40. r. *reine.*
p. 48. l 37. r: *Article.*
p 51. l. 35. r. *it*
p. 52. l. 2. r. ſhe proceeds thus: *Be confident, if ye continually beg of God,* &c.
p. 52 l. 3. r. *inſiſts.*
p. 53. l. 12. r. *the.*
l. 25. r. *they.*
ibid. r. *Their.*
p. 62 l 28. r. *rigours.*
p 63. l. 39. r. *Eremiticall.*
p. 64. l. 25. r. *ſome means.*
p. 66. l 8. r. *might betake.*
p 68. l. 2. r. *ſolicitous.*
p. 69. l 26. r. *as one.*
p. 71 l. 27. r. *Ravenna.*
p. 73. l. 35 r. *You.*
p 76. l 9. r. *deſiſt.*
l. 22 r. *what.*
p. 80 l. 34. blot out, *for love*
p 81. l. 24 r. [*See The Way,* &c.
p. 88 l. 22. r. *ſif.*
l. 23 r. *about.*
p 93. l. 30. r. *thing.*
p. 95. l. 13. r. *who was not.*
p 97. l. 3. r. *would there be.*
p 110. l. 40. r. *there.*
p. 114 l. 27. r. *that Preſence.*
p 122 l. 1. r. *to wear.*
p. 125. l. 22 r. *knew.*
p. 129 l. 9. r. *ſeem.*
p. 133 l. 40. r. *with all.*
p. 136. l. 18. r. *at.*
p. 138. l. 8. r. *Hither.*
p 139. l. 9. r. *hire.*
l. 12. r. *their Articles.*
p. 141. l 26. r. *nor is this.*
p 142 l. 4. r. *note*
l. 24. r. *bear.*
p. 146. l. 27. r. *commanded.*
p. 147. l. 34. r. *was not ſatisfied.*
p. 149 l. 31. r. *regarded.*
p. 151. l. 3. r. *recommending.*
p 152. l 13. r *faire.*
p. 154. l. 10. r. *without that ſervile.*
p. 157. l. 13. r. *about.*
p. 161. l. 17. r *the.*
p 168. l 25. r. *had.*
p. 173. l. 20. r. *Going a litle.*
p. 175 l. 11. r. *without.*
p. 176 l. 1 r. *Towrs.*
p. 177. l. 10. r. *diſaccommodated.*
l. 25. r. *were.*
p. 178. l. 18. r. *price.*
p. 181. l 31. r. *ſaid.*
p. 184. l. 31. r. *ſeeing him ſtep forth.*
p 192. l. 20. r. *hath.*
p. 197. l. 40. r. *commanded.*
p. 198 l. 12. r. *grant.*
l 31. r. *they*
p. 200 l. 9. in the Margent ‖ r. ‖ *See Chap.* 21.
p. 201. l. 7 r. *more.*
p 204. l. 29. r. *Grott:*
l 37. r. *places adjoining.*
p. 213. l. 4. r. *let all Creatures*
p. 218 l. 33. r. *not able.*
p. 232 l. 34. r. *withall.*
p. 235. l 19 r. *preſently.*
p 236. l. 12. r. *ineſtimable.*
p. 242. l. 1. r. *went out.*
p. 243. l. 1. r. *were done, we were.*
p. 245. l. 9. r. *ſo are.*
p 258 l. 2 r. *You.*
Under Line laſt but, From *Valentia.*
p. 259. line 1ſt. to be blotted out.
p. 262. l. 31. r. *Being in a.*
p. 264. l 28 r. *reſpite, ſhe.*
p. 266 l 3. r. *began.*
p. 267. l 7. r. *ſo.*
l. 23. r. *bumbled.*
l. 26. r. *contritum.*
p. 270. l. 32. r *Foundreſs.*
p. 274. l. 1 r. *the.*
p. 278. l. 13. r. *Thus.*
p. 279. l. 2. r. *come.*
p. 281. l. 32. r. *ever and anon*
p. 282. l. 6. blot out, *totally*

Manner of Viſiting the Monaſteries.

PAge 1. Line 9. r. *undertaking it.*
p. 2. l. 13 r. *irremediable.*
l. 35. r. *for:*
p. 4. l. 30. r. *for.*
l. 32. r. *Portereſs.*
p. 5. l. 10. r. *will deſiſt.*
p. 11. l. 27. r. *to laviſh.*

ERRATA.

THE FOUNDATION OF THE MONASTERY of St. JOSEPH OF AVILA.

CHAP. 1.

The Holy Mother relates the manner, how this Monastery of St. Joseph *was founded.*

OUr Lord having been pleased of his goodness, to shew me in a fearful, and strange Vision, the place, and punishments that were prepared for me in Hell, had I gone on in that way, which formerly I took up; as also other great, and secret things about the Glory provided for the Good, and Torments for the Bad; I was desirous of finding out some way and means, both of doing Penance for my Sins, that I might escape so insupportable a misery; and of effecting something, that I might obtain so excessive a glory.

I longed after Solitude, and desired to fly from Company, and once at last, finith the sequestring of my self totally from the world. My Spirit had no rest; though this was not a disquieting, but a pleasant, and delicious restlesness, it being evident, that it was from God; and that his Majesty had infused heat into my Soul, to digest some other grosser food, than that it had

ordinarily fed on. I went thinking, what I was able to do for God; when it came into my mind, that I ought principally to follow the Call I had had from his Divine Majesty unto this Order, by observing my Rule in the greatest perfection that I could; and, although in the Monastery where I was, there were many servants of God, and his Divine Majesty was well served therein; yet, by reason of the extreme poverty they endured there, the Sisters went often abroad to several places, though such, where we might continue in all Vertue and Religion: besides, this House was not founded with the observation of our Rule, in its first rigor, but suitable to the then general custome of the whole Order, which was according to the Bull of mitigation. There I likewise saw other inconveniencies; methoughts indeed, I had many delights and recreations, it being a large, fair, and pleasant dwelling: but the discommodity of going, and staying abroad, was a main disturbance to me, as that, which I was necessitated so often, and more than the rest, to do: for, several taking content to have me in their company, were importunate with my Superiours to permit it; who, unable to deny them, commanded me to gratifie them herein; so that I could be but litle in the Monastery: and the Devil, doubtless, in part, procured my not staying at home: for, whilst I stayed there, much good was done, by communicating to some of the Religious, that which I learnt from those, who directed and governed my soul.

It happened once, that certain yong women, some Secular, some Religious, being in my Cell, and discoursing, that the life led in this Monastery was troublesome, by reason of the too much company; one of them said to me, and the rest; that, if we were minded to resolve upon becoming Nuns, after such a manner as the Discalceate Nuns of St. *Francis*, it were also a feasible thing to erect such an House. I, who long since, had the same desires, began to deal with a certain Gentlewoman, a widow, and my intimate Friend, called *Donna Guiomara de Ulloa*, about it, who had also the same desire. She began to design wayes, and means of endowing it with a settled revenue; and, I now perceive, that those projects had no likelihood, though the great desire we had thereof, made us think otherwise. But I, on the other side, finding my self very well at ease in the Monastery where I was, for it liked me well, and the Cell I dwelt in much fitted my purpose, as in a suspense, went slowly on; yet at last we agreed earnestly to recommend this affair to our Lord.

One day, after I had communicated, our Lord strictly charged me to set about it with all my might, making me great promises; *That the Monastery should not fail to be erected: That his Divine Majesty should be very much served in it: That it should bear the Title of St.* Joseph, *who should stand*

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at one gate, for our guard, and our Lady, the glorious Virgin, his Mother, at the other; and that Himſelf would ſtand alwayes in our Company; and this Houſe ſhould become a Star, that ſhould give a great luſtre. He ſaid farther, *That though the Religious were relaxed in their Rule, I was not to think, He was therefore but little ſerved by them: For, what would become of the world, were it not for Religious Perſons? That I ſhould tell my Confeſſor this, which his Majeſty had enjoyned me*; and that *He willed him not to oppoſe, or hinder me at all.* This Viſion, and this Diſcourſe, which our Lord had with me, was after ſuch a ſort, and left in my ſoul ſuch effects, that I could not doubt, but it was our Lord. Withall, this buſineſs cauſed me exceeding great affliction, becauſe many of thoſe huge croſſes, and labours which it was to coſt me, did in part repreſent themſelves to me. And, whereas I lived very contentedly in my preſent Monaſtery, though, I had, before, treated of this new matter, yet it was not with ſuch reſolution and certainty, as if it would ſucceed.

There ſeemed to be propoſed to me, a great reward; but, when I ſaw I was to attempt a buſineſs ſo full of trouble, I doubted what to do: but our Lord often ſpake to me again hereof, laying down many grounds, and moſt demonſtrative reaſons, which I evidently ſaw were unanſwerable, and that this was his Will: inſomuch as I durſt not but acquaint my Confeſſor therewith, which was *F. Balthaſar Alvarez*, of the Society of Jeſus, giving him in writing what had paſſed. He would not, plainly, and abſolutely, tell me, I was to deſiſt from ſuch an enterprize, and ſuppreſs ſuch a thought; though it ſeemed to him a thing unfeaſible, and to natural reaſon impoſſible, finding very little, and almoſt no ability, for ſuch a purpoſe, in that my friend and companion, who was ſhe that muſt effect it: He bid me treat with Father Provincial, which was *F. Angelo de Salazar*, and follow his directions. I did not acquaint the Provincial with theſe my Viſions, but that Gentlewoman, the Widow, I mentioned, dealt with him, declaring her having ſome thoughts of building ſuch a Monaſtery. The F. Provincial, being a very prudent perſon, a great ſervant of God, and a promoter of every good work, willingly condeſcended thereto, liking it very well, and afforded it all neceſſary furtherance, telling her he would admit the Houſe. They treated about the Revenue it was to have; for we were unwilling there ſhould be above thirteen Nuns, for divers reaſons.

Before we began to treat, we wrote to Fr. *Peter* of *Alcantara* all that paſſed. He counſelled us, by no means to deſert the buſineſs, and in all things gave us his opinion. Scarce did it begin to be known in the City,

when ſo violent a perſecution aroſe againſt us, as cannot in few words be deſcribed: for it was talked of in all companies and meetings, flouted, derided, cenſured, called a ſilly project; they ſaid I was too well in my preſent Monaſtery, with divers other things of that ſort. This ſo heavy perſecution, extremely troubled my Companion, and Friend; nor knew I well what to do; for, methought, in part they had reaſon.

Being thus exceedingly afflicted, and recommending my ſelf to God, his Majeſty began to comfort, and chear me up, telling me, I might hereby underſtand, what great things the Saints had ſuffered, who had been Founders of Orders; and might conclude, I was to ſuſtain more, and more heavy perſecutions, than I could yet imagine; but that I was not to make any account thereof. He told me ſome things, with which I ſhould acquaint my companion; and (which made me aſtoniſhed) we immediately were comforted concerning the trouble paſt, and took courage for reſiſting all encounters from any perſon whatſoever. And ſo it was, that there was not a perſon of Prayer, whether Secular, or Religious, who did not oppoſe us, and think it a ſtrange extravagancy. Yea, ſuch were the diſcourſes, and ſtirrs, even in my own Monaſtery, that the F. Provincial thought it a hard matter to ſet himſelf thus againſt all; who, thereupon, changed his mind, and now would not admit the Houſe. He ſaid, the Revenue was ſmall, and that not certain; but the oppoſition very great: in fine, ſeeming to have ſufficient reaſon to deſert the buſineſs, he reverſed the Licence he had granted us.

This was a great croſs to us, who already ſeemed to have ſuſtained the firſt brunt, to me eſpecially, to ſee F. Provincial againſt it; for, had he approved it, I had in the judgment of all been acquitted. As for my Companion, her Confeſſors now would not abſolve her, unleſs ſhe deſiſted from the enterprize; ſaying, ſhe was bound to take away the ſcandal. She repaired to a great Scholar, and an eminent ſervant of God, of St. *Dominic*'s Order, called *Father Licentiate*, Fr. *Peter Banez*, to give him an account of what had paſſed (this was before the F. Provincial had withdrawn his approbation) for in all this City we found none that would give us advice; but they ſaid, all proceeded from conceitedneſs and fancy. This Gentlewoman gave an exact account to this Holy man, of the Revenue ſhe received from her Joynture, humbly intreating him to aſſiſt us, being then the learneſt perſon in that place, and, perhaps, in his whole Order. Withall, I inform'd him, of all we had deſigned, ſhewing him ſome of the grounds, and motives, without ſaying any thing to him about the Revelation; but mentioning only the natural reaſons inducing me thereto: for I was

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unwilling he ſhould give us his opinion, unleſs conformable to the ſaid reaſons. He told us, we muſt allow him eight dayes to give us his anſwer; and asked, if we were reſolved to do what he ſhould adviſe us? I anſwered, we were: but, though I ſaid ſo, and, methought I ſhould have done ſo too, yet I never wanted a ſecurity, that the Monaſtery ſhould be built.

My Companion had yet more Faith than I; reſolving never to deſiſt for any thing that was ſaid: but I, although (as hath been ſaid) to me it ſeemed impoſſible, but that it muſt be effected, becauſe I believed the Revelation I had, to be true, as not appearing contrary to Holy Scripture, or the Laws of the Church, which we are obliged to; and though, in brief, I conceived the thing was indeed from God, and conduced to his ſervice; yet, if that Father, being a perſon ſo learned, had told me, that we could not have done it without offending God, and wounding our Conſciences, methought I ſhould preſently have quitted this, and ſought out ſome other way; but our Lord did not give me ability to think of any other, ſave this. This ſervant of God told me afterward, that he had entertained ſome thought to do what he could to diſſwade us from the undertaking (for, by this time the clamour of the people was known to him, and it appeared to him likewiſe, as to all, an impertinency: beſides, a certain Gentleman, underſtanding that we addreſſed our ſelves to him, ſent to adviſe him, that he would conſider well what he did, and in no wiſe aſſiſt us) but, that, whilſt he ſet himſelf to conſider what anſwer he ſhould make us, and to reflect on the buſineſs, and our intention; the manner of living, and religious obſervance, we deſigned; he judged, and held for certain, that it was a high piece of ſervice to God, and muſt not be deſerted: whereupon his anſwer was, that we ſhould haſten to conclude it, directing us alſo the order and way, we were to take; and that, though our mony and power were ſmall, yet in ſomething we were to truſt God: that, if there were any who oppoſed us, we ſhould ſend them to him, who would anſwer them: and thus he ever helped us, as I ſhall hereafter declare.

Upon this, we were exceedingly comforted; as alſo with ſeeing that ſome Holy perſons, who had been againſt us, were now ſomewhat calmed, and pacified; yea, that ſome alſo furthered us; among whom, was that Devout Gentleman already mentioned; who, conceiving (as indeed it did) that the thing highly tended to the promoting of perfection, ſince the whole ground-work was laid in Prayer, inclined to believe, that it was poſſibly from God, though the means to effect it ſeem-

ed to him very difficult, and, as it were, impoſſible. Our Lord himſelf wrought this change; as alſo he turned the heart of a certain Doctor, a Prieſt, a great ſervant of God, the Mirrour of the whole City; one kept there by God, for the cure, and benefit of many ſouls; this man had alſo condeſcended to aſſiſt us in the buſineſs. In this condition it was, and alwayes ſupported with the help of many prayers; and already a houſe was purchaſed, commodiouſly ſeated, though but little; yet for this I was not ſollicitous, our Lord having bid me, enter, as well as I could, and, afterward I ſhould ſee what his Majeſty would do. (And how well have I ſeen it?) Whereupon, though I ſaw our ſtock was ſmall, yet I was fully perſwaded, our Lord by other wayes and means would favour and aſſiſt us.

CHAP. 2.

She proſecutes the ſame ſubject of the Foundation of the Monaſtery of the Glorious St. Joſeph. *Relates, how ſhe was commanded to forbear going forward with it, and the time ſhe intermitted it; ſome difficulties likewiſe, which ſhe ſuffered; and how our Lord comforted her in them.*

THe buſineſs then being brought to this paſs, and ſo near concluding, that the next day they were to draw the writings; it fell out, that the Father Provincial changed his opinion; moved (I conceive) by the Divine Ordination, as was afterward ſeen: for, there having been ſo many prayers made, our Lord went perfecting the work, and preparing it to be done after another manner. So, he being unwilling to admit it, my *confeſſor* preſently commanded me to give it over; although, our Lord knows the great troubles and afflictions it coſt me, to bring it to this paſs. When therefore the buſineſs was intermitted, and left off thus imperfect, men were more confirmed in their opinion, that it was a meer impertinency of ſome women; and their murmurs againſt me increaſed, though all the while I was enjoyned it by the F. Provincial.

I was very much ſtomacked by all my Monaſtery, becauſe I would erect another, more recluſe. They ſaid, I did them wrong, and diſpa-

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raged them; that I might there ſerve God well enough, ſince there were better than my ſelf in that place; that I bore no love to the Monaſtery; that it had been better to procure ſome Revenue for it, than for another. Some ſpake of putting me in priſon, and (ſome few) others took my part a little. I well perceived, in divers things, they had reaſon; and ſometimes, to pacifie them, I made ſome apologies; though becauſe I would not tell them my chief ground, (namely, my being commanded it by God) I knew not what to do more, and therefore was ſilent. At other times God did me much favour, ſo that all this not a whit diſquicted me, but I quitted it with as much eaſe and content, as though it had coſt me nothing: yet none could believe this, no, not thoſe perſons of Prayer, with whom I communicated the affairs of my Soul, but they thought me extremely troubled and diſordered: yea, my Confeſſor himſelf believed it. I, conceiving I had done all I was able, accounted my ſelf obliged no farther for effecting what our Lord commanded me; ſo I ſtaid in the Monaſtery, where I continued with much ſatisfaction and delight: and, though I could not but think, this Foundation would be finiſhed; not doubting, but moſt confident of it; yet knew I neither How, nor When.

That which very much afflicted me, (and, which it may be, our Lord was to permit, that ſo, even in that part wherein I was moſt ſenſible of pain, I might not want ſome vexation and torture) was, that my Confeſſor, once, as though I had done ſomething againſt his mind, even whilſt I was engaged in that violent ſtorm of perſecutions, inſtead of comforting me, as I hoped, writ to me, that by the ſequel I might evidently perceive, all was a meer dream; and therefore, that I ſhould reform my ſelf, and for the future, attempt nothing on my own head, nor talk farther of this matter, ſeeing the ſcandal that it gave; with many other ſuch like things, all in effect to diſquiet me. That which tormented me above all the reſt put together, was, that I began now to doubt, whether I had been an occaſion, or were in any fault, that God thereby ſhould be offended: ſince it ſeemed to me, that if theſe *Viſions* were *Illuſions*, all my *Prayer*, and the manner of it was a miſtake, and I thereupon miſerably deceived, and ruined. This ſo exceedingly troubled me, that I was all in diſorder, and very much afflicted. But, our Lord, who never deſerted me in all theſe my ſtraits, which I have related, yea, very often comforted, and encouraged me (which now is no time to ſpeak of) bade me then, Not afflict my ſelf, ſeeing I had very much ſerved, and not diſpleaſed him in that matter: that, for that time, I ſhould do, as my *Confeſſour* commanded me; diſ-

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courſe no more of it, till the ſeaſon came for re-attempting the buſineſs.

Hereupon, I was abundantly comforted, and ſatisfied; ſo that all the perſecution I had endured, ſeemed nothing to me. Here our Lord taught me the great advantage of ſuffering afflictions, and perſecution for his ſake: for I felt ſuch an increaſe of the love of God in my ſoul, with ſeveral other gifts, that I was amazed thereat; and this makes me, I cannot chuſe but deſire troubles. Others thought me much diſcouraged, and amazed; as indeed I had been, had not our Lord, in that extremity of miſery, ſupported me with ſuch tranſcendent favours. Then began I to feel ſtronger impulſes of the love of God, as I ſaid, and had greater rapts; though I held my peace, and ſaid nothing to any one of theſe my improvements. That Holy Dominican believed, for certain, as well as I, that this Monaſtery would be erected; and, I being unwilling to meddle therein, becauſe I would not diſobey my *Confeſſor*, he, with that Gentlewoman, the *Widow*, my *Companion*, negociated the buſineſs, ſending Letters to *Rome* about it, and deſigning the manner, and wayes of bringing it about.

Here alſo the Devil began to procure, that, from one to another, it came to be known, or whiſpered, that I had had ſome Revelation about this matter; whereupon, ſome, in a great fright, came to tell me, the times were ſtrict, and, poſſibly, I might be accuſed of ſomething to the Inquiſition. This I took for a jeſt, and it made me laugh; for I never was afraid on ſuch an account, as knowing very well, that, in matters of *Faith*, or for the obſervation and defence of the leaſt *Ceremony* of the *Church*, or whatever truth of *Holy ſcripture*, I was ready to ſuffer a thouſand deaths: and therefore I anſwered, They needed not fear for this; ſince my ſoul were in a very ill caſe, if there were any thing in it, to make me fear the *Inquiſition*; that, if I thought ſo, my ſelf would go to diſcover it; and, that, if I were wrongfully accuſed, our Lord would vindicate my innocence, and I ſhould prove a gainer thereby.

I conferred with my *Dominican Father* about it, who (as I ſaid) was ſo eminent for his Learning, that I might confidently rely on what he ſhould ſay. I then diſcovered to him all my *Viſions*, and manner of *Prayer* and the high Favours our Lord had done me, with the greateſt clearneſs I could; and intreated him, he would throughly weigh all, and tell me, if there were any thing againſt Holy Scripture, or the *Church's definition*; and likewiſe his own judgment upon the whole. He confirmed me very much, and to my thinking, it benefited him not a litle; for, though he were a very good man, yet from thence forward, he addicted

addicted himſelf more to *Prayer*, and retired to a *Covent* of his *Order*, that was very ſolitary, to be able the better to exerciſe himſelf therein: where he continued above two years, until his *Superiors* removed him thence (to his great grief) as having need of him, being ſo eminent a perſon. I much reſented his departure (yet would not hinder it) becauſe of the great *loſs* it brought *me*. But I knew *his gain*; for, (as I ſaid) being in great trouble at this his going away, our *Lord* bid me, *chear up, and not grieve at it, for I was ſufficiently directed.* His ſoul returned thence ſo exceedingly improved, and ſo advanced in ſpirit, that, when he came back, he told me, *He would not for any good in the world but have gone thither.* I likewiſe, for my part, could ſay the ſame; for that which he at firſt aſſured me of, only by his *Learning*, now alſo he confirmed me in by the great *experience* of the *Spirit*, which he had in things *ſupernatural*. And our *Lord* brought him hither at a ſeaſon, which he ſaw was neceſſary for aſſiſting, and finiſhing the work of this *Monaſtery*, ſeeing his *Majeſty* would have it effected. I continued in this ſilence, neither proſecuting the buſineſs, nor ſpeaking of it, for five or ſix Months; nor did our *Lord* command me any thing concerning it: I knew not, what the reaſon of this was; but I could not put it out of my thoughts, but that it would be done.

At the end of this time, F. *Rector* of the *Society* of *Jeſus*, being gone hence, his *Majeſty* brought hither another very ſpiritual perſon, of great courage, and underſtanding, and eminently learned (called *F. Iaſpar de Salaçar*) at a time when I was in much neceſſity: for, that *Father*, who, before was my *Confeſſor*, having a Superior, and they of the *Society* eminently obſerving the vertue of *Obedience*, not doing, or moving toward any thing, but according to the *will* of their *Superiors*, though he very well knew my ſpirit, and deſired, I ſhould advance ſtill further, yet durſt he not, in ſome particulars, for certain reaſons he had, reſolutely promote any thing.

My *Spirit* already proceeded with ſuch *impetuoſities*, that it felt great torment in its being reſtrained, and bound up; though for this, I receded not at all from his commands. Being one day in great diſtreſs, becauſe I thought my *Confeſſor* did not believe me, our *Lord* bade me *not diſquiet my ſelf*; *for that trouble would ſoon have an end.* I was very glad, thinking, I was to dye ſhortly; and felt great joy, when I reflected thereon: afterward I ſaw plainly, it was meant of the coming of this *Father Rector*, as I ſaid: for, I had never any more occaſion of farther trouble in that kind; ſince the *Father Rector* that was come, did not reſtrain the *F. Miniſter*, who was my *Confeſſor*, but bade him, comfort me; telling him, he ſhould not need to fear, nor conduct me in ſo narrow a path, but permit the *Spirit* of *God* to operate freely;

ly; becauſe, methought, ſometimes by reaſon of theſe vehement impulſes of the *Spirit*, my Soul had not room, as it were, for it to draw breath.

This F. *Rector* came to viſit me, whom my *confeſſor* enjoyned me to treat with all the freedom, and charity poſſible. I was wont to find very great reluctance againſt the uttering affairs of this nature; but here it fell out, that, upon my approaching the *Seat of confeſſion*, I perceived in my Spirit I know not what, which I do not remember, I ever felt, either before, or after, when I treated with any other: neither could I tell how it was, nor by any compariſon expreſs it. It was a ſpiritual *joy*, and a *notice*, my ſoul had, that, that ſoul ſhould *underſtand* me, and *ſympathize* with mine, although (as I ſay) I knew not how: for, had I formerly ſpoken with him, or heard ſome great reports concerning him, it had been no ſtrange thing, that I ſhould rejoyce at the conceit of his apprehending, and underſtanding me; but neither had he ever ſpoke word to *me*, nor I to *him*; and he was a perſon, of whom I had never formerly had the leaſt notice. Afterward I well perceived, my ſpirit was not a jot miſtaken; for, on all occaſions the treating with him was highly advantageous to my ſoul; his manner of converſe being exceedingly proper for perſons, whom (it ſeems) our *Lord* had far advanced; foraſmuch as he would make them *run*, and not go *ſtep* by *ſtep*; and he hath the art, and skill of perfectly weaning, and diſengaging them from all things, and mortifying them; our *Lord* having herein given him an extraordinary *talent*, as likewiſe in many other things.

As ſoon as I began to treat with him, I preſently underſtood his method and way, and knew he was a pure and holy ſoul, and had received of our *Lord* a peculiar gift of diſcerning ſpirits, which it delighted me to ſee. But a few dayes after our *Lord* preſſed me now anew to reſume the buſineſs of the *Monaſtery*, and acquaint my *confeſſor*, and this F. *Rector* with ſeveral reaſons, and arguments, why they ſhould not hinder me: I did ſo, and ſome of them gave them ſome fear; though F. *Rector* made no queſtion, but it was the Spirit of *God*; for he weighed with ſerious attention, and conſideration, all its effects.

At laſt, after a many diſcourſes and arguings, they durſt not interdict, nor retard it; nay, my *confeſſor* yielded to give me leave again to uſe my utmoſt endeavours for bringing it to an end. I well underſtood the trouble, I expoſed my ſelf to, being ſo much alone, and having ſo litle poſſibility of doing any thing. We agreed, it ſhould be carried with all ſecreſie; and ſo I cauſed a *Siſter* of mine, who lived elſewhere, to purchaſe the *houſe* in her *own* name, and fit it ready, as though it had been for her ſelf, with ſome mony, which by certain wayes our *Lord* procured us, where-

wherewith how *God* furniſhed us, would be too long here to relate. I was very careful to do nothing againſt *Obedience*; but of this I ſaid nothing to my *Superiours*, knowing, that, if I had, all had been loſt, as formerly; yea, poſſibly it would have been worſe: ſure I am, I did nothing contrary to our rules.

In procuring *monies*, in *negociating*, in *preparing*, *ſettling*, and giving *orders* for the fabrick of this new *Monaſtery*, I ſuſtained many, and great difficulties; ſome of them ſingle, and alone: for, though my *Companion* did what ſhe could, yet that, which ſhe could do, was in a manner nothing, except bearing the name, and the owning thereof, all the reſt of the trouble was mine; *troubles* ſo many, and ſo intolerable, that I am now aſtoniſhed, how I was able to endure them. Sometimes being afflicted, I ſaid; *O my Lord, How have you commanded me things, that ſeem impoſſible? for, though I be a woman, yet, if at liberty, ſome good iſſue might be expected; but, finding my ſelf reſtrained on all ſides, without mony, without order where to get it, without means, or poſſibility of procuring the Bulls, and good for nothing; what can I do, O Lord?*

Being once in a great ſtrait, ſo that I knew not what to do, nor how to pay ſome Workmen, St. *Joſeph* my true *Father*, and *Patron*, appeared to me, and certified me, I ſhould not want mony; only I muſt bargain with them; and ſo I did, having not one *farthing*: and our *Lord* ſupplied me by ſuch means, as made them wonder, that heard it. I found the *houſe* very litle, and indeed ſuch, as there ſeemed no poſſibility of making it a *Monaſtery*. I would have purchaſed another that joyned to it, though very litle, to make a *church* of; but neither had I wherewith, nor was there any means to buy it, nor knew I, what to do in it. One day, after communicating, our *Lord* ſaid to me; *I have bid you already, Enter, as you can.* Adding by way of *Exclamation*; *O the covetouſneſs of mankind! that you can think you ſhall want earth! how oft have I ſlept abroad in the open air, having no houſe to cover me?* I remained herewith much terrified, knowing, that he had cauſe to complain: and ſo I went into that litle *houſe*, and caſting it with my ſelf into parts, I found, it would make an entire, and perfect, (though ſmall) *Monaſterie*; and therefore took no care to purchaſe more ground, but only endeavoured, that it might be put in hand, and made fit to dwell in, altogether plain and homely, without any curious trimming, only ſo, as not to become prejudicial to health; for, *this*, in all our *Houſes*, is ever to be conſidered.

Going to receive the *B. Sacrament* on S. *clare's* day, that *Virgin*, in wonderful *beauty* appeared to me, and bade me, *vigorouſly purſue the work*

begun, for she would aid me. Hereupon I became greatly devoted to her: and this proved exactly true; for, a *Monastery* of *Nuns* of her *Order*, that was near, helped to keep us: and, which is more, by litle and litle she brought this my desire to be so punctually accomplished, that the same *poverty*, that is observed in the *Monasterie* of this B. *Saint*, is now observed in this of *ours*, and we live upon *Alms*: which cost me no small pains, to get it ratified by authority of the *Pope*, of whom was obtained a *Breve*, wherein his *Holiness* ordered, that it should not be altered, and that the *House* should never take *Rent*. And further, our *Lord* so provides, (perhaps upon the Prayers of this *B. Saint*) that, without so much as *asking*, all necessaries are abundantly supplied to us. May *He* be eternally blessed. *Amen.*

About the same time, being in a *Church* of the *Order* of the *Glorious* S. *Dominic*, on the *Festival* of our *Ladies Assumption*, whilst I went thinking on the sins, which in former times I had confessed in that *Church*, and the passages of my evil life, I was taken with a rapt, so violent, that in a manner, it deprived me of my senses. I sate me down; and then methought, I neither could see the *Elevation* of the B. *Sacrament*, nor hear *Mass*: which afterward I scrupled. Being in this Condition, I imagined, I saw a *garment* of an extraordinary *whiteness*, and marvellous *splendour* put on me: I perceived not at first *who* it was vested me; but afterward I saw our B. *Lady* on my right hand, and my *Patron* S. *Ioseph* on my left, who clothed me with that *robe*: which action imported, that I was now cleansed from all my sins. After I was thus arrayed, and filled with infinite delight, and joy, methought presently the B. *Virgin* took me by the hand, telling me, that *I pleased her very much in the service done to her dear Spouse* S. Joseph: *that I might be confident, what I had designed concerning the* Monastery, *would come to pass*; *and that therein our* Lord, *and they* two *would be greatly served*: *that I should never need to fear any breach in it, though the* Obedience, *which was to be given by it to the* Prelates *out of the* Order, *were not to my mind*: *for, they would guard it*; *as also her* Dearest Son *had promised to be with us*; *and that in token of the truth hereof, she gave me that* Jewel. And methought she cast about my neck a very fair Neck-lace of *Gold*, with a *Cross* hanging at it, of a huge value. Those *Iewels* and that *Gold*, were so differing from whatever is found *here*, that there is no *comparison*; their *lustre* being much greater than any thing, we can here imagine; nor doth the understanding reach to the apprehending of what that *Robe* was made, nor to the conceiving such a *whiteness*, as sometimes our *Lord* discovers; for, all, that is *fair*, or *white* in this world, is but (as I may say) a *smut* with a *coal*, to it. The *beauty* I saw in our *Lady*, was excel-

ſive, though I apprehended it not by way of any one particular figure, but the whole form, and all the feature of her face at once: her *veſture* was white, of an extraordinary luſtre, not which *dazles*, but *delights*. I diſcerned not the *Glorious* S. *Ioſeph* ſo plainly, though I well knew, he was there, after the manner of *Viſions*, that are not ſeen. The B. *Virgin* ſeemed to me exceeding *yong*. So, having ſtaid a while with me, who was repleniſhed with jubilation, and content, greater, than (to my thinking) I had ever had, and, willingly, would never have parted with; methought I ſaw them aſcend to *Heaven*, accompanied with a great number of *Angels*; leaving me quite alone, though full of conſolation, and ſo diſſolved, elevated, and recollected in *Prayer*, that for a time I was utterly unable to ſtir, or ſpeak; as it were, beſides my ſelf, and ſenſeleſs. I remained with a vehement impulſe of being *conſumed* for *God*, and with ſuch like effects. All this befell me in ſuch wiſe, that, (though I much endeavoured it) I could not doubt, but that it was from God. It left me in much comfort, and great peace. As touching that, which the *Queen* of *Angels* ſaid to me about *Obedience*, I was ſomewhat troubled, that the *Monaſtery* ſhould not be under the command of the *Superiours* of my own *Order*; but our *Lord* told me, it was not then expedient to give it to them, alledging me reaſons, why it was no way convenient for me to do it; but that I ſhould ſend to *Rome*, by ſuch a way; farther promiſing, that he vvould procure me an anſvver, and a diſpatch by the ſame vvay. And ſo it fell out, that ſending by that very vvay, vvhich our *Lord* had directed me, an *Anſwer* vvas returned (for otherviſe vve ſhould never have had an end of our negociations) which made vvell for us. And for the things that followed, it proved very advantageous, that *Obedience* vvas paid unto the *Biſhop*: but at that time I knevv it not, and much leſs, vvhat a one *he* vvould be: though our *Lord* vvould have him ſo very good, and ſo favourable to this *Houſe*, as vvas but neceſſary, for the oppoſition, vvhich (as I ſhall hereafter ſhevv) fell out in the erecting it; and for the putting it into that condition vvherein novv it is. Bleſſed be *He*, who himſelf hath thus effected all. *Amen*.

Chap. 3.

She relates, how it was convenient at this time for her to be abſent from the City ; *ſhe tells the reaſon, why her* Provincial *enjoyned her to go, for the conſolation of a very eminent* Lady. *She diſcourſeth of the great favour our* Lord *did her, in making her a means of exciting a* perſon *of* Quality *very ſeriouſly to ſerve his* Majeſty, *by whoſe protection, and favour, ſhe was afterwards aſſiſted in the buſineſs of the* Monaſtery.

With all the diligence, and care, I uſed, that this affair might not be diſcovered, or known, yet could it not be carried ſo privately, but that ſeveral perſons heard of it too much; of whom ſome believed it, others not. I was much afraid, leſt, when the *Father Provincial* came, he might have heard ſomething of this matter, and thereupon have commanded me to deſiſt, and proſecute it no farther; and ſo on the ſudden all muſt be damped; for I was reſolved to *obey* him. But here our *Lord* provided after this ſort: For, it happened, that in *Toledo*, the principal City, above three-ſcore miles from this place, the Lady *Donna Luiſa della Cerda*, was in great affliction for the death of her *Husband*; and her grief was ſo violent and extreme, that her life was in danger. She heard of *this* poor ſinful *wretch*, our *Lord* ſo diſpoſing, that I was well reported of to her, for ſome *other* good things, that were hereupon to follow: and underſtanding, that I was in a *Monaſtery*, in which it was lawful, and uſual to go abroad, our *Lord* infuſed into her an earneſt deſire to ſee me, ſhe conceiving, that ſhe ſhould receive ſome comfort from me; whereupon ſhe preſently endeavoured, by all the wayes ſhe could, to get me thither, to that end ſending *meſſengers* and *Letters* to F. *Provincial*, who was a good diſtance off; who, underſtanding very well, that that *Lady* was a perſon of *quality*, being deſirous to ſatisfie, and pleaſure her, ſent me his order under command of *Obedience*, to repair thither forthwith, with one *Companion*. This I received on *Chriſtmas* day at night, and it occaſioned me ſome diſturbance, and much afflicted me, to ſee, that they, therefore, diſpatched me away thither, becauſe they imagined ſome good thing in me, which, knowing my ſelf ſuch a ſinner, I could no way endure.

So,

So, recommending my self very earnestly to *God*, I continued all, or the greatest part of *Matins* in a *Rapt*. Our *Lord bade me*, DAUGHTER, *Neglect not to go, not listening to the motions of others, for few will advise you without temerity: though you have troubles, I shall be greatly served therein; and it conduceth much to this business of the* MONASTERY, *to absent your self a while, till the* BREVE *come from* ROME: *for the Devil hath laid a notable snare for you against the coming of the* Provincial: *but fear nothing, for I will be there to help you.* At these words I was exceedingly comforted, and encouraged; I told them to F. *Rector* of the *Society* of *Jesus*, who bade me, by no means neglect to go. There wanted not some that said; it was not fit I should go; that it was a plot of the Devil, to procure some ill to me there, and therefore that I should write again to F. *Provincial*. I made no account of this, but resolved to obey F. *Rector*: So, animated with what I had heard in *Prayer*, I went without fear, though not without very great confusion, when I considered upon what account they sent me thither, and how much they were mistaken; this made me more importunate with our Lord in *Prayer*, that he would not leave me. It comforted me much to hear, there was in *Toledo*, a *Colledge* of the *Societie* of *Jesus*; and, by observing there, what those *Fathers* commanded me, as I did here, methought I should be in some kind of security.

It pleased *God*, that *Donna Luisa* was so far comforted, that immediately she began to be apparently better, and every day grew chearfuller. A strange thing, and much noted, because (as I said) the affliction had brought her very low. I conceive, our *Lord* would have it so, for the many *prayers*, which some good people, that I knew, put up for me, that this affair might succeed well. This *Lady* was a great *servant* of *God*, and so very good, that her singular piety, and devotion, supplied that, wherein I was deficient. She began to bear an extraordinary affection toward *me*, as I likewise toward *her*, seeing her excellent vertue: but all proved in a manner a *cross* to me; for these treatments, and civilities, rather tortured me extremely; and the making so much of me, made me very much afraid. My soul was put upon great *recollection*, so that I durst not grow remiss for a minute; and our *Lord* was not unmindful of me; for, whilst I was there, he did me most signal favours, which produced in me such a freedom, and such a disesteem of all that state, and bravery of theirs, which I beheld, (which the more, still the more I *loathed*) that I scrupled not to converse as freely, and familiarly, with these *Honourable persons*, as if their equal, whom yet to have waited on had been a great honour to me. I made a considerable gain thereof; and so I told them.

I perceived, the *Lady* was as ſubject to her *infirmities* and *paſſions*, as my ſelf; and how litle *state* deſerves to be valued; which, as it grows higher, hath alſo more troubles, and cares, and a particular ſolicitude of preſerving reputation, and keeping up the degree of honour, that ſuch perſons have; ſo that it lets them neither eat nor drink out of *time*, but at *ſett* hours; (for all muſt go according to their *grandeur*, and the eminency of their rank, not according to their nature, and complexion): and oft-times they muſt feed upon meats, that rather ſuit with their quality, than their palate. So that I perfectly abhorred the thought of being a *Lady*. *God* deliver me from ſuch ſtate, and greatneſs. True; this was one of the principal *Ladies* of the *Kingdom*, and yet, I believe, hath few that in humility, and plainneſs do ſurpaſs her. I exceedingly pitied her, and compaſſionate her ſtill, obſerving how often ſhe proceeds, and acts, not in conformity to her *own inclinations*, but in complyance with her *dignity* and *place*. I need ſay nothing of their ſervants, how litle to be relyed on, though ſhe had very good ones; One may not be *more* talked or converſed with, than *another*; ſince he, that is moſt favoured of his *Lord*, is moſt envied, and maligned by the reſt: an intolerable ſlavery. Herein appears one of the *lies* the *world* tells us, calling them *Lords*, who, methinks, are ſlaves rather in a thouſand matters.

Our *Lord* was pleaſed, that, during my ſtay in that houſe, ſome of the domeſticks ſhould become very much changed, and improved in the ſervice of his *Divine Majeſty*; though I were not altogether exempt from troubles, and envy; which ſome, ſeeing me ſo beloved by the *Lady*, bare to me. Poſſibly, they conceived, I aimed at ſome private intereſt: and, I believe, our *Lord* permitted, that ſuch like things, and ſome of another ſort, ſhould cauſe me ſome annoyance, to the end I ſhould not engulf my ſelf too deep in thoſe delights, and favours, which on the other ſide I received: but our *Lord* was pleaſed to free me from all with gain, and advantage to my ſoul.

Whilſt I was here, there happened to come to this *City*, a very eminent *Religious man*, to whom, many years before, I had communicated the affairs of my ſoul. Being deſirous to hear *Maſs* in a *Church* of his *Order*, near the houſe where I dwelt, I eſpied him; and had a great mind to know, in what ſtate that ſoul then was, which I deſired, might do *God* ſome eminent ſervice, and I roſe up to go and ſpeak to him: but, being now well recollected in prayer, it afterwards ſeemed to me but loſs of time; for, who put me upon this? So I returned to ſit me down again. This, I think, befell me thrice; at laſt the *good Angel* prevailed over the *bad*; I went and called him, and he came and ſpake with me in a Confeſſionary.

We

We began to ask one another about our lives, it being many years ago ſince we had ſeen each other; I told him, mine was full of ſundry troubles of mind. He importuned me much, to tell him what troubles: I anſwered, they were not things fit for him to know, or me to relate. He replied, that, ſince that *Dominican Father*, whom I mentioned before, knew them, he, being his intimate friend, could learn them of him, and, therefore, I ſhould make no difficulty about it. In fine, he could not leave urging me; nor, methought I, refuſe telling him: for, notwithſtanding all the reluctance, and baſhfulneſs, wherewith I was wont to treat both with him, and F. *Rector*, above mentioned, concerning theſe matters, yet now I had not the leaſt trouble, but was much comforted therein: ſo I acquainted him with all, under the ſeal of *Confeſſion*.

Methought he was more diſcreet, than ever, (though I alwayes took him for a perſon of great underſtanding). I conſidered the great talents, and parts, he had, for doing eminent ſervice, if he were entirely devoted to *God*: and this hath been uſual with me, for ſome years, to this preſent, that I never ſee one that likes me very well, but inſtantly I would have him perfectly devoted to *God*; and that with ſuch violent and impetuous deſires ſometimes, that I cannot chuſe but do ſo: and, though I wiſh, all the world ſerved him, yet I even anxiouſly long, that thoſe, whom I more eſpecially value, may do ſo; and therefore more earneſtly petition our *Lord* for them. Juſt ſo it befell me, concerning this *Religious man*, I ſpeak of. He prayed me to recommend him much to *God*, (though he needed not; for I could do no other) and ſo I went away to the place, where, alone, and retired, I uſed to put my ſelf in *prayer*: There, being wholly recollected, I began to treat with our *Lord* in a way, and ſtile, as it were, of a rude familiarity, and many times I ſo treat with him, not knowing what I ſay: for 'tis *love* here that *ſpeaks*; and the ſoul is ſo beſide her ſelf, that ſhe conſiders not the diſtance between *her*, and *God*; becauſe the *love* which ſhe perceives *God* bears to her, makes her forget her ſelf, and think, that ſhe is wholly in *God*; whereupon, as being one and the ſelf ſame thing, without any diviſion, or difference, ſhe talks impertinencies. I remember, I ſaid to him, (after that I had entreated him with many tears to cauſe that ſoul to ſerve him in good earneſt; for, though I judged him a *good* man, yet that ſufficed me not, but I would have him much *better*) *O Lord, You muſt not deny me this favour: ſee this is a perſon fit for us to make a friend of.* O the immenſe bounty and goodneſs of *Almighty God*! who regards not the *words*, but the *deſires*, and *affections*, wherewith they are uttered; ſince he endured ſuch a wretch, as I to ſpeak ſo confidently to his *Divine Majeſtie*. Be He *bleſſed* to all eternity.

I remember, in thoſe hours of prayer, the ſame evening, I was in a great perplexity, upon thinking, whether I were in the grace of *God*; and that I could not be certain, vvhether I were ſo, or no; not becauſe I deſired to knovv it, but becauſe I deſired to *die*, that I might not continue in ſuch a life, vvherein I was never ſecure, whether indeed I vvere not *dead*; it being impoſſible there ſhould be found a crueller, and more painful *death* to me, than the conſidering, that perhaps I was under *God's* diſpleaſure; and this ſo grieved, and troubled me, that I even bathed my ſelf, and diſſolved into tears, beſeeching his *Divine Majeſty*, not to permit it [that I ſhould live in his dis-favour.] I underſtood then, that I might aſſuredly take comfort, and courage, as being in the ſtate of grace, ſince ſuch a love of *God*, and other like favours, that his *Majeſty* did to my ſoul, and ſuch ſentiments, as he gave it, were not conſiſtent with, nor conceded to a ſoul that continued in mortal ſin. I remained alſo in a ſtrong confidence of our *Lord's* beſtovving on this perſon, that which I had requeſted.

His *Divine Majeſtie* bade me tell this *Religious man* certain *words*; which touched me to the quick, becauſe I knew not how to ſpeak them to him; for this ſame delivering meſſages to a *third perſon* is that, wherein I ever found much trouble, and eſpecially to one, who, whether he would take it well from me, or deride me, I knew not. I ſaw my ſelf in a great ſtrait, but at laſt I vvas ſo far reſolved, that (to my thinking) I promiſed our *Lord* not to neglect the telling them to him; though, for the ſhame, and *bluſhing*, I had therein, I *writ* them, and ſo gave them to him. It appeared plainly, that the thing vvas from *God*, by the operation they had; for he determined to apply himſelf very ſeriouſly to *prayer*, though he did it not preſently; and, our Lord, as one who intended him for himſelf, by my means cauſed ſome truths to be told him, which, without my underſtanding it, conduced ſo very much to his purpoſe, that he vvas aſtoniſhed at it: our *Lord* queſtionleſs it vvas, that diſpoſed him to believe, theſe vvords came from his *Divine Majeſtie*, and I hovv miſerable ſoever, beſought him moſt earneſtly to conduct him thorowly unto himſelf, making him contemn pleaſures, and all things elſe in this life: vvhich his *Majeſtie* afterwvard ſo punctually effected, (ever bleſſed be his *Name*) that *this perſon* never diſcourſeth vvith me, that he doth not put me, as it were into an *extaſie*, and even beſides my ſelf: and, had I not ſeen it by experience, perhaps I ſhould not believe it: our *Lord* having in a very ſhort time, done him ſuch high favours, and kindneſſes, and ſo entirely poſſeſſed him to himſelf, that he ſeems no longer to live to any thing of this vvorld. His *Majeſtie* uphold him, by his all-povverfull hand; for, if

he

he go on thus, (as I truſt in God he vvill, being ſo vvell grounded in the knowledge of himſelf) he will prove one of his choiceſt ſervants, and exceedingly advantageous, and uſeful to many ſouls; having in a litle ſpace attained great experience of ſpiritual matters, this being a gift which *God* beſtovvs, vvhen, and hovv, he pleaſeth; neither herein regards he *time*, or the *ſervice* done him: yet I ſay not, that theſe do nothing; but, that many times our *Lord* gives not that *Contemplation* to one in twenty years, vvhich to others he gives in *one*: his *Majeſtie* beſt knows *why*. This is our miſtake, that we think, by *years* to come to the *knowledge* of *that*, which it is impoſſible, by any means to attain, without experience: whereupon many err (as I have ſaid) in deſiring to *know* the *Spirit*, without the *having* of it.

I ſay not, that he that hath not the *Spirit*, being yet a learned man, may not govern him that hath it; but let it be underſtood in order to the exterior, and to that interior, which carries with it a conformity to the natural way, by the operation of the underſtanding; and, as to the ſupernatural, let him beware, that he proceed according to *Holy Scripture*, and the Doctrine of the Church. But farther let him not intermeddle, nor think, he underſtands, what he doth not, nor ſtifle their ſpirits, ſince novv, as to that, they are directed by a higher *Lord* and Maſter, and not left vvithout a *Superior*. Let him not vvonder at this, nor think ſuch things impoſſible; to our *Lord* all is poſſible; but endeavour to fortifie his faith, and to humble himſelf, by conſidering, that our *Lord* makes ſometimes an *old woman* it may be, skilfuller, and vviſer in this *Science*, than *him*, though a very learned man: and with this *humility* he ſhall benefit others, and his own ſoul more, than by ſeeming a *contemplative* perſon, when he is not. Therefore I ſay again, that, if he have not experience, and if he have not very great humility to underſtand, and know, that he underſtands it not, and that, notwithſtanding his ignorance, 'tis not impoſſible; he ſhall but litle better himſelf, and leſs profit him, vvho treats vvith him: but if he have humility, let him not fear, that ever our Lord vvill ſuffer either the one or the other to be deceived.

Novv, this *Father*, I ſpeak of, having received from our *Lord* this experience in ſeveral things, hath endeavoured alſo by diligent ſtudy (being one very learned) to diſcover, all, he could poſſibly, in this matter; and vvhat, by experience he underſtands not, he learns of ſuch as do; beſides, our *Lord* aſſiſts him, giving him ſtrong faith; ſo that he hath much benefited both himſelf and ſome others, among vvhom I am one: for, as our *Lord* underſtood vvhat ſore afflictions I was to ſuſtain, ſo, it ſeems,

his *Majeſty* provided, that, being to take unto himſelf ſome, who had the care of my ſoul, others ſhould be left, who have in great extremities aſſiſted me, and done me much good. Our *Lord* hath totally changed him, ſo that (as one may ſay) he ſcarce knows himſelf: and he hath alſo given him *ſtrength* of *body*, for doing of *penance*, which he had not formerly, being very infirm: he hath made him *couragious* to every thing that is *good*; beſides other favours; ſo that 'tis ſufficiently evident to be a particular *Call* of our *Lord*. Be He for ever *bleſſed*.

All this good hath befallen him, I believe, from the graces beſtowed on him in *prayer*; for his vertues are not counterfeit, our *Lord* having already been pleaſed to try him by certain great mortifications, wherein he comported himſelf with extraordinary courage, as one, that now underſtands very well the true value of the *merit*, which is acquired by the ſuffering of *perſecutions*. I hope in the mercy of our *Lord*, that much good may by his means accrew to ſome of his *Order*, and to the *Order* its ſelf. Something begins already to be diſcovered: I have had great *Viſions*, and our *Lord* hath told me ſome things of him, and of the *Rector* of the *Society* of *Ieſus*, that I mentioned, exceeding ſtrange; as alſo of two other *Religious*, of S. *Dominic*'s *Order*; particularly of *one*, on vvhom likewiſe our *Lord* hath beſtowed the gift of underſtanding by experience, certain things, much for his profit, which I had formerly come to know of him; but thoſe concerning him I now ſpeak of, are very many.

One paſſage I will relate here at preſent. I was once with him in a *Locutory*, and the love, which my ſoul, and ſpirit underſtood his burned with, was ſo great, that it made me almoſt abſorpt: for I conſidered the wonders of *Almighty God*, who in ſo ſhort a ſpace had elevated a ſoul to ſo high a pitch. It cauſed in me much confuſion, to ſee him liſten with ſo great humility, to that, which I ſpake about certain matters of *prayer*, my ſelf having ſo litle, in treating on that ſubject, in that ſort, with ſuch perſons: perhaps our *Lord* vvas herein to bear with me, by reaſon of the vehement deſire, I had, to ſee him a forward proficient in the way of *perfection*. My ſoul found ſuch benefit in diſcourſing with him, that he ſeemed to have kindled in it a new fire of amorous longings to begin anew to ſerve *God* with greater fervour? O my *Ieſus*, how much a ſoul all enflamed with love of thee can do! at what a great rate ought we to value it, and intreat our Lord, it may long continue here in this life! He that hath the ſame love, would fain march after ſuch ſouls, as theſe, if he could. It is a great conſolation for one that is ſick, to find another affected with the ſame malady; it is a ſingular comfort to ſee, one is not alone; they much help each other both in ſuffering, and meriting:

riting: perſons reſolved to venture a thouſand lives for God, excellently animate, and back one another, wiſhing an occaſion offered wherein to lay theſe down, and loſe them for his ſake. Like ſouldiers, who, to get ſpoil and booty, and enrich themſelves thereby, deſire wars; knowing, to attain their end, they muſt uſe this means. Toyling is their employment. O what a favour is it, when our *Lord* gives one light, to underſtand the very much that is gained by ſuffering for his ſake! This is never well known, till all things be left; for, whoever adheres to any one thing, ſhews, that he ſets ſome value upon it, and, if he value it, it muſt needs be a pain, and grief to him to leave it; and ſo all becomes imperfect and loſt: and juſtly this enſues of it, that whoever purſues *what is loſt*, proves alſo *himſelf* to be *loſt*. And what greater perdition, blindneſs, miſ-adventure imaginable; than to eſteem highly of that, which its ſelf is *nothing?*

To return now to what I was ſaying; I being in exceſſive joy upon the beholding that ſoul, in which, methought, our *Lord* would have me clearly ſee the treaſures he had there depoſited; and conſidering the favour he had done me, in ordering me to be the means, whereby it ſhould be effected, who knew my ſelf ſo unworthy thereof, I more valued the favours, our *Lord* had conferred on him, and reckoned, I was more a debtor for them, than if conferred on my ſelf; and I rendred high praiſe and *thanks* to the *Divine Majeſtie*, becauſe I perceived, He went on ſtill accompliſhing my deſires, and hearing my prayers, wherein I beſought him, to excite the ſpirit of ſuch perſons. Mean while my ſoul, already unable to ſuſtain ſo great a joy, went out of her ſelf, and loſt, to gain her ſelf the more: ſhe loſt, I ſay, theſe preſent conſiderations, and that hearing of that divine tongue, in which the *Holy Ghoſt* ſeemed to ſpeak, and there fell on me a great *Rapt*, which made me in a manner loſe my ſenſes, though it laſted but a litle while, I ſavv *christ our Lord* in great *Majeſty* and *glory*, ſhewing himſelf exceedingly pleaſed with what paſſed there; and ſo he told me, and would have me plainly ſee, that at ſuch conferences he is ever preſent, and how extreamly he is delighted, to have men ſo love to ſpeak of him.

Another time, being far from this place, I ſaw this *Religious man* born on high by *Angels* in great glory. I underſtood by this *Viſion*, that his ſoul improved much; and ſo it was; for he was ſlandered with a horrible crime, much to his diſgrace, and by one, whom he had formerly obliged, and done a cure both to his reputation, and his ſoul; which notwithſtanding he endured with admirable patience, performing other things, much to *Gods* honour, and ſuffering other perſecutions.

I need not, I conceive, relate any more here now, seeing your *Reverence* knows them; but, if you think fit otherwise, they may hereafter be rehearsed to God's glory.

All the *predictions* concerning this *Monastery* already mentioned, and others, which I shall afterward mention, both about it, and several other things, are punctually *fulfilled*; some of them *foretold* me *three years* before they were known; some others sooner, some others later, as our *Lord revealed* them to me. I always related them to my *confessor*, and to this *Widow*, my *friend*, with whom I had liberty to talk freely; and she (as I understood afterwards) discovered them to others, who know, that I lye not; which our *Lord* permitted me not to do in any thing, and much less in matters so important, to dare to treat otherwise, than with all truth. A *cousin* of mine dying suddenly, and I being exceedingly troubled, because he had not time to confess, it was told me in prayer, that my *Sister* should die so; therefore I should go to her, and mind her to prepare her self for it. This I told to my *Confessor*, who not giving me leave to go, our *Lord* often re-advertised me; when he was acquainted with this, he bade me go, for there was no harm in it. She lived in a certain *village*, whither, without acquainting her first therewith, I being come, I told her not plainly the reason; but proceeded by litle and litle, to give her what light I could in all things: I perswaded her to *confess often*, and in every thing to have a main care of her soul: she, being very pious, did so. Some *four* or *five years* after she had accustomed her self thus, and taken strict care of her conscience, she *died*, without any one by her, or being able to make her *confession*. It fell out well, that, according to her custome, it was about a *week* since she had confessed. I was exceeding glad, when I heard of this her death; she was a very litle while in *Purgatory*; it was not (as I think) full *eight dayes*, when, one morning as soon as I had communicated, our *Lord* appeared to me, and I saw him conduct her into *eternal glory*. In all those years to that instant, that I was told of her death, I never forgot what was said to me, nor yet my *Companion*; who, upon the unexpected news, that she was dead, came to me all amazed, to see how punctually that was fulfilled, which our *Lord* had spoken to me. Blessed for ever be He, who takes such care of souls, that they perish not. *Amen.*

CHAP.

Chap. 4.

She proſecutes the former Subject of the Foundation *of the* Monaſtery *of the* Glorious Father S. Joſeph. *She recounts the wayes whereby the* Lord *ordained,* Holy Poverty *ſhould be obſerved in it; and the reaſon, why ſhe left the* Lady, *where ſhe was: with other things that fell out afterward.*

NOw, I living in the houſe of the *Lady* above-mentioned, with whom I continued above *half a year*, by our *Lord*'s providence, and diſpoſal, a devout *Lay-Siſter* of our *Order*, called *Maria de Ieſu*, above *ſeventy leagues* off this *city*, came to hear of me. She happened to take a journey this way, and, underſtanding, that I was here, travelling ſome miles out of her way, came to *Toledo*, to conferr with me. Our *Lord* had moved her the *ſame year* and *month*, that he had me, to build another *Monaſtery* of our *Order*: out of a deſire whereof ſhe ſold all ſhe had, and went to *Rome* barefoot, to obtain leave to effect it. She is a woman of much penance, and prayer, and our *Lord* beſtowed on her many graces, and favours. Our B. *Lady* appeared to her, and bid her put it in execution. She ſo ſurpaſſed me in ſerving our *Lord*, that I was aſhamed to be in her preſence. She ſhewed me the *Bull*, ſhe brought from *Rome*; and in a *fortnights* time that we lived together, we took order, how we would have theſe *Monaſteries* built. And, till I conferred with her, I never knew that our *Rule*, before it was mitigated, forbade all having propriety: and I was unwilling to found without revenue, becauſe my intention was, not to diſtract our ſelves with the care of providing neceſſaries; never reflecting on the many cares, and troubles, propriety carries along with it. But this *bleſſed woman*, being taught of *God*, very well underſtood, though not able to read, what I, with my ſo often reading our *Rule*, and *Conſtitutions*, yet was ignorant of. When ſhe told me this, I was glad, and liked it well; though I feared, they would not conſent thereto, and allow me it, but ſay, I attempted extravagancies, and that I was not to undertake matters, for which others ſhould ſmart by my means; for, had it concerned only my ſelf, and depended on me alone to determine, I had not been withheld from it litle or much; yea, the thinking that I was to obſerve the *Counſells* of our *Lord Jeſus Chriſt*, ſatisfied me much, ſince his

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Majesty had already given me very strong desires of *Poverty*. So that, for my own part, I made no doubt, but it was best; for I had wished long before, if it might have been, and had suited with my condition, to have gone a begging, and asked alms for the love of *God*, and possess nothing, neither house, nor any thing else: but I doubted, in case our *Lord* gave not others the same desires, whether they would not live in discontent. I likewise made a question, whether I might not so be a cause of some distraction, for that I savv some poor *Monasteries* not very recollected; and never considered, that their *poverty* proceeded from want of *recollection*, not their *want* of *recollection* from *poverty*; for, solicitude makes not *Religious* persons the richer, and *God* is never vvanting to them that serve him.

In brief, I had a weak faith, not so *this servant* of *God*. Now, though I consulted many for their judgment on all occasions, I found almost none of this opinion, neither *Confessors*, nor the learned; with whom I treated: they alledged so many reasons to me, that I knew not what to do: for, when I understood that the *Rule* enjoyned it, and saw, it was of greater perfection, I could not be perswaded to admit the having *Revenue*. And, though sometimes I found my self convinced by them, yet afterward returning to my prayers, and beholding *Christ* upon the *Cross* so very *poor*, and *naked*, I could not with any patience endure the being *rich*: and I begged of him with many tears, to effect it in such sort, that I might see my self *poor*, as *he* was.

I discovered so many inconveniencies in the having of *Revenue*, and perceived so many troubles, and distractions to arise thence, that I did nothing but dispute vvith the *Learned*. I writ to that *Dominican Father*, that assisted us; who sent me in writing *two leaves* of the *repugnancies*, and *Theological reasons* against the doing it, certifying me, that he had purposely, and with great diligence studied the point. I answered him, I would not make use of that *Theology*, which inferred the not following, my *vocation*, and my *Vow* made of *Poverty*, and the *Counsels* of our *Saviour*, in all perfection; nor desired, he, in this case, should befriend me with his skill and learning. If I light upon any one, that took my part, or was of the same mind, I was very joyful. The *Lady*, whom I lived with, furthered me herein exceedingly: some at first told me, they liked it vvell; but afterward vveighing it more maturely, they found so many inconveniencies in it, that they laboured with me much to dissvvade me from it. To whom my answver was, that since they had changed their minds so suddenly, I meant to stand to their first opinion.

About the same time it fell out, that this *Lady* having never seen the holy man, *Fr. Peter of Alcantara*, and being extreamly desirous thereof

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our *Lord* was pleased at my entreaty to bring him to her house; who, like a true lover of *poverty*, having so many years observed it, very well understood the great *riches* comprized therein, and thereupon much assisted me, and commanded me in no wise to desist from pursuing this my design. So, with this opinion, and approbation of his, as of one, that, better than others, might deliver his judgment in it by reason of his long experience, I resolved to proceed no further in consulting others.

Being *one day* in *prayer* earnestly recommending this business to *God*, our *Lord* bade me, *Daughter, by no means neglect to found it in poverty, for this is my eternal Father's will, and mine: I will assist you.* This was with such powerful effects in a *Rapt*, that I could in no wise doubt, but it was from *God*. Another time he told me, that in *Revenue* was confusion; with several things in commendation of poverty: assuring me, that whoever cordially served him, should not want necessaries; and of such want (as I said) I, for my part, was never afraid. Our *Lord* also changed the mind of that *Licentiate*, I mean, that *Religious person*, the *Dominican*, who had writ to me formerly against it, namely, that I should not found it without *Rents*. And now I was exceedingly satisfied, upon hearing this from our *Lord*, and having the opinions of such persons; so that in my resolving to live upon alms, methoughts, I already enjoyed all the wealth in the world.

At this time my *F. Provincial* released me from the tie of obedience, he had imposed on me, of living in that *Ladies* house, leaving it to my choice, either to go, or stay, as I best liked, until the time of the election of a *Prioress* in our *Monastery* of the *Incarnation*. I had information, that divers intended to put me upon this office, which, with the meer thought of it only, so afflicted me, that I resolved willingly to endure any kind of torment for *God*, but at no hand could prevail with my self to accept of this. For, besides the trouble, which was no small one, because the *Nuns* were very many, together with other reasons, & motives; I never loved to be in *Office*, but ever refused it, as thinking it greatly to endanger my conscience: so that I thanked *God*, I was not there. I writ to the *women* my *friends*, intreating them not to *vote* for me. Being at that time much pleased, with the seeing my self out of that noise, our *Lord* said to me: *Daughter, You shall not neglect in any wise to go thither: and, since you desire a cross, there is a good heavy one prepared for you; decline it not; for I will support you. Go courageously, & speedily.* Hereupon I grieved extreamly, and did nothing but mourn: supposing my *Cross* to be the charge of being *Superioress*, which I could by no means be perswaded was good for my soul, nor yet knew I how to give way thereto.

Of this I gave account to my *Ghoſtly Father*, who commanded me to diſpatch preſently, and be gone, it being evident, that this was greater perfection; but, by reaſon of the great *heats* then, he reſpited me certain dayes, leſt the *journey* might do me hurt; for, it was ſoon enough, if I got thither by the *Election*. But, our *Lord* having otherwiſe diſpoſed, I was preſently to obey; for I was ſo extreamly diſquieted, that I could not uſe prayer; and, methought, I was defective in my obedience to our *Lord's* command, and, by being treated there civilly, and much made of, became unwilling to go away, and ſo expoſe my ſelf to ſuffering; that I did only give *God* fair *words*: and, ſince I might live where was greater perfection, wherefore did I neglect it? for, if I *died* in the way, well, and good. To this was added a heavineſs, and ſtraitneſs of ſoul, and our *Lord's* taking from me all *guſt* of prayer. In brief, I was brought to that paſs, that now to ſtay, and ſpend time, was ſo great a torment to me, that I requeſted the *Lady* ſhe would be pleaſed to let me go; for, my *Ghoſtly Father*, ſeeing me in this condition, already bade me be gone; *God* having inwardly moved him, as he had me. *She* took my intended departure ſo to heart, that this proved to me another torment; for ſhe ſaid, ſhe with great pains, and trouble, uſing divers artifices, and importunate requeſts, obtained of *F. Provincial* my coming thither. I accounted it an extraordinary favour, that ſhe condeſcended thereto, becauſe of the grief it cauſed her; but ſhe, being a great ſervant of *God*, and I telling her, it tended much to the ſervice of his *Divine Majeſty*, with ſeveral other things, putting her in hope likewiſe of my ſeeing her again, in concluſion ſhe with much difficulty was ſatisfied.

Now I felt no more ſorrow at all about my departure; for, upon my diſcovering, or underſtanding, that any thing is of greater perfection, and more to *God's* ſervice, I am contented; and the joy, I found in pleaſing him, took away my grief for parting with that *Lady*, whom I ſaw ſo exceedingly afflicted at my going away; and with others, to whom I was very much obliged, and particularly with my *Confeſſor*, who was of the *Society* of *Jeſus*; and I was much ſatisfied in him. But, the more I ſaw, I loſt theſe conſolations for *God*, the more I was pleaſed at the loſing thereof. I could not diſcern, how this ſhould be; for, I plainly ſaw, that theſe two contraries did well conſiſt together, to *joy* and *ſolace* my ſelf in that, which yet *diſpleaſed* me to my very ſoul: for, here I lived at eaſe, and quiet, and had the convenience of ſpending many hours in *prayer*: and, on the other ſide, I ſaw, I went about to put my ſelf into the fire, our *Lord* having already ſignified as much to me, by telling me, I was to ſuffer a great *Croſs*, (though I never thought it would have proved ſuch, as afterward

ward I found) and yet for all that, I went very chearfully, conſuming my ſelf, becauſe I entred not the liſts preſently, ſince it was our *Lord*'s pleaſure, I ſhould: and ſo his *Majeſty* gave reſolution, and ſtrength to my weakneſs. Yet, I could not, as I ſaid, vvell conceive how this might be; I thought on this *ſimilitude*: if I had in my poſſeſſion a *Jewel*, or any thing wherewith I were much taken, and ſhould chance to know, that *one*, whom I loved *more* than my ſelf, and whoſe ſatisfaction I preferred before my own, did deſire it, certainly I ſhould rather chuſe to vvant it, than to keep it, becauſe I ſhould thereby pleaſe the party, I ſo dearly loved; and, as this guſt of pleaſing him would exceed my own content in poſſeſſing it, ſo likevviſe would it remove the ſorrow, I might ſuffer in foregoing, that *Jewell*, or any other thing I loved; and the content, I took therein. So that, though I deſired not to go, both for the conveniency, I had for my prayers in that *Ladies houſe*, and for the not leaving perſons, who, I perceived, ſo much reſented my departure, which, becauſe I am naturally very grateful, vvould at another time have ſerved to afflict me extreamly; yet, at preſent, though I vvould, I could not be ſorry.

My *diſpatch*, and the not deferring my journey a day longer, vvas of ſuch *conſequence* to the buſineſs of this *Monaſtery*, that I knovv not hovv poſſibly it could have been concluded, had I then delayed. O the *immenſe greatneſs* of *God*! I am many times aſtoniſhed, when I conſider, and obſerve, how particularly his *Majeſty* was pleaſed to help me to compleat the founding of this *litle Cloſet* of *God* (for, ſuch indeed I take it to be) and his *lodging* wherein his *Majeſtie* delights, as He told me once in prayer, that *This Monaſtery was the Paradiſe of his delights*; ſo that it ſeems, our *Lord* hath choſen out *thoſe ſouls*, which he hath drawn to it, in whoſe company I live with great confuſion to my ſelf: for I could not have known how to have wiſhed *ſuch* for this purpoſe, *perſons* of ſuch *auſterity*, *poverty*, and *prayer*, ſuffering all with that *alacrity*, and content, that every one judgeth her ſelf unworthy the honour of being admitted to ſuch a place; eſpecially ſome, whom our *Lord* hath brought hither from the many *vanities*, *bravery*, and *pomp* of the *world*, wherein they might have continued well content, according to its uſual *laws* and *cuſtoms*. And our *Lord* hath here ſo *redoubled* their *joyes* to them, that they plainly perceive, they have already in this life gained *a hundred* for *one* for what they have quitted; and therefore they are never ſatiated with rendering thanks unto his *Divine Majeſty*. Others our *Lord* hath changed from *good* to *better*: to thoſe that are but *yong* he hath given courage, and underſtanding, both to deſire no other thing, and to know, that (even *here* alſo)

also) to live with the more quiet, they must *sequester* themselves, and *fly* from all the things of this *world*: to those that are *elder* and *infirm*, he hath granted, and continues strength to be able to undergo such *austerity*, and *penance*, as all the rest do.

O my *Lord*! how evidently do you manifest your *power*! we need not seek out *reasons* for what you will bring to pass; since, beyond all *natural reason*, you make things so possible, as you sufficiently shew, that nothing more is required, but only to love you sincerely, and in good earnest to forsake all for your sake, that you, my *Lord*, may facilitate every thing to us. That saying of your *Prophet*, *Psal.* 9. 20. is very applicable here, *Qui fingis laborem in præcepto*: that you feign labour in your precept: since I see none there, *O Lord*, nor understand, how it is a *strait* way, that leads to *you*; I rather find it a *broad*, and *royal* road, and not a *strait* path: a *road* into which he that puts himself in good earnest, goeth the most secure: very remote from such persons, are the strait passages of the mountains, and the rocks men fall from, because such stand remote from the occasions of ill. A *narrow* path, and a *bad*, I call that, and a *strait* passage, which on one side hath a very *deep valley*, whither one may easily slide, and on the other, a *steep precipice*, from which the unwary, and never so little careless, fall headlong, and are ruined. He that loves you, my *supreme Good*, travels secure in a *broad* and *noble* road, the *Kings high-way*, far from precipices, and stumbling in the least, because you, O *Lord*, reach him forth your hand: or, if sometimes he fall, yet are not such falls able to spoil, and undo him, if indeed he love *You*, not the *things* of the *world*; and walk in the *valley* of *humility*. I cannot imagine, why men are so afraid to put themselves in the way of perfection: Our *Lord* of his mercy grant, we may understand, how desperate a security it is, to pass through the midst of so many apparent dangers, as are met with in conversing according to the *rate* of the *world*, and taking up its *customes*; and that true security indeed consists in endeavouring to advance still forward in *God's* way. Let us look at him before us, and never fear this *Sun* of *righteousness* will *set*, or leave us to wander by night, and be lost, except we first leave him. Men fear not to go among *lions*, each of which seems, as if he would tear away a piece of them; I speak of *honours*, *pleasures*, and such *delights* (for so the world stiles them) but here, belike, the Devil makes us afraid of a *little mouse*. A *thousand* times I am astonished at it, and *ten thousand* times would satisfie my self with *weeping*, and with a loud voice proclaim to all the world my own [former] great blindness, and wickedness, to try, whether I could help any whit, to make others open their eyes a little [as mine have been open'd]

open'd. He open them, who by his all-powerful goodness can do it, and never permit mine any more to grow blind again. *Amen.*

Chap. 5.

She prosecutes the former Discourse; *and tells, how this* Monastery *of the* Glorious S. Joseph *was concluded and founded; the great oppositions and persecutions the* Nuns *endured, after they had taken the* habit: *and the great troubles, and temptations she her self met with: how also our* Lord *brought her out of all with* victory, *to his glory and praise.*

BEing now got out of that *City*, I went very chearfully on my *journey*, resolving most willingly to suffer whatever our *Lord's* pleasure was. The same evening, that I came hither, were brought the *letters*, and the *Breve* from *Rome* for erecting the *Monastery*: so that I, and they also that knew, how much our *Lord* hastened my coming, were astonished, when they saw the great *need* there was of it, and the *conjuncture*, wherein our *Lord* brought me to this place. For here I found the *Bishop*, and the holy man *Fr. Peter* of *Alcantara*, and that other *Gentleman*, a great servant of God, at whose *house* this holy man lodged; for he was a person with whom the servants of *God* were wont to be hospitably, and courteously entertained. These two prevailed with the *Bishop*, to *admit* the *Monastery*, which, having no *revenue*, was no small favour; but he was such a friend to those, whom he saw so resolute in *God's* service, that he soon consented to the furthering thereof. And the holy old man *Fr. Peter* was he, that, upon the point, did all; who, approving, and commending it to all, laboured exceedingly sometimes with one, sometimes with another, to promote it. Had not I come, as I said, in so fit a season, I cannot imagine, how it could have been effected; for this holy man staid but a little while here, (as I take it, not full *eight daies*, and in that time very sickly) and soon after our *Lord* took him to himself. It seems his *Majestie* was pleased to preserve him alive, till he had finished this business; for it was a long time (I know not, whether more than *two years*) since he had been ill. All was carried with great secresie, for, unless it had been so, no-

thing could have been done, the people so *disgusted* it, as was afterward seen.

It fell out by the providence, and disposal of our *Lord*, that my *Kinsman* [who lived in the *house*] sickened, his *wife* being from home, and that so dangerously, that leave was granted me to go and take care of him; and, upon this occasion, nothing came to light, though there wanted not some, who had a kind of *jealousie*, but not an absolute belief, of the thing. It was a great wonder, he lay *no longer* sick, than was needful for the business; and, when it was requisite, he should *recover* (that I might be quit of my attendance, and the house left clear, and empty) our *Lord* on a sudden restored him to health; so that he himself admired it. I found great difficulty in labouring sometimes with one, sometimes with another, to get the *Monastery* admitted; besides, I exceedingly hastened the sick man, now recovered, to *clear* the *house*; and the *Masons*, and *Carpenters* to finish it with all speed, in such sort at least, as that it might retain the *form* of a *Monastery*; for, to the compleating thereof, a good deal was wanting. My *Companion*, the *Widow*, was not here (for, we thought it best, she should be far off, the more to disguise things) and I saw plainly, that all lay in *expedition*, and dispatch, for divers reasons; one was, that I feared every hour, I should be commanded to return to my *Monastery* of the *Incarnation*. The troubles, I suffered here, were so many, that I began to think, whether this were the *Cross* mentioned, though it seemed a very light one in comparison of that heavier, meant by our *Lord*, and prepared for me to suffer.

So, every thing being in a readiness, it pleased our *Lord*, that on St. *Bartholomew's* day, certain *Maids* took the *Habit*, and the *B. Sacrament* was there *reposed*; this *Monasterie* of our most *Glorious Father S. Ioseph* being established with full licence, and authority, in the year 1562. I was present to give them the *habit*, together with two other of our *Nuns* of the *Incarnation*, which happened to be then abroad. Now this *House*, (at present a *Monastery*) being that, my *Kinsman* dwelt in, (for, as I said, *he* purchased it, the better to *colour* the business) I had leave to live in it; and I did nothing, but by the advice of the learned, that I might not go a jot contrary to *Obedience*; who, seeing it, upon several grounds, conduced much to the advantage, and reputation of the whole *Order*, though I proceeded with secresie and caution, that my own *Superiors* might not know of it, told me, I might lawfully do it: for, methought, rather than commit the *smallest imperfection*, they should have discovered to me therein, I would have left a *thousand Monasteries*, much more *one*: this is most certain. For, though I desired it, to sequester

sequester my self thereby from all, and follow my profession, and vocation with greater perfection and clausure, yet I desired it so, that, whensoever I had understood, and perceived it more for *God's* service totally to desert it, I should have done it with all tranquility, and chearfulness, as before I did.

I seemed (then) to be in a kind of *glory*, to see the *most Holy Sacrament* placed on the *Altar*, and shelter afforded to *four* poor *Orphans* (for they were admitted without a *dowry*) and they great servants of *God*: for, this was designed at the beginning, that *such persons* should be taken in; who, by their example, might prove a *foundation* to this new *edifice*, and that we might atchieve our main end, of much perfection, and prayer: from whence might be continued a work, which I knew would tend to the service of our *Lord*, and the honour of the *Habit* of his *Glorious Mother*; for this was my chief desire, and care. Besides, it yielded me great consolation, to see that effected, which our *Lord* so strictly had enjoyned me, and *one church* more in this *city*, under the *Title* of my glorious *Father S. Ioseph*, than formerly had been. Not that I, for my part, seemed to have done any thing therein, for I never had, nor have yet, such a thought; conceiving always, that it was our *Lord* who did all; and that Title, which I for my share had effected, I know was attended with so many imperfections, that, I find, I rather deserved *blame* and censure, than acceptance, and applause; but it satisfied, and pleased me much to consider, that his *Majestie* had made use of *me*, being so very *bad*, for the instrument of so *noble* a work: and hereat I was so transported with joy, that I was as it were, besides my self in profound *prayer*.

All this ended, some *three* or *four hours* after, as I conceive, the Devil made a fierce spiritual assault upon me, after the manner following. He suggested a doubt to me, whether what I did, were not peradventure ill done; whether I entrenched not on *Obedience*, in attempting it without a command from *Father Provincial* (for I imagined he would take some offence at my subjecting it to the *Ordinary* of the place, before I had acquainted *him* therewith; although, on the other side, since he was unwilling to admit it, [as it was designed] and I had no way changed it afterward, I thought he would not much care): the Devil likewise made me question, whether, possibly, those that lived here in such austerity, would afterward like it; whether they might not want *victuals*; whether it were not a fond *extravagancie*; and *who* put me upon it? had I not a *Monasterie* of mine own? In fine, the charge, our *Lord* had given me, the many judgments of others, whom I consulted, the *Prayers* made

made, (for, for above *two years* I did almoſt nothing elſe) were now as clean vaniſhed out of my mind, as though there had never been any ſuch thing: and only I remembred, how it was my *fancy*. All vertues, and even Faith its ſelf, ſtood now ſuſpended in me, ſo as I had not the power to exerciſe one of them, or defend my ſelf from theſe blows. He likewiſe repreſented to me, Why would I ſhut my ſelf up in a *Monaſterie* ſo ſtrict, having ſo many *infirmities*? How ſhould I be able to endure ſo great *penance*, and quit a *Houſe* ſo ſpacious and pleaſant, where I had lived ſo contentedly, and had ſo many friends? that perhaps theſe here would not prove to my mind; that I obliged my ſelf to too much; that poſſibly I might grow into *deſpair*; and that, it may be, the Devil inſtigated me thereto, to bereave me of my peace, and quiet; whereupon I ſhould be diſabled for continuing my prayer, being thus diſturbed, and at laſt loſe my ſoul. Theſe and the like things the Devil preſented before me all together, ſo, as I had no power to think on any thing elſe; and that with ſuch an heavineſs, obſcurity, and darkneſs in my ſoul, as I know not how to expreſs, much leſs to exaggerate. Finding my ſelf thus, I went to viſit the *B. Sacrament*, though I was not able to recommend my ſelf thereto, being in an *agony* methought, like one in the *pangs* of *death*. To communicate this to any, I neither durſt, nor might, becauſe I had not as yet a *Confeſſor* aſſigned me.

O my *Jeſus*, and what a miſerable life this is; wherein is no ſecure contentment, nor any thing without change! But *juſt now* I was ſo very glad, that, methought, I would not have exchanged my content with any one alive; and inſtantly the ſame thing which cauſed that, ſo tormented me, that I knew not what to do. O, did we narrowly obſerve the paſſages of this life of ours, every one by experience would ſee, how litle he ought to eſteem either its joyes, or ſorrows. Certainly this was one of the ſtrongeſt, and ſharpeſt encounters, I ever met with in all my life. It ſeems, my ſpirit preſaged the very much, I was ſhortly to ſuffer, though it amounted not to ſo much as *this*, ſhould it have laſted. But our *Lord* left not his poor ſervant in diſtreſs; for he ever ſupported me in tribulations, and ſo he did in this; and he afforded me a litle light to diſcern, it was a *temptation* of the Devil, and to underſtand the truth, that indeed he did all this, to terrifie me with his lies. Whereupon I began to call to mind the ſtrong reſolutions, I had made of *ſerving God*, and the deſires I had of *ſuffering* for *his ſake*: and I conſidered, that, if I meant to put them in execution, I muſt not ſeek after eaſe; that, if I found *troubles*, there would be *merit* too; and that, if I, to pleaſe, and honour *God*, undertook them, this might ſerve me inſtead

of

of *Purgatory*. What was *I afraid* of? Since, if *I* defied crosses, these were good great ones; and the more opposition, still the more gain: And why wanted *I* courage to serve one, to whom I was so much obliged? With these and other considerations, offering violence to my self, I promised before the *most Holy Sacrament*, to do my uttermost for procuring a *Licence*, to go [dwell] in this *Monastery*; and, in case with good conscience *I* might, *Vow perpetual clausure*. As *I* was doing, and saying this, presently in the very instant the Devil vanished, and *I* remained satisfied, and quiet, and so have continued ever since. All that is observed in this House, about *Clausure*, *Penance*, and other *Austerities*, is in fine become *pleasant*, and little, or nothing; on the other side, the content here is so great, that *I* sometimes think, what thing in the whole earth *I* could have chosen, either more, or indeed so much *savoury*, and *delicious*. *I* know not, whether this be not partly the cause, *I* have better health, than ever; or whether, because there was both necessity, and reason, *I* should do, what all the rest did, our Lord would therefore bestow this consolation upon me, to enable me to do it, though with pain; which ability of mine, all those, who know my infirmities, do admire. Blessed be He, who gives all, and to whose power every thing is possible.

I went away very weary from this *combate*, laughing to my self at the Devil, for *I* plainly saw, it was he. *I* believe our *Lord* permitted it (since in *Twenty eight years* space, and more, that *I* have worn this *habit*, *I* never, even for a moment, knew, what a thing discontent, and sadness for being a *religious woman* meant;) to the end *I* might understand the signal favour *He* had done me herein, and what a torment he had freed me from: And withal, that in case *I* should see any of the rest in like condition, *I* should not wonder, but rather compassionate her, and be able to comfort her.

Having passed this *brunt*, and desiring to take a little rest after *Dinner* (for *I* had almost none all the night before, and several other nights wanted not for cares, and troubles, besides the great weariness of all the precedent days) when it was once known in my *Monastery*, of the *Incarnation*, and in the *Town*, what was done, there arose a huge uproar, and murmuring, for the reasons aforesaid, which seemed to have some shew. Presently the *Prioress* sent me a command to repair thither *instantly*, *instantly*. *I*, understanding her pleasure, went immediately, leaving the *Nuns* very disconsolate. *I* perceived well, *I* should meet with troubles enow, but inasmuch as the *House* was now finished, *I* regarded them little. *I* betook my self to prayer, humbly

beseeching our *Lord*, that he would help me: and my *Father S. Joseph*, that he would bring me back to *this Monastery* of his; offering up to him whatever *I* was to suffer: And being exceeding glad, and desirous of an occasion of enduring something for his sake, and of serving him, *I* went thither, taking for certain, that they would presently put me in *Prison*: Though in my opinion that would have been a great ease to me, in regard I should not discourse with any, and should thus repose a while in *Solitude*; which was but needful for me, since the perpetual conversing with people left me quite harassed, and as it were ground even to dust.

As soon as I came, I gave an account, and satisfaction concerning my self to the *Prioress*, who was somewhat pacified; but they all sent for *Father Provincial*, and so the business remained to be heard before *him*: who being come, I was summoned to appear, exceedingly pleased to see my self suffer something for the love of our *Lord*; for I did not find that herein I had offended his *Divine Majesty*, nor my *Order* in any thing, but rather had endeavoured with all my power to promote it, and for this would willingly have died, it being my whole desire, that its *first Institution*, and *Rule* might be observed in the highest *perfection*. *I* called to mind the *sentence* passed on *Christ*, and saw how that, which *I* lay under, was little, or nothing. *I* acknowledged to *Father Provincial* my fault, as one very guilty; and such *I* went for to them that knew not all the Circumstances. After he had sharply reprehended me, though not with so much rigor, and severity, as the offence, and that, which many reported it to him, deserved; *I* would not have excused my self, because *I* was resolved to suffer, but desired he would pardon, and punish me, yet not retain any displeasure against me. *In* some things *I* well enough saw, they accused, and charged me *wrongfully*; for they objected, that *I* had done it to get me *Reputation*, and a *Name*, and the like; but in other things I understood evidently, they said true; as, that *I* was the *worst* of all the *Nuns*; and that, having no better observed the religious *Discipline* used in this *Monastery*: How did I think to keep my *Rule*, and the *Constitutions* with greater rigor in another? That *I* gave *scandal* to the people, and introduced *Novelties*. All this nothing troubled, or disquieted me, though I made *shew* of being afflicted, lest I should seem to disregard and *slight* what they said to me. At last *Father Provincial* commanded me to declare there before the *Nuns* my reasons, and give an account of the Fact: that it was necessary *I* should do it. So, forasmuch as I was at quiet within my self, and our *Lord* also assisted me, *I* propounded

my

my reaſons in ſuch wiſe, as neither the *Provincial*, nor the *Nuns* which heard me, found cauſe to condemn me. *I* had ſpeech afterward with *Father Provincial* alone, and informed him more particularly of the ſucceſs of the buſineſs, who reſted well ſatisfied, and promiſed me, that, if the *Foundation* of the *Monaſtery* went forward, and the *City* were quieted, he would grant me a *licence* to remove thither: for at preſent the tumult in the *City* was very great, as *I* ſhall now relate.

Two, or three days after, the *Governour*, and *Officers* of the *City*, with ſome of the *Chapter* aſſembled, who all joyntly declared, they would in no wiſe conſent to the eſtabliſhing hereof, being a manifeſt Detriment to the *Republick*; that the *B. Sacrament* ſhould be taken away; and that they by no means, upon any account, would permit the *founding* of this *Monaſtery* to go forward. They appointed two *Divines* to meet out of every *Order*, to deliver their opinion; of whom ſome held their peace, others diſliked the buſineſs; in fine, they concluded, it ſhould be preſently diſſolved. Onely one *Father Dominicus Bannez*, a *Licentiate* of the *Order* of *S. Dominic* (although againſt us, not for its being a *Monaſtery*, but its being *poor*) ſaid, there was no neceſſity of diſſolving it ſo ſuddenly; that it ought to be maturely conſidered of, ſince there was time enough for it; that this caſe belonged to the *Biſhop*, and the like. This was of great advantage; for, they being ſo inraged, it was a hazard, but they had immediately thrown it down to the ground. *In* fine, *a Monaſtery* of neceſſity it muſt be, becauſe it ſo pleaſed our *Lord*, againſt whoſe will they all, though united, were able to do little. They propounded their reaſons, moved with a good zeal; and ſo, though without offending *God*, made me, and all that favoured the buſineſs, (for indeed ſome ſuch there were) ſuffer, and they ſuſtained great perſecutions. The murmuring, and tumult of the people was ſo great, that there was no talk of any thing elſe; and all blamed me, running to and fro continually, one while to the *Provincial*, another while to my *Monaſtery*. I was no more moved at what they ſaid againſt me, than if they had ſaid nothing; but the meer fear leſt it ſhould be diſſolved, and the ſeeing thoſe, who aſſiſted me, loſe their credit, beſides the great moleſtation they endured, ſtrook to my very heart: for, as to their reports concerning me, *I* was rather glad; and, if I had had but a little faith, ſhould not have felt in other reſpects the leaſt alteration; but a ſmall defect in any *one Vertue*, is enough to lay *aſleep* all the reſt. Hereupon I was much afflicted thoſe two days, wherein (as I ſaid) thoſe two meetings of the people were held: and being exceeding ſad,

our *Lord* said to me; *Dost thou not know, I am powerful? What fearest thou? Be assured, the Monastery shall not be dissolved: I will accomplish all, that I have promised thee.* Whereupon I was much comforted.

Meanwhile they informed the *Kings Council* of the whole procedure, and an *Order* came, that a *Relation* also should be drawn up on our part, how this *Monastery* was founded. When (lo!) a huge contest began; for, in favour of the *City*, some were gone to the *Court*; and it was fit, that in behalf of the *Monastery*, some body should go; and Mony there was none; nor knew I what to do. It was *Gods* providence, that *Father Provincial* never commanded me to desist from prosecuting it; for he is such a friend to any good work, that, albeit he furthered not the business, yet would he not obstruct it: nor did he grant me a Licence to remove thither, till he saw, what the issue would be. These servants of *God* continued alone, and did more by their Prayers, than I by all my Solicitation, though it was but necessary to use the utmost diligence. Sometimes all seemed lost; especially one day, before *Father Provincial* was come, it happened, that *Mother Prioress* commanded me not to attempt, or engage in any thing about this business; which was in effect to throw up all. I went to his *Divine Majesty*, and said to him: *Lord this Monastery is none of mine, it is made for You; therefore, since there is none to follow the business, let your Majesty undertake it, and do all:* Which having said, I was in so great repose, and so void of care, as though *I* had had all the world to negotiate for me, and presently I reckoned the business as done.

A Priest, named *Gonzalo de Aranda*, a great servant of *God*, and friend to all *Perfection*, who had always assisted me, went to the *Court*, to attend the busin ss, and prosecuted it vigorously; and that devout *Gentleman Franciscus de Salsedo*, whom I mentioned before, laboured herein exceedingly, and promoted it to his uttermost, not without many difficulties, and persecutions. I always in all things esteemed, and still esteem him, as a *Father*. Our *Lord* infused such zeal into those that assisted us, that each one took the matter to heart, as though it had been his own in particular, and his *Life*, and *Honour* interressed therein; being, notwithstanding, no further concerned, than, as judging it a service done to *God*. *Gods* assistance to a certain *Priest*, *Master Daza*, one of those that much befriended me in this affair, was evidently seen; for, in another great *Assembly*, and *Consultation* held in the *City*, he in behalf of the *Bishop* appeared, where he alone in such sort opposed himself against the opinion, and sense of all, that in the end he pacified them, by proposing to them certain Expedients; which

sufficiently served to suspend the design, and stop their fury. But nothing prevailed to make them wholly desist, but they soon returned again, so that they would even lay down (as I may say) their *lives* for the dissolving of it. This servant of *God* was he, who gave the first *four Nuns* the *habit*, and placed there the *B. Sacrament*; for which he underwent very great persecution. This opposition lasted almost *half a year*, to recount particularly the great difficulties sustained in which time would be too tedious. I was astonished to see what mischief the Devil wrought against a *few*, and those too *poor contemptable women*; and how it could seem to all, that these should be so great a dammage to the *City*, but *twelve women* only, and a *Prioress*; for more they were not to be (*I* speak this to those persons, who withstood it) and of so austere lives: For supposing some detriment, or error therein, it would all light upon themselves; but loss, or prejudice to the *City* seemed no way probable, and yet they found these so many, that they with good conscience opposed it.

At length they began to yield, and came to this conclusion, that, in case the *Monastery* were endowed, they would admit it, and be content, it should go forwards. *I* was now so weary of seeing the trouble of all those, that assisted us, more than my own, that *I* conceived it not amiss to take *Rent* till they were quiet, and afterward lay it aside. And sometimes also (as a wretched, and imperfect creature) imagined, it was possibly our *Lords* pleasure, since without this *Revenue* we could not carry it; and already *I* condescended to this accord. The night before it was to be concluded (an Agreement being already begun) as *I* was in prayer, our *Lord* said to me; *Daughter, make no such agreement, as this; for, if once ye begin to admit Revenue, they will not afterward consent to your laying it down:* Adding hereto certain other things. The same night appeared to me the holy man *Fr. Peter* of *Alcantarra*, who *died* but a little before, and had written to me before his *death*, hearing of the great opposition, and persecution, we suffered, that he was very glad, this *House* was founded with so great *opposition*; for, it was a *sign*, our *Lord* would be much served, and honoured therein, since the Devil laboured to hinder it: And that *I* should by no means consent to have it endowed; inculcating this twice, or thrice to me in the same *Letter*, with great earnestness; assuring me, that, thereafter as *I* persisted resolute, and constant herein, all should succeed, according as *I* desired. *I* had already seen him *two* other times since his death, and the *glory*, which he had: And so it affrighted me not at all, but gladded me rather; for he always appeared

peared to me in the manner of a *glorious body*, full of *ſplendor*, and the beholding him delighted me exceedingly. I remember, the *firſt* time I ſaw him, he told me among other things, the great glory he enjoyed, and how *happy* the *Pennance* proved, he had performed, whereby he had obtained ſo high a reward. But, becauſe I believe, I have elſewhere ſpoken hereof, I ſay no more here; ſave that at this time he diſcovered to me ſomething of rigor, and only bid me, *by no means take Revenue*; *And why would I not follow his counſel?* And preſently vaniſhed, leaving me much amazed. The next day I ſoon acquainted the forementioned *Gentleman* (as he, to whom in all things I had recourſe, and who laboured herein more than any other) what had paſſed, and that he ſhould in no wiſe yield to the taking *Rent*, but go on in the *Suit*. He was more reſolute, and conſtant in the buſineſs, than I, and was extream glad thereat: confeſſing to me afterward, how unwillingly he ſpake of any ſuch agreement.

After this there roſe up *another* perſon, an eminent ſervant of *God*, and (things now being in a good condition) with a good zeal deſired, the matter might be referred to the judgment of the *Learned*. And here I found trouble enough; for, ſome of thoſe who aſſiſted me conſented thereto, and were of the ſame opinion: And this was an *artifice* of the Devils contriving, of harder, and worſt digeſtion, than all the reſt. Our *Lord* helped me in all; for it is impoſſible, writing thus ſuccinctly, to explicate fully what was endured in *two years* ſpace from the time that this *Monaſtery* began, till it was finiſhed: only this *laſt*, and the *firſt half year* were the moſt troubleſome.

In this time it fell out *one* day, that a *Breve* was brought me from *Rome*, wherein the *Pope* prohibited this *Monaſtery* to be capable of receiving *Rent*; and ſo all was concluded, it having coſt me ſome pains. Being much pleaſed to ſee it thus finiſhed, and reflecting on the paſt troubles, praiſing our *Lord*, that he vouchſafed in anything to make uſe of me, *I* began to conſider the things that had happened: And indeed in every one of them, that ſeemed of any importance, and were done by me, *I* found many defects, and imperfections, and ſometimes ſmall courage, and oftimes little faith: Yet, to this preſent, wherein I ſee fulfilled all, that our *Lord* hath told me concerning this *Monaſtery*, *I* never failed reſolutely to believe it; nor could I at leaſt ſo much as doubt of it. How this ſhould be, I know not; becauſe, on one ſide, it ſeemed impoſſible to me; and, on the other, I could not doubt thereof; that is, believe, but it would come to paſs. In fine, all the *good*, *I* found our *Lord* had done it; and *I*, all the *ill*: Whereupon *I* for-

forbore to think further thereon, and was unwilling any ſhould remember me of it, that *I* might not review my ſo numerous defects. Bleſſed be *He*, who, when he pleaſeth, draws *good* out of *all*. Amen.

The *City* being now ſomthing quieted, the *Father Peter Bannez*, a *Licentiate* of *S. Dominic's Order*, made all ſpeed to come to *Avila*, who alſo aſſiſted us in his abſence; but now his *Divine Majeſty* had brought him in a conjuncture, wherein we moſt needed him, and he exceedingly beſtead us; ſo that our *Lord* ſeems only for this purpoſe to have called him hither: For he told me afterward, he had no occaſion of coming, but accidentally had notice thereof. He ſtaid here as long as was neceſſary, for appeaſing the minds of many, and did much good, by the great eſteem they had of his Learning, and Vertue. At his departure he procured by certain means, that *Father Provincial* gave me a *Licence* (which to obtain ſo ſoon ſeemed almoſt impoſſible) to remove to *this Monaſtery*, taking ſome other *Nuns* of the *Incarnation* along with me, and to govern, and inſtruct the *Novices*, that were there. The day of our *entrance*, was a day of very great Conſolation to me.

As *I* was praying in the *Church*, before *I* went into the *Monaſtery*, being as it were in an *Extaſy*, *I* ſaw *Chriſt* our *Lord*, who, methought, received me with kindneſs, and affection, putting a rich *Crown* on my *Head*, and in a manner thanked me for what *I* had done for his *Mother*. Another time, as all the *Nuns* were at prayer in the *Quire* after *compline*, *I* ſaw our *Lady* the *B. Virgin* in very great *glory*, who ſeemed to receive, and protect us all under a pure white *Robe*, which ſhe then had on: whereby *I* underſtood, how high a degree of glory our *Lord* would beſtow upon the *religious* of this *Houſe*. As the *Divine Office* began to be here Celebrated, the people began alſo to have a great devotion to this *Monaſtery*: More *Nuns* are taken in, and our *Lord* began to move ſuch as moſt *oppoſed* us, exceedingly to *favour* us, and give us *alms*; ſo that now they began to like, what they formerly much diſliked; and by little and little gave over the contention, acknowledging now, that they knew this work was of *God*; ſince, notwithſtanding ſo much oppoſition, his *Divine Majeſty* was pleaſed, it ſhould go forward: And there is not any one now, that thinks it had been well, not to have erected this *Monaſtery*, much leſs to have diſſolved it; and thus at preſent they are ſo careful to provide *Alms* for us, that, without being called upon, or our craving them of any, our *Lord* excites and ſtirs them up to ſend them: inſomuch that we live without wanting neceſſaries; and ſo *I* hope in our *Lord* it will alwayes be.

For,

For, they being but few, and doing what they ought (as, for the present, his *Divine Majesty* gives them grace to do) *I* am sure they shall never lack any thing, nor shall they need to be burdensome, or much chargeable to any; for our *Lord* will take care to supply them, as he hath hitherto done.

I am even transported with the abundant consolation *I* find, to see my self settled here amongst souls so disengaged from the things of the world; for, their whole *imployment* is, to know how to advance still further in the *service* of *God*: *Solitude*, and *Retirement* is their chief *delight*; and the very thinking only that they are to be visited by any (be it their neareſt *kinred*) unless it be the more to excite, and inflame such persons in the love of their *Celestial Spouse*, is a great affliction to them. So that no person comes to this *Monastery*, who makes not this his design; for, otherwise, neither are they welcome to others, nor others to them; their *language* is altogether speaking of *God*; and they neither understand, nor are understood, but by such, as discourse of *Him*.

We observe the *Rule* of our *Lady* of *Mount Carmel*, made by *Albertus Patriarch* of *Jerusalem*; and this in all its *strictness*, and *integrity*, as it was confirmed by *Pope Innocent IV.* in the *year* 1248. and the fifth of his *Pontificate*. Methinks all the troubles sustained for it are well bestowed. For, though it seem somewhat rigorous (in regard we never eat *flesh*, except in *sickness*, or upon *necessity*; and we *fast some eight months* together; with some other things, as in the *Primitive Rule* may be seen) yet in many things also, the *Sisters* account it not severe enough, and therefore observe certain things *besides*; which for the keeping this in greater *perfection*, appear to us *necessary*. *I* hope in our *Lord*, that what is begun will go on, and increase, as his *Divine Majesty* hath promised me. The other *Monastery* which that vertuous, and *pious Woman*, *I* speak of, procured to be erected, was likewise favoured by our *Lord*, and founded at *Alcala*; though she wanted not strong *opposition*, and suffered great *difficulties*. *I* know, that in it is observed our primitive *Rule* with all the strictness, and devotion, as in *this*. Our *Lord* grant that all be for the glory, and praise of *himself*, and the glorious *Virgin* Mary his *Mother*, whose *habit* we wear. *Amen*.

I believe your *Reverence* will be tired with the long *Relation I* have made of this *Monastery*; but it is very *short* in comparison of the many *crosses* endured, and *wonders* by our *Lord* wrought in it; whereof there are divers witnesses, that can swear to them. And so *I* intreat your *Reverence*, for the love of *God*, that, what you judg superfluous

fluous in this *Diſcourſe*, you would cancel; but that you would preſerve in it, that which concerns this *Monaſtery*, and, after my deceaſe, conſigne it to the *Siſters*, the *Nuns* that ſhall ſucceed; for it will not a little animate thoſe, who ſhall come after, in the ſerving of *God*, and in endeavouring, that what is begun be not ruined, and quite loſt, but go on ſtill from *good* to *better*, when they ſee the very much that the *Divine Majeſty* hath there eſtabliſhed, and effected, in erecting it by the means of ſo *wretched*, and baſe a creature, as *my ſelf*.

And, ſince our *Lord* hath been pleaſed ſo particularly to expreſs his *owning* this work, I conceive, they do very ill, and ſhall be ſeverely puniſhed by *God*, that ſhall dare to attempt the *relaxing* that perfection, which our *Lord* hath here ſet up, and afforded his aſſiſtance to, that it is carried on with ſo much delight: From whence it is evident, that it is very tolerable, and may with eaſe be practiſed, there being ſo great aids, and ſo good proviſion for thoſe continually to live well upon, who deſire (all alone) to enjoy their *Spouſe Jeſus Chriſt*; the only thing, which they are to pretend to, delighting to continue there in *ſolitude* with him alone. They are not to exceed the *number* of *Thirteen*; for, this, from the opinion of divers, I have learnt to be expedient; and by experience have ſeen, that, for procuring, and maintaining the *Spirit*, which is now enjoyed here, and living on *alms* without asking, or burdening any, it is requiſite, they ſhould be *no more*. And let them in theſe things rather believe *one*, who with ſo great difficulties, and the prayers of ſo many perſons, hath obtained that, which ſeemed to be beſt. The great content, and chearfulneſs, with the little trouble, which, for the years that we have lived in this *Monaſtery*, we ſee all enjoy; beſides the much better health, which we were not formerly wont to have, do clearly evidence, that this is moſt convenient. And whoſoever thinks this rigorous, and difficult, let them blame their own want of *ſpirit*, and not the *Order* obſerved here; ſince even *delicate*, and *ſickly* perſons (having the *ſpirit*) undergo all with delight, and exceeding great eaſe. Let ſuch perſons go to *other Monaſteries*, where they may alſo attain ſalvation in a way ſuitable to *their* ſpirit.

CHAP. 6.

An Extract out of the Life of S. Tereſa, *written by the Biſhop of* Terraſſone, *relating the* Primitive Rule *of the* Carmelites, *preſcribed by* Albert *Patriarch of* Jeruſalem, *and the* Conſtitutions *added by the H. Mother* Tereſa, *mentioned by Her in the Precedent Chapter.*

WHen the *Holy Mother* left the *Monaſtery* of the Incarnation, ſhe took with her *four* Religious women; for, the *Provincial* likewiſe permitted thoſe, that were willing to embrace this new way, to attend the *Mother* to the *new* Foundation. Theſe *four* were *Anna de Sancto Joanne*, *Maria Iſabella*, *Anna de Angelis*, and *Eliſabetha de Sancto Paulo*. Of theſe ſhe choſe *Anno de Sancto Joanne Prioreſs*, for, the holy woman, out of her great humility, loved rather to obey, than to command. She made *Anna ab Angelis ſub-Prioreſs*: but in time the *Provincial*, perceiving it was fitteſt, that ſhe ſhould be *Prioreſs*, who was the *Mother*, and *Miſtreſs* of them all, cauſed *her* to undertake, and execute that office her ſelf.

The *holy woman* began forthwith to govern her Religious with heavenly prudence, and ſpirit. She gave them the form of living, which they were to obſerve, with pious, and ſolitary advices; and, with the approbation of the *Biſhop*, who was then their *Superiour*, made alſo *Conſtitutions*, conducing to the perfect keeping of the *Primitive Rule*, which was that, ſhe deſigned to be obſerved in this *Monaſtery*. She ordered, and diſpoſed matters with relation to thoſe ends, *God* had directed her. Firſt, She imprinted, and ſettled in theſe tender plants the ſpirit, and exercife of *prayer*, and *mortification*, which is the particular end, and vocation, the new *Rule* (or to expreſs it better, that old one, whereof the holy *Hermits* of *mount Carmel* made profeſſion) aims at. Having laid this ſtone, the true ſupport, and ſolid *baſe* of Religion, ſhe ſoon applied another, no leſs neceſſary for conſerving this Structure, namely *Clauſure*; ſhutting up the *Grates*, and *Locutories*, the very name whereof ſufficiently publiſhes the inconveniences received therein; and the experience of the dangers received hereby, hath

hath neceſſitated many *Monaſteries* to a reformation thereof. She forbade entertainments, and conferences from abroad, even with kindred; ſhutting the gate againſt all *humane* conſolations, by this means to keep it the more open for *divine*. She likewiſe eſtabliſhed the way of living on *Alms*, or without *Rent*; which thing coſt her dear, and had been, by our *Lord*, recommended to her. In fine, ſhe inſtituted a life of much penance, changing the *fine ſtuff*, into *courſe ſerge*, *ſhooes* into *ſandals*, a *ſoft* bed into a *hard* one of ſtraw; whereto ſhe added poor, and mean fare; ſo that they feed only on *eggs*, and *herbs*, according to the primitive *Rule*; which it will be pertinent here to ſet down, before we go further, that it may be better underſtood, what *Rule* and *Inſtitute* the *Holy mother* choſe, and what at this day is kept in her *Order*, as well among the *diſcalced Carmelite Fryars*, as *Nuns* of the *Reformed Rule*.

CHAP. 7.

Of the Primitive Rule *of the* Order *of our* Lady *of* Mount Carmel, *which is that, the* Holy Mother *would have to be obſerved in her* Order, *and of the great perfection it contains.*

FOr the clearer underſtanding the *Rule*, which the B. *Mother Tereſa de Jeſu* choſe for her *Order*, it is firſt to be known, that in the year 1205. *Albert Patriarch* of *Jeruſalem*, who formerly had been a *Religious Hermite* of *Mount Carmel*, gave the *Carmelites* his *Fryers*, living then in this holy mountain, a *Rule* taken from another that had been given to the ſame *Order*, by *John Patriarch* of *Jeruſalem*, as the *Hiſtories* of the *Order* recount, and prove more at full: which *Rule* was confirmed by *Innocent the* 4th. in the year of *Grace*, 1248. and the 5*th*. of his *Pontificate*: being the *Rule* that they call the *Primitive*; which was for ſome years obſerved in the *Order* of our *Lady* of *mount Carmel*. But, at length, the Spirit, as well as other things, uſing in time to flagg, and ceaſe, it ſeemed ſo auſtere, that it was thought impoſſible to be obſerved. Therefore the *Order* requeſted *Eugenius IV*. to mitigate it, and afterward deſired the like alſo of other

Popes. So that of a long time ſome of the practices that were the moſt rigorous, were remitted; and particularly in the *Monaſteries* of Women *Religious perfection* much decayed; inſomuch, that beſides general enlarging of the *Rule*, the abuſes, and defect of *Clauſure* (for, then they did not make profeſſion thereof) they lived alſo in other great liberty, and eaſe.

This is the condition, and the *Rule*, whereof the *Holy Mother* made profeſſion, whilſt ſhe lived in the *Monaſtery* of the *Incarnation*; but, inſpired, and animated by our *Lord* (as we ſhall relate hereafter) ſhe reſolved to follow the *Primitive Rule* of her *Order*, namely *that*, which had been given by the *Patriarch Albert*, which was afterward confirmed by *Innocent the* 4th. and contains the points following.

The *Primitive Rule* of the *Patriarch Albert*.

" Albert, *by the* Grace *of* God Patriarch *of* Jeruſalem, *to his be-*
" *loved ſons* Brocard, *and the reſt of the* Religious Hermites, *that live*
" *under his obedience in* Mount Carmel *by the fountain of* Elias: *greeting*
" *in our* Lord, *and benediction in the* Holy Spirit. *The holy* Fathers *have*
" *after ſundry ways and manners ordained how each one, in what ever* Or-
" der, *or courſe of Religious life he hath choſen, ſhould live to the honour*
" *of our* Lord Jeſus Chriſt, *and faithfully ſerve him with a pure heart, and*
" *good conſcience.* But, *becauſe you deſire me, that, ſuitable to your manner*
" *of living, I would give you a* Rule *to be obſerved for the future; it is here*
" *compriſed in the words following.*

Of the Election of the *Prior*, and of the *Three Vows*.

" *Firſt, we ordain, that one among you be* Prior, *who is to be elected*
" *to that Office by the common conſent of* all, *or by the* greater, *and* diſ-
" creeter part. *To whom each of you muſt promiſe* obedience; *and, ha-*
" *ving promiſed, endeavour to keep it: as likewiſe* Chaſtity, *and* Poverty.

Of the choice of *Places*.

" *You may enjoy places in the* Deſerts, *or where they ſhall be given*
" *you, fit and commodious for the obſerving your* Rule, *as the* Prior *and*
" Religious *ſhall judge moſt convenient.*

Of

Of the *Cells* of the Brothers.

"Beſides, *in the ſeat where you ſhall propoſe to dwell, let every one* "*have his* Cell *apart, according as the* Prior *ſhall appoint by conſent of the* "*other* Fryers, *or the better part of them.*

Of the *Dieting* in common.

"*In ſuch ſort, that meeting in community, ye eat together in the* Re- "fectory *what ſhall be given you in alms, hearing ſome portion of* Scripture "*read, where this conveniently may be obſerved.* Let *none of the* Brothers "*leave his* Cell *aſſigned unto him, or change with another, except it be* "*with the leave of him, who is then* Prior. Let *the* Priors Cell *be at* "*the entrance into the* Covent, *that ſo he may be the firſt in receiving thoſe* "*that come: And let all things that are to be done, be done by his order,* "*and direction.* Let *all continue in their* Cells, *or near them, meditating* "*day, and night in the* Law *of the* Lord, *and watching in prayer, if they* "*be not buſied in other juſt imployments.*

Of the *Canonical Hours.*

"*Thoſe who can ſay the* Canonical Hours *with the* Prieſts, *let them* "*ſay them, according to the* Statutes *and* Rules *of the* Holy Fathers, *and* "*the* Cuſtome *of the* Church. *Thoſe who cannot ſay them, let them for* "*their* Matins, *ſay* five and twenty Pater-noſters, *excepting* Sundays "*and ſolemn feſtivals; on which, for* Matins, *we appoint this* number *to be* "doubled, *ſo that they ſhall ſay* fifty Pater-noſters. *Then, for the* Lauds, "*they ſhall ſay the* ſame *prayer* ſeven times; *as alſo at each of the* Hours, "*they ſhall repeat it* ſeven *times; ſave at* Veſpers, *when they ſhall recite* "*it* fifteen *times.*

Of not having *Propriety.*

"Let *none of the* Religious *call any thing his* own; *but let all you have* "*be in common, and be diſtributed to every one by the hand of the* Prior, "*or by the* Brother *to whom* he *ſhall commit the* office, *according as there* "*ſhall be need; regarding every one's age, and neceſſities.*

Of

Of what may be enjoyed in *common*.

"Ye *may keep some* Asses, *or* Mules, *as your necessity shall require*; "*and some* Beasts, *or* Fowles *for your maintenance.*

Of the *Oratory*, and *Divine Service*.

"Let *there be in the midst of your* Cells *an* Oratory, *as conveniently* "*as may be, where you shall meet every day in the morning to assist at the* "holy Sacrifice *of the* Mass, *as opportunity shall be offered.*

Of the *Chapter*, and the Correcting of *Faults*.

"*On all* Sundays, *or other days, when need is, ye shall treat of the custo-* "*dies of the* Order, *and the profit of* Souls: *Where also the* faults *of the* "Brothers, *if any be discovered, shall be punished; observing always the* "*laws of Charity.*

Of the *Brothers fasts*.

"Ye *shall* fast *every day (except* Sundays*) from the feast of the* Exal- "tation *of the holy* Cross *to* Easter-day; *unless sickness, weakness, or* "*some other just cause induce you to break the fast; because necessity hath* "*no law.*

Of abstinence from *Flesh*.

"*You must abstain from eating* flesh, *unless it be in case of sickness, or* "*weakness. And, because many times ye must beg in your journey; that ye* "*may not be burdensome to your* Benefactors, *out of your own houses ye may* "*eat* pottage, *boiled with* flesh: *and at* Sea *ye are permitted to eat* flesh.

Exhortations.

"*And, seeing that the life of man upon Earth is full of temptation,* "*and those that will live godly in* Christ Jesus, *shall suffer persecution; and* "*that also the Devil your adversary, like a roaring* Lion, *goes about, seeking* "*whom he may devour; endeavour with all solicitude to put on you the Ar-* "mour *of* God, *that ye may be able to resist the ambushes of your enemy.*

Ye

"Ye must gird about your loyns *the girdle of* Chastity: *Ye must fortifie your* "*hearts with holy thoughts*; *for, it is written,* The holy thoughts shall "keep thee. *Ye must put on the breast-plate of Righteousness, to the end ye* "*may love* God *with all your heart, all your soul, and all your strength,* "*and your* Neighbour *as your self. Above all ye must take the shield of* "Faith, *wherewith ye may be able to quench all the fiery darts of the enemy;* "*for,* without faith it is impossible to please God. *Your heads ye must* "*cover with the* helmet *of* Salvation; *to the end ye hope for salvation only* "*from our Saviour, who saves his people from their sins.* Let *the* Sword *of* "*the* Spirit, *which is the Word of* God, *continue, and abundantly persevere* "*in your mouths, and hearts: and let all, ye do, be done in his Name.* "*Ye must be still doing something, to the end the Devil may find you always* "*busie, and get no entrance into your souls by your being idle. You have for* "*this the instruction, and example of the glorious* Apostle S. Paul, *by whose* "*mouth* Jesus Christ *spake; who set him up a* Preacher, *and* Doctor *of* "*the* Gentiles *in faith and truth, that following his steps, ye might not err.* "*We were among you* (saith he) *in labour, and travel, working night and day,* "*for fear of being a charge to any one; not as though we had not power, and* "*liberty to require necessaries, but to give you an example, to imitate us.* "*For, being with you, we charged you this, That he, who would not work,* "*should not eat. For, we have heard, that there are some among you that* "*live unquietly, and without doing any thing: Now such we acquaint, and* "*earnestly beseech in our* Lord Jesus Christ, *that they eat their own bread* "*labouring in silence. This way is good, and holy, follow it.*

Of *Silence.*

"*The* Apostle *recommends* silence *to us, when he enjoyns labour should* "*be attended with this vertue: and, as the* Prophet *witnesses,* Silence *is* "*that, that* adorns Justice: *And in another place;* In silence, and in "hope shall be your strength. *Therefore we decree, that, the office of* "Compline *being ended, ye keep silence till after the end of* Prime *the next* "*day. And, the rest of the time, though the observance hereof be not so* "*rigorous, yet let great care be taken, not to talk much: because as it is* "*written, and experience also teaches,* In much speaking, there wanteth "not sin. *And in another place,* He that speaks without consideration, "will feel evils. *Moreover,* He that useth many words, hurteth his "own soul; *and our* Lord *saith in the* Gospel, *that at the day of* Judg- "ment *men shall give an account of every idle word, they have spoken.* Let "every one therefore apply a ballance to his words, and a straight rain

to

"to his mouth (leſt haply he ſlip and fall by his tongue, and his "fall be irrecoverable unto death) *with the Prophet*, keeping his ways, "that he offend not in his tongue; *and endeavour diſcreetly, and care-* "*fully to obſerve ſilence, wherein conſiſts the preſervation and advancement* "*of Righteouſneſs.*

An *Exhortation* to the *Prior* concerning Humility.

"*And you* brother Brocard, *and he that ſhall ſucceed you in the office* "*of* Prior, *bear always in mind, and obſerve in your practice, that which our* "Lord *ſaith in the* Goſpel; *namely*, That, whoſoever would be the "greater among you, ſhall be your ſervant; and he that would be the "firſt, ſhall be your miniſter.

An *Exhortation* to the *Brothers* to honour their *Prior.*

"And *ye likewiſe*, Brethren, *honour your* Prior *with all humility*, "*conſidering rather* Jeſus Chriſt *in his perſon than him, whom he hath ſet* "*over you, and who ſaith to the* Prelates *of the* Church, He, that heareth "you, heareth me; and he that deſpiſeth you, diſpiſeth me: *That ſo*, "*ye be not judged guilty of any contempt, but may obtain the reward of life* "*Eternal, due to* Obedience.

"*This we have written briefly, appointing you the form of living ac-* "*cording to which you ought to walk. And, if any one do more, our* Lord "*at the day of* Judgment *ſhall recompence him for it. Yet let him uſe diſ-* "cretion, *the* Rule *of Vertues.*

And, that the excellency of this *Rule* may be diſcerned the better, and what the *Order*, and the whole *Church* owes this *Saint*, having erected the *Standard* of ſo holy a *Profeſſion*, I will obſerve in brief what is contained therein.

This *Rule* of *Patriarch Albert* is of very great perfection, and extreme rigorous, and comprehends Divine, and moſt high Inſtructions, containing in a manner, an abridgment of all that in other *Rules* is found of perfection, and auſterity. It hath for its ſcope, and main end, continual *prayer*, and *meditation*; and this is the chief Artiſt of all thoſe that we find in the *Rule*; a thing not ſeen in any other *Order* of the Church. And obſerve, that this is not by way of *counſel*, as *S. Francis* hath it in his *Rule*; but it hath the obligation of a *Statute*, and

and a *Precept*. *It* hath the *retirement* of other *Monaſticks* and yet ſtricter; for, it not only forbids going out of the *Houſe*, but out of the *little Cell* too without leave, or ſome neceſſity. There is in this *Rule* more faſting, than is uſually practiſed by moſt *Orders*: for, *it* enjoyns *faſting* from the *Exaltation* of the *Croſs* to *Eaſter*: And, beſides this, a precept of *continual abſtinence* from *fleſh*; and this, as long as one lives, without exception, unleſs in caſe of *ſickneſs*; no ſmall penance; adding all this to what we have ſaid, and ſhall hereafter ſay further; for, our *body* being ſuſtained with a ſolid, and ſubſtantial nouriſhment, as *fleſh*, eaſily endures all manner of labour, and *auſterity*; as on the contrary, if low-fed, all other treatments thereof, be they never ſo exquiſite, afford it not any ſatisfaction. The holy *Fathers* of the *Deſert* very well underſtood this, who have reduced all rigour, and auſterity to the abſtinence, both in *quality*, and *quantity*, of meat. Next: What ſhall I ſay of the ſtrict *poverty*, it enjoyns? This *Rule*, doubtleſs, is the firſt of all at this day, that hath taught living in poverty in particular, and in common, as *Pope Gregory IX.* and *Innocent IV.* have declared. *I* forbear to relate how much it recommends ſtrict *Silence*, and with what care it enjoyns hand-labour.

So that this *Rule* agrees with the *Monaſticks* in what concerns *Retirement*, and *Contemplation*; with the *Mendicants* in *poverty*; with the rigid and *penitentials*, in *faſting*, in abſtinence from *fleſh*, and great *ſolitude* in their *Cells* (which is fitly compared to a perpetual priſon) in brief, with the *Orders* deſigned to an *active* life; it hath likewiſe a near relation, conſidering the care it takes of hand labour.

Loe here! the ſummary of *Alberts Rule*, the ſame which the holy *Mother* choſe, and is obſerved at preſent in the new reformation of *Carmelites*, and *Carmeliteſſes diſcalced*, with other *Conſtitutions*, which have added to the *Rule* a new rigour. And, with the fervour, which in our days our *Lord* hath given them, both *men* and *women* have forced themſelves; not only to embrace a *Rule*, which *Pope Eugenius IV.* ſaith, could not be kept for its too great auſterity, (to uſe his own expreſſion, that Nature, at preſent, hath not ſtrength enough to ſuſtain ſo heavy a load; and that it is fit to mitigate it, becauſe there will be none found willing to follow ſo ſtrict a profeſſion) but alſo with a holy zeal, and a Prudence not Carnal, or Worldly, but Heavenly, and Divine, have augmented theſe auſterities with more, and thoſe very ſevere, and riged ones.

Tarraſſone, Lib. 2. Chap. 37.

Conſtitutions added to the *Primitive Rule* by the *Holy Mother*, for governing the *Monaſteries* of her *Religious women*.

I will here relate ſome of the chief *Conſtitutions*, which the *holy Mother* made; for, in regard that ſhe deſired exceedingly theſe ſhould be obſerved, certainly ſhe would be well pleaſed, that if other Originals ſhould be loſt, yet they might ſtill be found in this Volumn; to ſerve for a bridle to the future Ages, and the confuſion of our own, if in our days the practice of any of them come to be aboliſhed, or deſpiſed. Thoſe, which here *I* ſhall ſet down, ſhall be mentioned in the ſame *words*, that the *Saint* writ them in; though not in the ſame *Order*, becauſe *I* intended only to put down the principal. I have extracted theſe *Conſtitutions* out of the old ones, printed and obſerved whilſt the holy *Mother* lived.

The *Holy Mothers* Rules touching the *Reception* of *Novices*.

"*Let care be taken, that ſuch as are to be received in, be perſons of* "prayer, *and aſpire to all manner of* perfection, *and* contempt *of the* "World; *becauſe, if they come in without being diſengaged from it, they* "*may take diſtaſe at that which is here obſerved; and it is better to conſider* "*beforehand, than, after admitting them, to be forced to eject them. Let* "*them not be under ſeventeen years of age*; healthy; *of good* underſtand-"ing, *and capable of ſaying the* Office, *and of aſſiſting in the* Quire. *Let* "*them not admit them to make* profeſſion, *if in the year of their* Novici-"ate *they find not, that they have all the qualities, and every thing re-* "*quiſite for whatever is here to be obſerved; that, if any one of theſe be* "*wanting in them, they be in no wiſe admitted.*

"*Being ſatisfied concerning the perſon, if haply ſhe can bring no* por-"tion *to the Houſe, let her not for this be denied reception; as is obſerved* "*at this day. Be very careful that the* Novices *be not admitted out of re-* "*gard to* profit: *becauſe by little and little* covetouſneſs *may ſteal into your* "*hearts, ſo that* wealth *will be reſpected more than* vertue, *and the diſ-* "*poſition of the perſon: let it not be thus; for, it will prove a great miſ-* "*chief. Set ever before your eyes the* poverty, *whereof ye make profeſſion,* "*to leave the good odour thereof to your neighbour in all things; and conſi-* "*der, it is not this ſolicitude that is to nouriſh you, but Faith, Perfection,*

and

" *and Confidente in* God *alone. Weigh well this conſtitution, have great* " *regard to it, obſerve it, as it is fit, and cauſe it to be read to the* Sitters.
§. " *Before any be admitted to the* Habit, *let great deligence be uſed to* " *diſcover, whether ſhe have the* ſpirit, *and* health, *to go through with this* " *holy diſcipline; becauſe, after their admiſſion, the remedy is difficult:* " *Nevertheleſs, though a ſufficient diligence hath been uſed by them in the* " *year of their approbation, let them not be admitted to make their profeſſi-* " *on, if they have not hopes of them for accompliſhing the obſervance and* " *good of the* Order, *wherewith we charge the conſcience of the* Prioreſs, " *and the* Miſtreſs *of the* Novices, *and the other* Religious women.

As for the manner, the *Miſtreſs* of the *Novices* is to take for educating, and inſtructing them, the *Holy Mother* diſcourſeth thereof with the ſame prudence, which She uſeth in other matters, ſpeaking thus:

" *Let the* Miſtreſs *of the* Novices *be furniſhed with great* prudence, " *and* fortified with much prayer; *let her have much* ſpirit; *and let her* " *have a very ſpecial care of* reading *the* conſtitutions *to the* Novices, " *and of teaching them what they are to do, as well in what concerns the* " ceremonies, *as that, which belongs to* mortification; *and let her look* " *more to the* Interiour, *than the* Exteriour, *making them every day give* " *an account of their proficiency in* prayer, *and of the manner they uſe in* " *the* miſtery *they are to meditate on, as likewiſe of the benefit gained* " *thereby: Let her inſtruct them alſo how they are to demean themſelves in* " *times of* Guſts, *and in* Aridities; *and to break of them their own wills* " *in all things, though they be ſlight. Let her that hath this office be neg-* " *ligent in nothing, becauſe her work or place, is to bring up ſouls in which* " God *may ſettle his dwelling: Let her govern them with tenderneſs, and* " love; *not wondering at their faults; becauſe ſhe muſt mortifie every one* " *according as their* ſpirit *can bear; let her make more account of having* " *their* vertues *without* defect, *than of the* rigour *of their* penances: " *And let the* Prioreſs *command, that one help her in learning them to read.*

" *When the* Prioreſs *finds never a* Religious woman *fit to be* Miſtreſs " *of the* Novices, *let her diſcharge the place her ſelf, and take this task* " *upon her, commanding one of the* Sitters *to aſſiſt her in this office.*

All this was dictated by the *Holy Ghoſt*, whereto the mouth of the *Saint* ſerved as an inſtrument for declaring them. This, which ſhe enjoyns here, about regarding the *Talent* more, than the *dote*, that it might take deeper impreſſion in their hearts, ſhe repeated often in the *Way of perfection*; but more eſpecially in the 31*ſt. Chapter* of the

Foundations, where (ſpeaking of the *Monaſtery* of *Caravacca*) ſhe proceeds thus:

The *Holy Mother* in this *Conſtitution*, inſiſt mainly upon *three* things. The *firſt* is; That thoſe that ſhall be received, be thereto called by *God*, and be well-diſpoſitioned; as alſo, of a good underſtanding. The *ſecond*; That intereſt be not regarded. The *third*; And of no leſs importance; That ſhe, who in the year of Approbation, or *Noviceſhip*, is not found to have the ſpirit, and a talent fit for the *Order*, in no wiſe be admitted to make her profeſſion; in regard that the chief cauſe of the declining of *Orders* comes hence, that perſons are received, whom *God* calls not to this *Inſtitute*: For, they not onely obſerve not the *Rule* themſelves, but likewiſe hinder others from obſerving it.

Whence it appears, that the proſperity of *Monaſteries* conſiſts in not giving the habit to any, but ſuch, as they doubt not to be called by *God*; and, after this admiſſion, in examining ſtrictly during the *year* of *Noviceſhip*; whether ſome errour were not committed in the firſt Election. This thing requires no other proof, than the long experience of *Orders*; to which the *cruel mercy* of ſome, ſhrowded under the vail of pitty, and charity (which commonly is very uſual with *women*) hath done more harm, and cauſed more miſchief, than a *ſharp ſword* would have done in the hands of a fool, or madman: For, this indiſcreet pity is not only a deadly infection in the *Order*, and a heavy load on the conſcience, but is exceeding great injury done even the party received; who, ſeeing himſelf under the obligation of *vows*, and of profeſſion, deplores his miſery, and complains of a courteſie ſo prejudicial, and a favour ſo diſadvantageous: So that, what he could do before, without blemiſhing his honour, and loſing his ſoul, he afterward doth at the charge of both (the ſweetneſs of *Religion* ſeeming to him a yoke of *Iron*, and a burden intollerable) I mean, he leaps over the walls, and quits the boundaries, of his voluntary captivity, breaking all at once with Heaven, and Earth, *Angels*, and Men, and continuing in the moſt lamentable condition that can be among *Chriſtians*. Lo, here, the fruits of the *diſordered Charity*, and the imprudent pitty of women which they uſe toward *Novices*. For my part, I find no ſurer ſign of a ſinking Order, and to account its ruine certain, or its relaxation inevitable, than to ſee it give all thoſe leave to be profeſſed to whom it gives the habit; when as all are not fit to become members of this Body, or Children of this *Mother* (for, were it ſo, the holy *Councils* would not have alotted a year of approbati-

bation for the learners of this divine Art:) and therefore it is a conjecture, which ſeems very evident, that, thus an Order chargeth it ſelf with a burden too heavy for it to carry, and that one day the billows of a licentious life will ſink it to the bottom; in ſhort, that, inſtead of receiving Children, and Props, that might ſupport it, it receives *Baſiliſks*, and *Vipers* to deſtroy it. Whence it is, that the *Founders* of *Orders* have not watched ore any thing more, than this; and therefore the *Saint* alſo ſet it down here, as one, that underſtood, and throughly perceived its inconveniences.

Of the *Religious Womens* Habit.

In the Eighth Chapter of the *Conſtitutions*, ſpeaking of the *Habit* of thy *Religious women*, She hath theſe words. "*Let the Habit be of* "courſe ſerge, *or courſe* ruſſet-cloth, *undied. Let it take up as little ſtuff* "*as can be fitted for an habit*; *and let it have a* ſtraight ſleeve, *no bigger* "*at one end, than at the other. Let it be* round *without* folds, *and no* "*longer behind, than before*; *but let it reach down to the feet. Let the* "Scapular *be of the ſame ſtuff, four fingers ſhort of the habit. Let the* "Cloke *for the Quire be* white, *but of the ſame ſerge, and length, as the* "Scapular: *And let always as little ſtuff be uſed, as may be*; *regarding* "*only what is neceſſary, not ſuperfluous: Let them wear their* Scapular "*upon a hood of* Hemp, *or* courſe linnen *without any* fold. *Their inner* "*Garments ſhall be of* Flannel, *and* ſheets *of the ſame. Inſtead of* ſhoes "*they muſt wear* ſandals; *and, for modeſty, they may wear* drawers *of* "*courſe linnen. The* pillows *are to be of* flannel, *unleſs there be neceſſity,* "*in which caſe the may uſe* linnen. *Then* beds *muſt have no* quilts, *but* "*onely a* ſtraw-bed; *for, it is found by experience made upon weak and* "*ſickly perſons, that they do well enough therewith. Let nothing be laid* "*thereon, except when there is need, a Ruſh-mat, or ſome curtain hung* "*before it of wollen, or courſe cloth, or ſome ſuch like thing agreeing with* "*poverty. They muſt cut their* hair, *that they do not ſpend time in comb-* "*ing it. They are never to uſe* Looking-glaſſe, *nor any thing that is* "*curious: but to have a great diſeſteem of themſelves.*

Of their *Poverty*, and *Hand labour*.

The *Holy Mother* was an extream lover of *hand labour*, and *poverty*; for, She well knew, how much it furthered the increaſe of the Spirit; and becauſe the one conduceth to the other, I will ſet down here

here the *Conſtitutions*, ſhe made touching both theſe. As to *Poverty* then, the planting whereof in her *Order* coſt her ſo dear, She ſpeaks thus:

"*They muſt live of* Alms *without Rent in the* Covents *that are in* "*wealthy, and pleaſant places*; *or where they may be provided by peoples* "*charity*; *and, in places where they cannot ſubſiſt, and maintain them-* "*ſelves meerly upon* Alms, *they may poſſeſs ſome revenue in common*: *But,* "*in all things elſe, let there be no difference between the* Monaſteries *endowed,* "*and thoſe that are not. Let nothing be asked, when it may be forborn, and* "*let there be great need, before ought be asked*; *but let them relieve them-* "*ſelves by their hand-labour, as did* S. Paul; *for our* Lord *will provide for* "*them what is neceſſary, ſuppoſing, that they deſire not ſuperfluities, and are* "*ſatisfied without delicacies. They ſhall not want maintenance for ſupport-* "*ing life, if they endeavour with all their might to pleaſe our* Lord, *his* "Majeſty *will take care, that their labour ſhall bring them in profit. Let* "*the* Siſters *in no wiſe poſſeſs any thing to themſelves, and let not this be* "*permitted them, whether in* Diet, *or in* Clothes: *Alſo let them have* "*neither* Trunk, *nor* Cheſt, *nor* Wardrobe, (*excepting thoſe, who bear* "*office for the* Community) *and let them likewiſe have no other things in* "*particular to themſelves, but all go in common. This is of great conſe-* "*quence, becauſe the Devil may diminiſh the perfection of* poverty *in ſmall* "*matters. For this reaſon the* Prioreſs, *when ſhe perceives any* Siſter *ad-* "*dicted to a thing, whether it be a* Book, *or* Cell, *is to have a great care,* "*to take it from them*; *and let this be obſerved in all the* Monaſteries, "*whether they be poor, or endowed, and that with very great rigour*; *and* "*let the* Prioreſs *ſee it be done, not ſuffering any oppoſition hereto: And, in* "*caſe this cuſtome be violated, let the* Provincial *very ſeverely puniſh the* "Prioreſs.

Concerning *Hand labour*, She appoints as follows.

"*Let no* curious *work at all be done, but let their imployment be* ſpin-"*ning, or ſome other ſuch, not ſo fine, as to buſie the mind, and hinder the* "*keeping it on* God. *Let them not work in* Gold, *or* Silver, *and let there* "*be no conteſt about the price of their works, but let them be content with* "*what is fairly offered them*; *and, if they gain nothing thereby, let them* "*change their work.*

"*Let the* Siſters *never be tasked, and let every one ſtrive to work, to* "*relieve the others with Victuals. Let great account be made of what the* "Rule *enjoyns*; *that* whoſoever would eat, muſt work; *and ſo* S. Paul "*did. Yet, if ſometime of their own accord they deſire a task of work to*

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" *diſpatch every day, let them; but let no pennance be impoſed on them, if* " *they fail in finiſhing their days work.*

The *Holy Mother* ever inſiſted very particularly on this *Conſtitution* concerning Hand-labour, and always, when there was occaſion offered thereof, ſhe preſſed it with great weight: For, in regard ſhe deſired, that her *Monaſteries* ſhould be without Rents, and her *Religious* not chargeable to the Inhabitants of the places, where they were founded; ſhe could find no other expedient, (as indeed there is none better) than to make them get their living by their labour, and by this means likewiſe prevent the chargeableneſs of others: But the principal deſigne was the avoiding *idleneſs*, and jollity, at which gate enter all ſorts of Vices. This was the end, *God* had taught her, and ſhe had read in her *Rule*, where working with their hands is ſtrictly commanded, alledging this reaſon; namely, *For fear leſt the Devil by your being idle, find ſome means of entring into your ſouls.* The *Saint* knew well, that idleneſs is attended with a diſguſt of *clauſure*, and retirement; that it hath for its fruits, or for its curſed effects, *gadding* about in the *Monaſteries*, breaking *ſilence*, diſturbing others, and loſing *time* as well as prayers: So that one of the reaſons for which ſhe feared *Rents* was, becauſe ordinarily revenues carry *ſatiety* with them; ſatiety makes perſons *ille*; Idleneſs cauſeth immoderate *talking*, opens the grate, ſends and receives meſſages, and produces all theſe other miſchiefs, as Diſtraction, Negligence, and Diſcontent, which we ſee in many *Monaſteries*.

She alſo accounted Handy-work a great means of advancing, and perfecting her *Religious*; Becauſe, by it the body is chaſtned, retirement in ones Cell is preſerved, the Gate ſhut to vain and wandring thoughts, and the ſoul kept pure for prayer. Whence we read of the ancient *Fathers* of the *Deſert*, that they meaſured the ſpiritual proficiency of the *Religious* by the *pains*, and diligence, they uſed in working with their hands; among whom many laboured not ſo much for getting Victuals, as for perfecting themſelves in Vertue; for, as *Caſſian* relates, it was an uſual ſentence among them, *That the buſied Monk was tempted but with one Devil, whereas the idle one was aſſaulted with many.* *S. Paul* the firſt *Hermite*, was not ignorant of this divine ſecret; who, unable to *ſell* his work, and make a temporal gain of his labour, reflecting only upon the ſpiritual benefit laboured continually, filling his *grott* with *panniers*, and baskets, which he *burnt* ſtill at the years end.

Now-

Now the *Saint* not only enjoyned others handy-work, but was her ſelf the firſt in employing her hands therein: For, though ſhe was ſo oppreſſed with ſickneſſes, except neceſſary occaſions hindred her, ſhe was always buſie, either *ſpinning*, or *ſewing*, or the like; ſo that ſhe was never idle a minute. When ſhe went to the *Grate* to ſpeak with very grave perſons, ſhe always carried ſome *work* along with her to work; whereat they that came to ſee her were not a little edified, when they diſcovered it: Whereupon ſhe ſaid; it was a great advantage to ſpeak with the *Grate ſhut*, becauſe ſo they might treat of buſineſs, and work too. She was ſuch a friend of *hand labour*, that being commanded to write any *book*, ſhe was much troubled at it, becauſe it hindred her ſpinning, and employment in other exerciſes, *I* mean womens works, and ſuch as ſuit beſt with their uſe, and inclination; ſo profoundly humble was ſhe.

Of *Communions*.

"Let *the* Siſters *communicate on all* Sundays, *and on all* Feſtivals "*of our* Lord; *and thoſe of our* Lady; *that of* S. Albert, *of* S. Joſeph, "*and the* Patron *of the* Monaſtery, holy Thurſday, *the feaſtival of the* "*moſt* holy Sacrament, Aſcenſion-day, *and the other days which the* "Confeſſor *thinks fit*; *according to the ſpirit, and devotion of the* Reli- "gious, *with the leave of the* Mother Prioreſs, *without which the* Siſters "*may not communicate on other days ſave thoſe here appointed, though the* "Confeſſor *bid them*.

Theſe are the days allotted by the *H. Mother* for the *Communions* of her *Religious*, where may be ſeen, and obſerved the great diſcretion of the *H. Mother* in allowing *Communions* to her *Religious*: For, though in theſe beginnings ſhe had ſouls ſo pure, and holy, as ſhe often mentions, and we all ſee by experience, and though on the other ſide ſhe communicated every day (which ſeemed a ſufficient inducement to give leave to her *daughters* to repair oftner to this divine ſource of life) yet, well knowing the purity, and great preparation requiſite thereto, ſhe was very cautious, and uſed great circumſpection therein: Deſiring that her *Religious* ſhould put their advancement rather in practiſing more the vertues of *Charity*, *Humility*, *Patience*, and the like, than in frequent *Communions*; for, how much this *Sacrament* is beneficial to him that comes to it pionſly and religiouſly diſpoſed, ſo much it ſerves for his deeper condemnation, who receives it not well diſpoſed:

ſed: And if it were fit any one ſhould frequent it oftner than is the uſual cuſtom, the *H. mother* would have it go be with the advice of the *Confeſſor*, and the conſent of the *Superioreſs*, to the end it might be done with more counſel, and deliberation.

Of the *Confeſſors*.

"Let the Prioreſs *with the* Provincial, *or* Viſitor *ſeek out a* Prieſt, "*whom they are ſufficiently ſatisfied of, touching his* age, life, *and* man- "ners; *Who, being ſuch as is fit, may, by advice of the* Provincial, *be* "*likewiſe* Conteſſor *to the* Religious women. *Yet, notwithſtanding this* "*ordinary* Confeſſor, *the* Prioreſs *not only thrice, which the* holy Coun- "cil *of* Trent *allows, but at other times alſo, may admit ſome* Religious "*of the* diſcalced Carmelites *to confeſs the* Siſters, *or others of any* Or- "der *whatever; being ſuch, as the* Prioreſs *is well ſatisfied concerning their* "*learning, and vertue. She may alſo do the ſame for the* Sermons; *and* "*he who at preſent is* Provincial, *or thoſe that ſucceed him, may not take* "*from them this liberty: Nor that they may not on theſe* Confeſſors, *whe-* "*ther* diſcalced Carmelites, *or others, beſtow ſome of the* Alms, *or pro-* "*fit of the* Chappelry, *with relation to their hearing* Conſeſſions.

The *Holy Mother* greatly deſired, her *Religious* ſhould be *free* for their *confeſſions*; which ſhe likewiſe during her life-time endeavoured, and preſſed, and requeſted with very great earneſtneſs of the *then-Superiours*, to grant them this holy freedom of ſeeking out perſons learned, and the ſervants of *God*, who might help them to advance in Vertue; for, ſhe reckoned, that whilſt this took place, they would alſo maintain themſelves in perfection. But, nothing being ſo good, but it is expoſed to many evils, in time, the *Holy Mother* knew, that what ſhe had enjoyned her *Daughters* for a *remedy*, might turn to *poiſon*. For, in tract of time the *ſpirit*, as well as other things, beginning to decay, ſhe feared the opening a Gate to *talk*, and entertainments, under *colour* of *ſpiritual conference*. She alſo weighed other Reaſons, and all together made her fear, this *Conſtitution* might occaſion ſome looſeneſs in her *Monaſteries*, as ſhe tells a *Prioreſs*, who is yet living, and one of the devouteſt of her *Order*. *I am* (ſaith ſhe) *not well ſatisfied in this point which I have put in the conſtitutions; for, though then when this conſtitution was made, there was a great deal of ſpirit, and ſincerity, yet I fear they will for the future profit nothing thereby, when they are viſited, in treating of thoſe melancholies, they may have, which it will be better,*

that they be not known, ſave to thoſe of the Order. Whereupon the *Superiours* of the ſame *Order* limited this *conſtitution* according to the intention of the *H. Mother*, taking from the *Priors* this power, and enjoyning the *Provincials* to provide *Religious* for the *Monaſteries* according to the *Council* of *Trent*. And therefore the cuſtome in the time of the *Holy Mother*, and ſince, is, that the *Superior*, having before adviſed with the *Prioreſs*, name in the places where they have a *Covent*, beſides the ordinary *Confeſſors*, *three* or *four* grave perſons, learned, and of eminent Vertue, reſiding in the ſame Town, to confeſs them, and aſſiſt them in their neceſſities; in which, it ſeems, there can be no inconvenience.

But it is of great conſequence, that the *Confeſſors* be perſons of ſufficient *learning* for knowing, and underſtanding what is ſin, and for giving a ſoul light concerning the Truth: As likewiſe, that they be experienced in *ſpiritual* matters; becauſe if *experience* be wanting, oftentimes *Learning*, and *Speculation* come ſhort: And, though the learned, without experience, may give much light in ſpeculative truths; as, whether there be ſin, or no, in a matter; whether, in this caſe, there be ground of ſcruple, or no; in whoſe adviſe the conſcience of an ignorant perſon may acquieſce, and ſecurely reſt; yet, as to the directing a ſoul in the means neceſſary to perfection; and as to the inſtructing it, how to reſiſt a temptation, and teaching it the way of profiting in prayer and mortification, this belongs more to thoſe who have *experience*, and have travelled themſelves by theſe ways, than thoſe who have extracted their knowledg only from *books*; and it is like *Arabick*, or an unknown tongue to them that have not themſelves taſted ſuch things. Neither are learning and experience of ſpiritual matters ſufficient, but it is alſo neceſſary, that he, who confeſſes the *Religious women*, know their *Rule*, underſtand their *Conſtitutions*, and be one that loves *Prayer*, *Auſterity*, and *Penance*; becauſe, wanting this inclination he may eaſily do them harm, and in one day deſtroy all that, which the *Mother* planted, and cultivated for many years. But, in caſe there be not found one with all theſe qualities; then, as the *Holy Mother* directs, he who is *experienced* ſhould be preferred before one *learned* without experience; for, if he be humble, though perhaps he be ignorant in ſomthing, he may aſk it of able men; to which inquiry, one of learning will ſeldom condeſcend.

Of

Of *mental Prayer*, and the *Canonical Hours*.

"Let Matins *be ſaid after* nine a clock, *and not* before; *nor ſo* "long after *but that, having ended them, they may ſtay a* quarter *of an* "hour, *making the* Examen *of what they have done that day. This* Ex- "amen *ſhall have a* Bell *to ring to it, and ſhe, that is appointed by the* "Prioreſs, *ſhall read in the vulgar language ſomething of the* Myttery *that* "*is to be meditated on the next day. The time beſtowed therein muſt be ſo* "*meaſured, that about* eleven a-clock, *ſomwhat more or leſs, a ſign with a* "*Bell ſhall be given for retiring, and repoſing. All the time of the* Exa- "men, *and the* reading, *they ſhall tarry all* together *in the* Quire, *and* "*let none go forth without leave, after the Office is begun.*

"*Let them riſe at* five *in* Summer, *and let them go to their prayers till* "ſix: *In* Winter *let them riſe at* ſix, *and continue in prayer till* ſeven: "*Prayer ended, let the* Hours *be ſaid; and, if the* Prioreſs *think fit, let* "*them ſay them all together; or let them leave* one *or* two *of them to ſay be-* "*fore* Maſs; *ſo, that they be all finiſhed before* Maſs. *On* Sundays, *and* Holy "days, Maſs, Veſpers, *and* Matins *ſhall be ſung. On the* firſt *days of* Eaſter, "*and other high* Feaſts, Lauds *may be ſung; eſpecially on glorious* S. Jo- "ſeph's *day: Let the* ſinging *be not in diverſifyed notes, but in one and* "*the ſame* tone, *with equal voices: For the ordinary, they ſhall only read* "*the Service. Let there be conſtant* Maſs *every day, at which the* Siſters *ſhall* "*aſſiſt, where it may conveniently be done. Let none be lightly abſent from* "*the* Quire; *and, the* Hours *being ended, let them go to their buſineſs.* "Maſs *ſhall be ſaid, in* Summer, *at* eight a-clock; *at* nine, *in* Winter; "*and thoſe that receive, ſhall ſtay a while in the* Quire.

"*A litle before* Dinner, *the* Bell *ſhall be rung, and all ſhall meet to* "*make the* Examen *of that which they have done to that time; and let* "*them conſider the greateſt fault, they have committed, and purpoſe to* "*amend it, ſaying* one Pater-noſter, *that* God *may give them ſuch grace:* "*Let every one always, where-ever ſhe is, at the time of the* Examen, "*kneel down, and briefly examine her conſcience.*

"*After* Grace *at* Dinner, *let them always go to the* Quire *ſaying* "*the* Pſalm Miſerere; *and, after* Eaſter, *to the* Exaltation of the Croſs, "*let them do the ſame after* Supper.

"*When it ſtrikes* two *they ſhall ſay* Veſpers, *which being ended,* "*ſomething ſhall be read, in ſuch ſort as that there be not* above "*an* hour *ſpent both in* Veſpers, *and in reading, whether it be a* "*ſolemn* Veſpers, *or not. This is not meant of* Lent, *when* Veſpers *are* "*ſaid before* Dinner; *ſo that then the reading may be from* two *till* three,

" *ſpending a full* hour *therein; and, if they find ſpirit for the making a* " Lecture *of* Prayer, *let them make one, according as they ſhall judge con-* " *duces more to their recollection, and the profit of their ſouls.*

" *Let* Compline *be ſaid all the year after* Supper, *or after* Collation, " *that ſo, the Office being finiſhed,* ſilence *may be kept according to the* " Rule *and* Conſtitutions.

In this *Conſtitution* ſhe treats of *mental,* and *vocal prayer,* on which, as on the main ſupport, are founded all the *Monaſteries,* the holy *Mother* erected; forasmuch as this is the profeſſion, and eſpecial end of the primitive *Rule,* the obſervance whereof the *Saint* renewed, holding it for the chief Inſtitution; and whereto ſhe directed all her *Conſtitutions* for the bringing up perſons of Prayer: So that, when any were preſented without this call, ſhe was wont to ſay, *God called them not to her Order*; and thoſe that were admitted, and afterward loſt prayer, ſhe accounted undone, and as perſons at Sea without their *Compaſs,* who can neither avoid the ſtorm, nor ſave themſelves from Shipwrack in the ſpiritual way.

Of the *Clauſure,* and the *Locutory.*

" *Let none be ever ſeen without a* Veile, *unleſs ſhe be viſited by her* " Father, *or* mother, *or a* Siſter; *and unleſs there be ſome reaſonable* " *cauſe, ſuch as hath been mentioned, being for ſome good end, and that* " *with perſons, from whom they find thereby more of edification, than bad* " *example, who help us in our exerciſes of* prayer, *and afford us ſpiritual* " *conſolation; but never for* Recreation, *and Diverciſement. There muſt* " *be alſo a* third perſon *always preſent, whenever ſomthing of conſcience* " *is not in agitation. Let the* Prioreſs *keep the* Key *of the* Grate, *and of* " *the* Gate. *When the* Phyſician, Surgeon, *or other neceſſary perſons,* " *or the* Confeſſor *come in, let there be always two attendants: And, when* " *any* ſick perſon *confeſſeth, let them retreat to a place, where they may* " *ſee the* Confeſſor, *to whom the ſick perſon only may ſpeak, except ſome* " *other ſpeak only a word or two, and let one of the attendants go ringing a* " ſmall Bell, *that the* Religious *may know, there is one from* abroad *in the* " House. *The* Novices *likewiſe may be viſited as well as the* Profeſſed, " *that ſo, if they have any diſlike, it may be diſcovered; for, it is not inten-* " *ded they ſhould ſtay againſt their Wills, and if they have a deſire to be gone,* " *let opportunity be given them to declare their intentions, and minds therein.*

" *Let them not meddle in* Secular *affairs, nor diſcourſe of them at all,*

except

" *except thereby they may afford ſome good remedy to thoſe whom they ſpeak*
" *with, and reduce them to the way of Truth; as likewiſe to comfort*
" *them in any trouble: and, if they deſigne not the extracting ſome benefit*
" *therefrom, let them preſently break off from ſuch matters: For, it is of*
" *conſequence, that he who viſits us profit by our converſation; and do not re-*
" *turn with* loſs *of his* time, *we alſo reaping no other fruit thereby. Let*
" *the* Aſſiſtant *be careful, that this point be obſerved, and let her be bound*
" *to certifie the* Prioreſs, *if ſhe ſee any failure: Which if ſhe do not, let*
" *her ſuffer the ſame puniſhment; which ſhe ſhould, that infringeth this*
" *cuſtome; but this after* two *admonitions. The* Aſſiſtant *ſhall be* nine *days*
" *ſhut up in her* Cell, *and every* third *day of the* nine, *ſhall receive a* diſci-
" pline *in the Refectory; this being a thing that greatly concerns the*
" Order.

" *Let them, as much as they can, avoid* diſcourſe *with their* kindred;
" *for, beſides that by this means they come much to eſpouſe their* intereſts,
" *and their hearts are enſlaved to vain affections, it will be difficult, in theſe*
" *converſes, not to talk of ſecular matters. Let there be great caution of*
" *ſpeaking to perſons from abroad, though they be very near kindred, unleſs*
" *they be ſuch, as delight to diſcourſe of ſpiritual matters; for otherwiſe let*
" *them ſeldom ſee them, and let them quickly diſmiſs theſe troubleſome,*
" *and uſeleſs viſits.*

In this *Conſtitution* is very obſervable the great caution, the *Saint* enjoyns her *Religious* concerning *ſpeech*; determining the *perſons* with whom, and the *things*, about which they ſhould treat. For, if the ſubject be not ſpiritual, or directed to this end, the *Conſtitution* permits not to talk of it: And, for taking off the *Veile*, ſhe would have it done *ſeldome*, and with very great circumſpection.

Of other things which the H. Mother *appointed in her* Conſtitutions.

So here the main Conſtitutions, omitting divers others of great *perfection*, and full of *ſpirit*.

When the *Holy Mother* founded the firſt *Covent* of *S. Joſeph* of *Avila*, ſhe took for a model, and form, of living both for her ſelf, and their *Monaſtery*, the *firſt Rule* of our *Lady* of *mount Carmel*, to which ſhe added ſome other obſervances, concerning *Clothes*, *Diet*, the *Quire*, and all other matters of *Religion*, ſhort indeed, yet ſubſtantial, and important. Theſe *Conſtitutions* were approved by the *Biſhop* of *Avila*,

to

to whom the *Monaſtery* was then ſubject: And not only the *firſt Monaſtery* obſerves them; but, after its example, *the reſt* alſo which ſhe founded; though the *Mother* did not put her laſt hand to her *Foundations*.

Now in the Year 1580. by the favour and protection of *King Philip the ſecond*, the *diſcalced Fathers*, being diſcharged from obedience to the *Fathers relaxed*, held their *Provincial Chapter* at *Alcala de Senarez*, where preſided as *Legate Apoſtolical* the *Father John de las Cuevas* of the *Order* of *S. Dominic*, afterward *Biſhop* of *Avila*; and with authority *Apoſtolick* the *Fathers* in *Chapter* aſſembled made *Conſtitutions* for their *Order*, and by the ſame power approved thoſe, which the *Holy Mother* made for her *Religious women*. They were alſo confirmed afterward by *Pope Sixtus Quintus*, who ſaid, that he approved the *Conſtitutions* made by the hand of this *holy Virgin*. Afterward they were honoured and confirmed by all the *General Chapters*, and by the *Succeſſors* of *Sixtus Quintus*.

If we conſider them all accurately, we ſhall find, that the *Saint* aimed principally, in theſe divine *Rules*, at the eſtabliſhing *four* things in her *Order*. The *firſt*, which is as the end, and ſcope of all the reſt, is *mental Prayer*, the language of the *Spirit*, or communication with *God*. The *ſecond* is *Clauſure*, as a thing ſo neceſſary, and important to *Prayer*: And *I* mean by *Clauſure* not only the retirement of *Monaſteries*, but even that of their *Cells*; as in the *Rule* is enjoyned. For this reaſon ſhe ſo ſtrictly commanded avoiding diſcourſes, and converſing with ſecular perſons. The *third* is *Penance*, and *Auſterities*; as is ſeen in the *Faſts* of the *Rule*, and in the *Mortifications*, which ſhe added thereto, concerning *Diet*, *Lodging*, *Apparel*, *Diſciplines*, and other rigorous, that are in the *Conſtitutions*, which are very great for delicate young women. The *fourth* is *Poverty*, and *Hand labour*, which we have ſpoken of above.

Beſides this, ſhe ſet up an *Inſtitute* exceeding full of *Charity*, and *Humility*; for, as to *Humility*, ſhe manifeſted it in her aboliſhing all *titles* of *honour* uſed in other *Monaſteries*, and would have her *Religious*, if *Inferiours*, ſtiled *your charity*; if *Superiours*, *your Reverence*. She made all equal in the diſtribution of the common Offices, and mean employments of the *Monaſtery*, as *ſweeping*, *ſcouring* things, and the like, commanding they ſhould begin at the *Prioreſs*.

She endeavoured alſo that great charity and humility ſhould be between her *Daughters*; and for this cauſe ſhe appointed them to be few in each *Monaſtery*, and in their neceſſities to be carefully aſſiſted: And,

And, for the better preſerving this, ſhe deſired that her *Religious*, after *Dinner*, or *Supper*, might *talk* all together among themſelves what they beſt liked; provided, that the diſcourſe be pious, and ſute with their profeſſion; but very ſtrictly forbad, that any *Religious women* ſhould ſpeak with another at other times, except by ſpecial leave of the *Superioreſs*; and that, only about ſome *ſpiritual* matters directed to the benefit, and comfort of ſome one; and therefore ſhe accounted *abominable*, as *death*, *particular amities* among perſons *Religious*; but ſhe would have all in general love each other, as *Jeſus Chriſt* commands his *Apoſtles*; and ſhe much more forbids other Fondneſſes, Looks, Geſtures, and Careſſes of *women*, though they may be permitted; ſuch as mutual *embraces*, taking one another by the *hand*, *kiſſing*, all which are to be avoided by perſons that live ſpiritually, and treat of matters interior.

She much recommends the being *diſengaged*, not only from one another, but alſo from *kindred*, and all things elſe that reliſh of *fleſh* and *blood*: And that the *Religious* might not fall into the great miſchief of making themſelves tributaries to any perſons devoted to them by giving them *preſents*, and expecting again from them ſome temporal commodities; as alſo, to the end they might not depend on their kindred, or others from abroad, and might not thus be obliged to entertain them, and loiter at the *Locutory*, when they come to viſit them, ſhe made a *Conſtitution*, by which the *Prioreſſes* are bound to give all their *Religious* what is neceſſary, for *clothes*, and *diet*, both in health, and ſickneſs: Which at this day is obſerved in her *Monaſteries* with the ſame exactneſs, and the ſame love, as a *mother* of a family would provide for her *childrens* wants. She alſo ordered that there ſhould be no *confections*, nor any *ſweetmeats* with ſugar made in any of her Convents; that, being farther from the *occaſions*, they might be ſo likewiſe from the *ſin*.

Taraſſon, Lib. 2. Chap. 14.

Of the *Hermitages* of this *Order*; and the particular *Conſtitutions*.

Beſides the other *Covents* of the *diſcalced Carmelites*, there are in every Province *Hermitages*, in which is made profeſſion of the ſolitary and *hermetical* life, in as much rigour, and perfection of living, as in the times of thoſe great men *Macarius*, *Antony*, § *Hilairon*, and the other

other ancient *Monks* of *Egypt*, and *Paleſtine*. And we ſee in our days the *Heremitical* diſcipline reſtored into its Original, which above a *thouſand* years ſince was by the cruelties of *Ahumar*, and other *Tyrants*, extinguiſhed in the *Eaſt*; now, I ſay, we ſee it eſtabliſhed in its primitive luſtre by means of this holy *Virgin*, and this Order in poſſeſſion of its ancient inheritance, and the *birth-right* of its predeceſſors.

I could (if time permitted me) make here a long diſcourſe of the *perfection* of theſe *ſolitary houſes*, both in relation to *prayer*, and to *auſterity* of life; but I will content my ſelf only to relate the main *Conſtitutions* of this profeſſion, whereby may be ſeen the accompliſhment of the great things, which our *Lord* promiſed the *holy Mother*. The *firſt* is *continual prayer* day and night without interruption, as much as humane frailty permits; for, there is here no other employment, ſave the perpetual attending on Contemplation, or on ſpiritual Reading as a means to this Exerciſe. And, becauſe *ſilence* is a faithful companion of *prayer*, it obligeth them at all times, and places, without exception; and this ſuch, that any perſon having need to ask for any thing, it muſt be done by *ſignes*, or *writing*; for, in this Sanctuary, to ſpeak *one word* only, is a fault as hainous, as very important matters in other places. There is no ſpeaking, but on the *days appointed* for *ſpiritual conferences*, which are only once every fifteen days, and ſome other days extraordinary, as namely *Eaſter*, and the Feaſts of the firſt *Claſs*: At which times all their diſcourſe is of *God*, and ordered to their advantage: For, the *Superiour* propoſeth a *point* of *prayer*, and the exerciſe of ſome *vertue*, of ſome mean way to *mortifie* the *paſſions*, to reſiſt *temptations*, or the like; and every one in his Order declares his thought and meditation, touching the ſubject; and the *Superiour* ends the conference, extracting a *Doctrine*, and inſtruction in common for all.

Solitude and retirement accompanies the *prayer* and *ſilence* of this place; for, ordinarily, the repoſe of contemplation is not gotten, but by abandoning, and retiring from Creatures: So that they have a *Conſtitution*, that thoſe who live in theſe Deſerts, may not go out of the *Monaſtery* for any cauſe whatſoever; from which rule even the *Prior* is not excepted. A *ſecular* perſon may not come into theſe houſes, nor the other *Religious* of the ſame *Order*, without licenſe from *Father General*; and with ſuch licenſe any ſeculiar perſon may be permitted to come in, ſo that he do not ſtay all *night*, leſt thereby he moleſt, or divert the *Prior*, or the *Hermites*. For *women*, there is an *excommunication* againſt ſuch as come within the limits of the *Deſert*, and againſt the

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Superior, and all the *Religious* conſenting thereto. There is no *writing*, or *receiving* any *Letter*: this being permitted to none but the *Superior*. And, what is more commendable, it is forbidden the *Religious* who go from other *Covents* to carry thither any *news* of things abroad; ſo that there enters not here one word concerning the World, or not relating ſome way to the place. Which things are ordered by a prudence Celeſtial, to the end that Souls ſo pure might not be hindred by the Repreſentations, and Images of Creatures; and that, where is no affection already to earthly things, there not only the *ſight* thereof, but even the *Remembrance* may be totally aboliſhed.

The *Penance* and auſterity of Life practiſed in theſe *Deſerts* ſeems to be above Humane power: and, were it not by a particular aſſiſtance of the Divine mercy, which concurrs with more grace, where is a greater Obligation, and Perfection of ſtate, it would be impoſſible to endure it. *Diet*, *Bed*, and the other *vtenſiles* ſerving to humane Life, are reduced to the utmoſt neceſſities, without which Nature cannot ſubſiſt. Their *poverty* is very great, they eat what is ſent them of alms, and none goes abroad to ask any thing: For, ſuch is the Conſtitution of the Deſert. So that theſe *four* things, I have mentioned, to wit continual *Prayer*, perpetual *Silence*, conſtant *Solitude*, and this great *Penance*, I was ſpeaking of, are the *Pillars* of this Fabrick, and the main, and Fundamental conſtitutions of the *Heremitical* Life.

The *Religious* are divided into *two* bodies; one lives in *Community*, ſaying the *Divine Office* in the *Church*, and eating together in the *Refectory*: the other lives Day and Night in the *Hermitages* apart; and, when the *Bell* rings in the *Covent* to the *Canonical Hours*, and to Prayer, theſe do the ſame in their litle Solitude, and all at the ſame time ſay the *Office*, though they be aſunder, and perform many other common acts; the one and the other obſerving with great rigor the *Conſtitutions* I named. All are governed by a *Superior*, and meaſure all their actions by the rule of *Obedience*. Thoſe that live in the *Hermitages* come every *Sunday* to the *Chapter*, and, when the *Superior* thinks fit, he makes them return with the reſt to the *Covent*, and ſends others to their place, that ſo by ſuch change, and variety, their Life may be ſweetened, and their benefit alſo increaſed: Every *month* they give the *Superior* an account of their Spirit of their *Prayer*, and proficiency: wherein with great Fidelity, Truth, Confidence, and Obedience, they diſcover all the turnings and windings of their Souls to him that is in the place of *Jeſus Chriſt*, who, by this means underſtands, and exactly weighs the greateſt part of their Improvement.

Were I to describe particularly the Heavenly Orders which are observed in these *Deserts*, the perfection, and Sanctity of Life that flourishes in these Sacred *Houses*, I must make a Volume. That, which I have related, may suffice for understanding the Sanctity of the *B. Mother Teresa*, who was the divine Instrument, *God* made use of for Establishing this high *Institute*, and who always kept up this solitary Spirit. As also the first motives she had for settling her first *Monastery*, were, that she and her Companions with Sailes displayd might to betake themselves to *Prayer*, *Silence*, *Retirement*, and *Mortification*; which things she enjoyed all the time that she lived in the *Monastery* of the glorious *Saint Joseph*, that is, for the space of *five Years*. These were the first designs the Holy *Mother* had, as we said: and our *Lord*, the more to honour his Servant, and satisfie her Holy purposes, appointed that there should be in her *Order* this profession so high, and so sutable with her first motives, and desires of beginning this new Reformation.

But, before the executing of these Divine cogitations, his *Divine Majesty* perfected them, making them more universal, and seconding them with an ardent Zeal of Charity towards Souls Infected with Heresy in *France*, and other parts. Hereunto she directed the whole Spiritual and Divine Fabrick of her *Monastery*. This was then the scope of her desires, of her Prayer, and Penance, as also of her Companions. For, the meerly considering the Souls lost in *France*, the *Churches* there ruined, and profaned, was worse than death to her; and she would willingly have spent a thousand Lives to save these Souls from Destruction. But our *Lord*, who kindled in his Servants heart these desires, and such Zeal, furnished her also in a great part with the Remedies; and was pleased, that the *Saint* should see from Heaven the Fruit of her Prayers in the *Realm* of *France*, where in a short space were Erected *four Monasteries* of *Religious Women* of her Order. But it is a thing deserving admiration, to see the good, these *Religious* Persons do upon such Souls, and the great Changes every day discerned by means of their example, and their *Prayer*.

The *Saint* hath likewise seen from Heaven her Desires accomplished in what concerns the furthering the Conversion of the Souls of all *Infidels*, (for which ends *God* drew her from the strict Clausure of the *Monastery* of *S. Joseph* at *Avila*) since at this day the like Zeal of the *Mother* is found Engraven on the Heart of the Children, but especially in the *Congregation* of the *Discalced Carmelites* of *Italy*: who, with a great zeal, and fervent Spirit following the Holy Intentions of their *Mother*, or, more properly, the Steps of the *Apostles*, dedicate themselves to the Conversion

ſion of the World, and this holy Family Educates all her Children with this fervour, and Motherly zeal. In which they by their Works ſufficiently ſhew the thirſt they have of the Salvation of Souls; Since, being few in number, they have already ſent their *Religious* into *Perſia*, with *Breves* of our Holy *Father Clement the eighth* very favourable. They have alſo already obtained a *Covent* in *Cracovia* in the *Realme* of *Poland*, and they are now preparing to go and Found in *France*, directing all to the Freeing Souls from Errours, and Blindneſs. Thoſe that are deſigned to go to the *Miſſions* are prepared in the *Seminaries* in *Italy*, where their principal Exerciſe is *Prayer*, and *Study*, which are the chief *Arms* for theſe Conqueſts: They carefully ſtudy the *Tongues*, and labour by a thouſand ways to make themſelves fit Inſtruments for aiding the *Church*, and Saving *Souls*.

CHAP. VI.

The *Foundation* of the *Monaſtery* of *Medina del Campo*.

I Lived *five Years* in the *Monaſtery* of *S. Joſeph* of *Avila*, after it was Erected; which, as far as now appears to me, I account the quieteſt time of my whole *Life*, the want of which Repoſe, and Tranquility, my Soul often feels. In this time entered ſeveral *Damoſells* to become *Religious*, being very *Yong*, whom, in all appearance, the *World* reckoned ſure her own, as their *Gallantry*, *Pomp*, and *curious Dreſs* diſcovered: from which Vanities our *Lord* ſoon freed them, and brought them home to himſelf, Endowing them with ſuch high *perfection*, as was a great confuſion to *me*: their *number* amounted to *Thirteen*, which it was decreed, ſhould not be exceeded. I took extream delight to converſe amongſt ſo *Holy*, and *pure Souls*; ſeeing that all their care was only to ſerve, and praiſe our *Lord*. His *Divine Majeſty* ſent us there what was neceſſary without asking; and, if at any time we were in want (which was very ſeldome) their Joy was ſo much greater. I praiſed our *Lord* to ſee ſuch *Heroical* vertues; and in particular, how *careleſs* they lived of every thing that concerned the neceſſities of the *Body*. I who was *Superioreſs* there, remember not, that ever I had any care about *this*; becauſe I be-

lieved for certain, our *Lord* would not be wanting to them, who were not solitious for any thing, but how to pleaſe *him*. And, if ſometimes I had not Proviſion enough for all, upon my ſaying, that thoſe who *moſt needed* were to be *Relieved* therewith, each one accounted her ſelf not to be *ſuch*; and ſo it remained *untouched*, till *God* ſent ſufficient for all.

As touching the vertue of *Obedience* (whereto I am exceedingly devoted, though I knew not well how to practiſe it, till theſe Servants of *God* ſo taught me it, as I ſhould never forget it, had I any goodneſs) I could ſay many things, which I here ſaw in them. *One* at preſent offers it ſelf to me, and it is this: Being one day in the *Refectory*, there were ſet before us ſome *portions* of *Cucumbers*, whereof one very *little*, and *rotten* within, fell to my ſhare: I, diſſembling the matter for triall of her *Obedience*, called a *Siſter*, one of the beſt Underſtanding, and Parts amongſt them, and bad her, go and ſet this *Cucumber* in a little *Garden*, we had; ſhe asked me, whether ſhe ſhould put it into the ground *down-right*, or *ſide-ways*: *ſide-ways*, ſaid I: ſhe went inſtantly, and put it into the ground, laying it in that manner, without ever reflecting, that it was impoſſible, but it muſt periſh: the doing it out of *Obedience* ſo captivated her *natural reaſon* in the Service of *Chriſt*, as to believe, it was very well done. It fell out once, that I impoſed *ſix*, or *ſeven* contrary Offices upon one, which ſhe, without ſaying a word, undertook, as thinking it poſſible for her to perform them all. We had a *Well* (by report, of thoſe who had tried it) of very *bad* Water, which I would have had conveyed in a *Pipe* to our *Houſe*, thinking that, if once it did run, it might ſerve us to Drink; but, the *Well* being very low, it ſeemed impoſſible to find a way to make it current: I cauſed *Workmen* to be fetched that were skilled herein, to ſee if they could do ought; they laughed at me, that I ſhould go about to be at charge to no purpoſe. I asked the *Siſters*, what they thought of it: One anſwered, *It ſhould be attempted*: Another ſaid, *Since our Lord is pleaſed to procure us Victuals, will he not provide one to bring us Water? Now it will be leſs charge to his Majeſty to give it us here in the Houſe; and therefore he will not fail to do it.* I, conſidering her great *Faith*, and with what reſoluteneſs ſhe ſpake it, believed it for certain, and, contrary to the mind of a skilful *Plummer*, (that not only knew, the *Water* was very bad, but ſaid beſides, there could be ſo litle drawn from thence, as was not conſiderable) cauſed it to be done, and it pleaſed our *Lord*, that it ſucceeded ſo well, that we got a litle Current of *Water*, enough for us, and very *good* to drink, as is there to be ſeen. I reckon not this for a *Miracle*, for I could mention other things, but to

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shew the strong *Faith*, these *Sisters* had; for, the thing happened just as I have related. And, because my principal intent is not to commend the *Nuns* of this *House* (who all, through *Gods* grace, to this day proceed in the same manner) and to write of these, and many other such matters, would be too long (though not unprofitable, since sometimes those that come after, are thereby encouraged to imitate them;) I pass by the life instances: but if it please our *Lord*, to cause them to be published, their *Superiors* may enjoyn the *Prioresses* to write them.

I lived then amongst these *Angelical Souls*; for, such they appeared to me; since they concealed from me no Imperfection whatever, were it never so Internal. But, who can express their disengagement from all Earthly things, their ardent Longings to serve his *Divine Majesty*, and the favours, our *Lord* hath done them? Doubtless they were exceeding great; Solitude was their Recreation, so that they have assured me, that they were never satisfied with being alone and retired; that they took it for a huge Torment to be visited by any from abroad, though they were their own Brothers. She, that had the most time to stay in one of the litle *Hermitages*, which we have made in our Garden, esteemed her self the most happy. Whilst I was thus reflecting upon the great value of these Souls, and the Courage *God* gave them to suffer, and to serve him, certainly beyond that of Women; I thought many times, that these Rich Graces which our *Lord* had laid up in them were for some singular end: Not that, what afterward happened, came into my mind; for it seemed then impossible, there not appearing the least ground for me to imagine it; although my desires, as time run further on, so still more increased, whereby I longed to be able to do something for the *good* of any Soul: and methoughts it was with me, as of one, that had a vast Treasure in his keeping, and desired that all should share therein, had his hands tied, that he could not Distribute it; so my Soul seemed as it were bound up; for the Favours *God* did these in those Years were very admirable, and I reckoned them all Ill bestowed upon me. I strove to serve our *Lord* with my poor Prayers, and continually Laboured with the *Sisters*, that they would do the same, and zealously endeavour the *good* of Souls, and increase of the *H. Church*: whence it came to pass, that whosoever Conferred with them, was exceedingly Edified: and herein I rested, allayed, and satiated my Impetuous desires.

After four Years, or somewhat more, there happened to come to see me, a *Peligious* Person of *S. Francis's Order*, called *Fr. Alfonso Maldonato*, a great Servant of *God*, having the same Desires for the *good* of Souls, that I; but he was able to put them in Execution, which in I en-

vyed him extreamly: This Father came a litle before from the *Indies*, and began to tell me, that divers Millions of Souls were loſt in thoſe Countries for want of Inſtruction; and he made us a good Sermon upon this ſubject, encouraging us to Penance, and ſo departed. I continued ſo afflicted at the loſs of ſo many Souls, that I was beſides my ſelf: thereupon I went to one of our *Hermitages*, and ſhedding abundance of Tears from my eyes, I cried to our *Lord*, beſeeching him, that he would find out ſome means, whereby I might gaine ſome Souls to his Service, ſeeing the Devil drew away ſuch a multitude; and that my Prayers might prevaile ſomething for it, ſince I was good for nothing elſe. I envyed them exceedingly, who for the Love of *God* could herein ſpend themſelves ſo freely, though they under-went the extreameſt Difficulties, and ſuffered a thouſand Deaths. Whence it befalls me, that when we read in the *Saints* Lives, that they Converted Souls, it breeds in me more Devotion, more Tenderneſs, and Emulation, than all the Martyrdomes that they ſuffered, in regard this is an Inclination which our *Lord* hath given to me: conceiving that he values more one Soul, which, through his mercy, we gaine to him by our *Prayers*, than all the other Services, we can do him. Being in *Prayer* one Evening in this ſo extream Heavineſs, our *Lord* appeared to me, as he uſed to do, and expreſſing much Affection, as willing to Comfort me, ſaid to me: *Wait a while Daughter, and thou ſhalt ſee great matters.* Which words were ſo Imprinted upon my Heart, that I could not put them out of my thoughts; and though I could not conjecture, with much muſing thereon, what the matter ſhould be, yet I was nevertheleſs exceedingly comforted, and well aſſured, that in the ſequele they ſhould be verified; but how, and by what means, never came into my head. Thus (to my Remembrance) another half Year ran out; after which, hapned that, which I am now about to relate.

CHAP.

CHAP. VII.

How our Father General *came to* Avila, *and that which followed upon his coming.*

ORdinarily our *Generals* do reſide at *Rome*, and never (that is known) came any one into *Spain*; ſo that it ſeemed a thing impoſſible that he ſhould come hither; but ſince there is nothing impoſſible which our *Lord* will have effected, his Divine Providence was pleaſed to bring to paſs now, what had never been done heretofore. As ſoon as I underſtood that he was come to *Avila*, methought I was troubled, becauſe, as I have ſaid already in the Foundation of *S. Joſeph* of *Avila*, this *Monaſtery* was not ſubjected to the *Order*, for the reaſon there mentioned: Whereupon I feared two things; One, that he would be diſpleaſed with me; for, not knowing how matters went, he had cauſe: The other was, that he would Command me to return to the *Monaſtery* of the *Incarnation*, in which the *Rule* is mitigated; which for many reaſons (not neceſſary to be now related) would have proved a very great affliction to me. This one is enough, that I could not there obſerve the *Primitive Rule* in it's rigour; and that the number of the *Religious Women* there was above a hundred and fifty; for where there are but few, there is more Conformity and quiet. But our *Lord* diſpoſed hereof better than I imagined; for the *Father General* was ſo great a Servant of his, and ſo Diſcreet, and Learned, that he accounted this *New Foundation* a good work, and for the reſt, diſcovered not to me the leaſt diſlike: He is called Father *John Baptiſt Roſſi* of *Revenna*, a Perſon very Eminent in the ORDER, and, deſervedly, much-eſteemed. I procured him therefore to come to *S. Joſeph's*; and the *Biſhop* liked well, that the ſame Entertainment in all points ſhould be given to him, as to himſelf in Perſon. I gave him an account of the Foundation, and in a manner of my whole Life with all Truth, and Simplicity; for my manner is to treat in this wiſe with my Superiors, come what can come thereof, ſeeing they ſtand in the Place of *God*: and the ſame I do to my *Confeſſors*; which if I did not, my Soul methinks did not go ſecure. And ſo, as I was ſaying, I gave him an account of the Foundation, and in a ſort of my whole Life; though it were very bad: He Comforted me much, and aſſured me, that he would not command me to remove hence. He was exceeding glad to ſee our way of Living, and a lively (though imperfect)

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Image of the first *Original* of our *Order*; and how the *Primitive Rule* was observed with all rigour; a thing, done in no other *Monastery* of the whole *Order*. Out of the great desire he had that this small beginning should go forward, he gave me very ample and authentick *Letters* Patents, for Erecting more *Monasteries*, with Injunctions to the Provincials, that none of them should hinder me therein. These I asked not of him, but he freely granted them to me, as knowing my manner of proceeding and drift in my Prayers, which was an extream desire of being an Instrument, that some Souls might approach nearer to *God*, and be by love united to him. But, these means of it, I procured not from him; nay rather they seemed a kind of *folly* to me: for I well enough knew, a woman so contemptible, and having so litle Authority, as I, could do nothing: (but yet, when these desires seize upon the Soul, it is not in her Power to repell them;) excepting that, by reason of the passionate Longing to please *God*, and the Faith, such a Soul hath in him, his *Majesty* makes possible that, which to natural Reason is not so. Whereupon, in seeing the exceeding forwardness of our most *Reverend F. General* for my Founding more *Monasteries*, methought I saw them already finished: and calling to mind the words, which our *Lord* had spoken to me in Prayer, I now discovered some beginning of that, which before I could not understand. I extreamly resented our *F. General* his *return* to ROME, conceiving my self very desolate, and lonely: I had begun to bear a great Affection to him, and he on the other side expressed extraordinary Love to me, doing me many Favours. As oft as he could spare time, he came to the *Monastery* to treat with the *Nuns* about Spiritual matters, as one on whom our *Lord* had certainly conferred eminent Graces: in which respect it was a pleasure to us to hear him.

Before his going away, the *Lord Bishop Don Alvarez da Mendoza*, a great Friend, and Patron of *such*, as he seeth mine at serving *God* in higher *perfection*, procured the leaving him a *Licence*, to Erect in his *Diocese*, some *Covents* of *Discalced Friers* of the *first Rule*; which thing some others also had requested of him. *Father General* was willing to grant it; but, finding some oppsition in the *Order*, *lest* it might disquiet the *Province*, forbore for that time. Some days passed, when, considering how necessary it was, if I Erected *Monasteries* of *Religious Women*, that there should be some of *Men*, that observed the same *Rule*, though I saw so very few such persons as yet in this *Province*, that methoughts they were extreamly wanted, yet, earnestly recommending the businesses to our *Lord*, I writ a Letter to our *F. General*, wherein I intreated him after the best manner I could concerning it, alledging certain reasons, from which

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was evidently ſhewn the eminent Service, that would thereby be done to *Almighty God*: and that the Inconveniences, that might ariſe, were not ſufficient to hinder ſo good a Work: I likewiſe ſet before him the *Honour*, that hereby would accrew to the *B. Virgin our* LADY; to whom he was exceedingly devoted. She it was queſtionleſs, who effected the buſineſs; for, this Letter comming to the hands of *F. General*, being at *Valentia*, he ſent me thence a *Licence* for *Founding* two *Covents*, as one who greatly deſired the promoting, and further advancing of *Religious Diſcipline* in the *Order*. And, leſt there might be Contradiction in it, remitted this matter to the preſent, and the preceding *Provincial*; a thing very difficult to obtain: but, as ſoon as I ſaw the principal thus effected, I had great hopes, our *Lord* would compleat the reſt: and ſo it fell out; for by the *Lord Biſhop*'s means, who followed the buſineſs cloſe, as though it had been his own, both the *Provincials* gave their conſents.

Being now encouraged by this *Licence* procured, my care alſo increaſed, from the not having any one of our *Friers* in all the *Province* (ſo far as I knew or had heard) fit for our turne, to put it in Execution, nor any Secular Perſon willing to begin it: hereupon I did nothing but beſeech our *Lord*, if it were his pleaſure, that he would raiſe up *One* at leaſt to begin the Work. *Houſe* I had none, nor Means to get one. I hereat a poor *Diſcalced Nun* without the aſſiſtance of any perſon, except our *Lord*, furniſhed with *Letters*, and good *deſires* only, without any poſſibility of accompliſhing them; my Courage indeed failed not, nor my Confidence, that our *Lord* having granted *one* thing, would likewiſe beſtow the *other*: Upon this, I conceived, all was now poſſible, and ſo began to ſet about it. O *Greatneſs* of *Almighty God!* How do you ſhew your *Power* in giving *Courage* to ſuch an *Ant!* and how, O my *Lord*, are you not wanting to do great things by, and confer great Favours on, thoſe that *love* you! but we by our own *Cowardiſe* and *Puſillanimity* are wanting, becauſe never throughly reſolved, but full of a thouſand *fears*, and *Humane Prudences!* Whence it comes to paſs, that you my *God*, diſplay not your Greatneſſes, and Wonders. Who is readier to give, were there any to receive? And to accept of our Services at his own charge, than you? May it pleaſe your *Divine Majeſty*, that I may have done you any Service herein, and have not rather a greater account to render for the very much, I have received.

CHAP. VIII.

By what means the Founding the Monaſtery *of* S. Joſeph at Medina del Campo *began to be treated of.*

BEing then buſied in theſe thoughts, and cares, it came into my mind, that it would do well to ſtrengthen my ſelf with the Authority of the *Fathers* of the *Society* of *Jeſus*. Theſe in *Medina* were very well beloved, and eſteemed of, with whom alſo (as I have already mentioned in the *Foundation* of the *Monaſtery* of *Avila*) I have for many Years communicated the Affairs of my Soul; and, for the great *good* they have done it, do bear them a particular *affection*, and *reverence*. So, I writ that, which our *Father-General* had commanded me, to the *F. Rector* of this place, which happened to be *F. Baltaſar Alvarez*; who, as I ſaid, was my *Confeſſor* many years before, and at this preſent is *Provincial*. He, and all the reſt ſaid, they would do what they could in this affair; and, in effect they did very much in procuring a *Licence* from the *Deputies* of the People, and from the Prelate; For the *Monaſtery* being to be ſettled in Poverty, this in all places, and Countries, is found a difficult task, and ſo there was ſome time ſpent in negociating the buſineſs. For this purpoſe went thither a *Prieſt*, a great Servant of *God*, and much diſengaged from the things of the World, and alſo of much Prayer; he was *Chaplain* to the *Monaſtery*, where I lived, and our *Lord* had given him the ſame deſires, as me; whereupon he aſſiſted me much, as hereafter may be ſeen: his name was *Julian d' Avila*.

Now, though I had a *Licence*, yet had I no *Houſe*, no, nor one *Farthing* to purchaſe one; and, *Credit* to borrow, or give Security (had not our *Lord* ſupplied me) how could a poor Stranger, as I was, ever procure? But our *Lord* furniſhed us after this ſort. A very vertuous DAMOSEL, [*Iſabella de Jeſu*] for whom there was no room left to be admitted into *S. Joſephs* at *Avila*, hearing, that another *Monaſtery* was to be Erected, came to ſeek me, deſiring that I would receive her into it. She had ſome Money, but very litle, not enough to *buy*, but only *hire* a *Houſe*; and to help to bear the Charges of the Journey; So we Hired one: and without any other ſupply, ſave this, we went from *Avila*, [*Maria a S. Jo. Baptiſta*,

Batista, her Kinswoman; and *Anna de Angelis* [Aug. 13.] two Nuns of *S. Joseph*, and my self, with four [*Agnes de Tapia* (afterward *a Jesu*;) *Anna de Tapia* (afterward *de Incarnatione*;) her Cousin Germans: *Isabella Arias* (afterward *a Cruce*;) *Teresa Quesada*] of the *Monastery* of the *Incarnation* (in which the Rule is mitigated where I lived before *S. Josephs* was Founded) and with us our *Father Chaplain Julian d'Avila*.

As soon as it was known in the *City*, there arose a great murmuring: some said, I was a *Fool*; others, that the event of this Extravagency was to be expected. The *Bishop* (as himself afterward told me) thought it a very silly Undertaking, though he did not then say so; yet would not hinder me, because loving me exceeding tenderly, he would not too much grieve me: my Friends also spoke enough to me of it, but I made very little account thereof; for I judged that so easie, which they held to be difficult, and doubtful, that I could not be perswaded, but it would succeed well.

Now, before I left *Avila*, I had written to a *Religious Person* of our *Order*, called *F. Antonio de Heredia*, to buy me a House, who was at that time *Prior* of a *Covent* of *Religious Persons* there of our *Order*, called *St. Anne's*. He treated thereof with a certain *Gentlewoman*, that respected him much, who had *one* very well seated, but quite decayed, all save one Appartement. This *Gentlewoman* was so kind that she promised to sell it him, and so the bargain was made without demanding Security of him, or requiring any thing, save his bare word: an happy accident this; for, had she insisted thereon, there had been nothing done: but our *Lord* it was, who thus went disposing all. The *Walls* of this House were so gone to Ruine, that we hired another, whilst it was Reparing, there being much to be done to it, to make it fit. So, coming the first days journey late at night to *Arevalo*, weary with the Ill Accommodation we had upon our way, at our entrance into it there met us a *Priest* [*Alphonsus Stephanus*] our Friend, who had provided us a Lodging in a House belonging to certain devout Woman, and told me in private, we were destitute of a House [at *Medina*]; for that, hired for us, joyned to a *Covent* of the *Augustinian Fathers*, who made great opposition against our entry, unwilling that a place so near to them should be made a *Monastery*, and therefore that we must go to Law about it. O my *God!* when you, our *Lord*, are pleased to give courage, how little signifies all resistance! For this seemed rather to have animated me the more, as taking the Devil's beginning to Embroile matters for a Signe, that our *Lord* would be served in this *Monastery*. Notwithstanding, I desired him to say nothing, lest it might disquiet

my *Companions*; especially those *two* of the *Incarnation*: (for, the rest, I knew well enough, would for my sake have endured any trouble:) one of which was then *Sub-Prioress* of the *Monastery*, both of them of very good Families, and kindred; who, (because they came with me much against *their* minds) exceedingly opposed their going forth thence; for all judged it to be a meer Extravagancy: and I afterward saw, they had reason enough. For, when our *Lord* is pleased, that I shall Found one of these *Monasteries*, methinks my Spirit is not capable of admitting any thing so considerable, as to make me desire from the Execution thereof, till the thing be done: but then it seems quite otherwise; when all the difficulties are represented to me all at once, and imprinted in my mind, as by the sequele shall appear.

When we were come to our *Lodging*, I understood, that, in this place was then a *Religious man* of *S. Dominic's Order*, a very great Servant of *God*, and my *Confessor*, whilst I lived at *S. Josephs* of *Avila*; of whom (having in that *Foundation* spoken much of his vertue) I shall mention nothing here, but his Name; which is *Fr. Dominicus Bannez*, a person of eminent Learning, and great Prudence, by whose Judgment I steered my Actions: neither did this I now undertook, seem to him a thing so difficult, as it did to others; for, the greater any ones knowledge of *God* is, the easier do his Works seem to him. He, upon the understanding certain Favours, *God* had done me, and with himself had seen in that *Foundation* of *S. Joseph* at *Avila*, concluded, that all was possible. It comforted me exceedingly to see him; by whose advice I believed every thing would succeed well. As soon as he came I told him very privately, what had passed. His opinion was, the business betwixt us and the *Augustine-Fathers*, might be soon settled, and dispatched; but to me all delay was very tedious, because I knew not how to dispose of so many *Religious women*; so we all passed that night with trouble, for the thing was quickly known to all the House.

In the *morning* betimes there came hither *Fr. Antonio de Heredia* of our *Order*, and said, that the *House*, which he had agreed about, the purchasing of, was sufficient, and that it had a *Portico*, or Hall, where we might make a litle *Church*, fitting it with some *Hangings*. This we resolved on; at least, I thought it very good advice; for, the more dispatch, and Expedition, the better for us, we being out of our *Monasteries*, and I likewise in some fear of opposition, as one sufficiently warned by the former *Foundation*: and therefore I desired, Possession might be taken presently, before the thing were known: of the same opinion likewise was *Fr. Dominicus Bannez*; so we determined with all speed to proceed accordingly.

We

We came to *Medina del Campo* on the *Vigil* of the *Assumption* of our *Lady* in *August* about Mid-night; and to avoid all noise, we alighted hard by *Saint Anne's Church*, and from thence went a foot to the *House*. It was a great mercy of *God*, that we met with none of that place then going about to shut up the *Bulls* that were to *run* the next day. The apprehension, and amazement, we went in, made me, I could remember nothing: but our *Lord*, who takes care of those, that desire to serve him, delivered us; for indeed no other thing was intended herein, but his Holy Service. Being come to the House, we entred into a *Court*, where the *Walls* seemed much decayed, but not so much as they did afterward, in the day-time, when one might discern it better. It seems our *Lord* was pleased, that the good *Father* should be so blind, as not to preceive, that here was no conveniency at all for setting up the *B. Sacrament*. When I had viewed the *Portall*, I found, there was work enough, to carry away the Earth, it being ill floored, and the Walls unplaistered: the night was almost spent, and we had brought only a few *Hangings* (*three*, as I take it) which, for the whole length of the *Hall*, were as good as nothing; so that I knew not what to do, for I plainly saw, it was not convenient to Erect the *Altar* there. It pleased our *Lord*, who would have the thing speedily effected, that that *Gentlewomans Steward* had in the house divers pieces of *Arras*, that were his *Mistresse's*, and a *sute* of *Blew Damask*; having likewise received a Charge from her (so very kind she was) to give us whatever we should ask. As soon as I saw such excellent Furniture, I exceedingly praised our *Lord*, as did likewise the rest of my *Companions*; but we knew not what to do for *Nailes*, and now was no time to buy them: We began to search for them in the *Walls*; and at last after some pains got good store: and instantly the *men* bestirr themselves in putting up the *Hangings*, and we *women* in *carrying* away the *Earth*, and *sweeping* the *Floor*. We made so good speed, that, when it began to be day, the *Altar* was Erected, and dressed up, and the *Bell* hanged in a *Turret*, and without delay the first *Mass* said. This sufficed for taking Possession, but we stopped not here; for, there we set up also the most *Holy Sacrament*; and through certain chinks of a Door that was over-against the *Altar*, we saw, and heard *Mass*, having no other Convenience. I was very well contented herewith; for, to me it was an exceeding great Joy, to see one *Church* more, in which the *B. Sacrament* was: though it lasted but a while; for, when *Mass* was done, I chanced to look out of a Window into the *Court*, and saw the Wall in some places fallen quite down, which to repair, asked many days, and vast charge. O my *God*, when I beheld his *Divine Majesty* exposed in the *Street*, in a time so dangerous, as we now live in,

by reaſon of theſe *Lutherans*, what a horror, and anguiſh ſeized my very heart? Hereto was added a ſtrong apprehenſion, I had, of all the difficulties, that they might object to me, who had before greatly oppoſed it; and I ſaw plainly, they had reaſon. Now it ſeemed to me impoſſible to go forward, with what I had begun: for, as formerly all appeared to me exceeding eaſie, conſidering, that it was undertaken for *God*; ſo now the *Temptation* purſued me ſo cloſe, and pinched me in ſuch ſort, that methought I never had received any Favour from him: only my own baſeneſs, and inability were ſtill before me. Relying therefore on ſo miſerable a ſupport, how could I expect a good Effect therefrom? Had I been alone, methinks I ſhould have paſſed it over better; but the conſidering that my *Companions* were to return back to the *Monaſtery* of the *Incarnation* after all that oppoſition, which they had ſuſtained, when they went forth, this indeed went very near to me. Methoughts alſo, that, the very beginning being thus erred-in, all that, which in Prayer I had underſtood, our *Lord* would do, had nothing of Truth in it. After this alſo I began to ſuſpect, whether it were not an *Illuſion*, whatever formerly I had heard in *Prayer*; which proved not a *leſs*, but *greater* affliction, than all the reſt; for, it made me extreamly fearful, leſt the Devil had deceived me.

O my *God*, what a thing is it to ſee a Soul, which you are pleaſed to leave in ſuch pains! Certainly, when I remember this, and ſome other Afflictions, which I have ſuffered in theſe *Foundations*, methinks bodily pains, (though I have felt great ones) in compariſon of this, are inconſiderable. Notwithſtanding all this ſadneſs, which lay extream heavy upon me, I diſcovered it not externally in the leaſt to my *Companions*, becauſe *I* would not add to their grief. *I*n this Condition *I* continued till Evening, when *F. Rector* of the *Society* ſent a *Father* to viſit me, who Encouraged, and Comforted me very much. *I* acquainted him not with all my Sorrows, but only with that, which *I* felt, with ſeeing our ſelves in the *open Street*. *I* began to treat with him about Hiring us a *Houſe*, (coſt what it would) to the end we might remove thither, whilſt this was Repairing, and fitting up for us. *I* likewiſe began to take heart upon ſeeing the concourſe of People hither, and not a word ſaid taxing us of *folly*: and this was a mercy of *God*; for, had they reflected on it, they had done diſcreetly to have taken away the *B. Sacrament* from us. At preſent *I* reflect on my own *Stupidity*, and the *inadvertency* of *all* the reſt, in not *conſuming* it; but that, methoughts, if that were done, all were undone.

Notwithſtanding all the diligence uſed in ſeeking out a *Houſe*, none was found

found to let, in all the *Town*, ſo that *I* was much troubled Night and Day, becauſe, though *I* ſet men to *guard*, and *watch* the *B. Sacrament* continually, yet *I* was in fear, and doubtful leſt they might fall aſleep, and ſo *I* roſe in the night to *watch* it at a *Window*, whence by the bright *ſhining* of the *Moon I* could ſee it very plainly. All theſe days huge multitudes flocked to ſee our litle *Church*, and it not only diſliked them not, but increaſed their Devotion, to behold our *Lord* as it were once more in a *Stable*; and his *Divine Majeſty* (as who is never weary of abaſing himſelf for us) ſeemed unwilling to remove thence. Some *eight days* after, a certain *Merchant* [*Blaſius de Medina*] ſeeing our neceſſity, himſelf living in a very fair Houſe, intreated us to go into the upper part of it, where we might dwell, as in a Houſe of our own: he gave us alſo a very large *Hall*, he had, with a *gilded Roof*, to ſerve us for a *Church*. And a *Lady*, that lived hard by the Houſe, we had bought, called *Donna Helena de Quiroga*, a great Servant of *God*, told us, ſhe would help us, that ſo the *Chappel* might be ſpeedily taken in hand for repoſing the *B. Sacrament*; and likewiſe, that the Houſe might in ſuch ſort be fitted up for us, that we might therein enjoy *Clauſure*. Some others alſo very liberally contributed towards our maintenance; but this *Lady* was ſhe, that moſt of all aſſiſted us. Upon this *I* began to be more at reſt, becauſe we had perfect *clauſure* in the houſe whither we removed, and began to ſay the *Office*. The good *Father Prior* of *S. Anne's* uſed extraordinary Diligence, in fitting, and Repairing our houſe, making great haſt, for indeed he Laboured extreme hard; yet, notwithſtanding, it held him *two months*, but was accommodated ſo well, that we could conveniently dwell in it for divers *years*, and through the goodneſs of our *Lord* it hath ſtill gone on Improving.

Whilſt *I* was here, *I* was not unmindful of, but rather very ſolicitous for, having ſome like *Covents* of *Religious Men*; but, wanting *one* to begin the buſineſſe, *I* knew not what to do. At laſt *I* reſolved to Treat very privately with *F. Prior* aforeſaid, *Fr. Antonio de Heredia* about it, to ſee, what he would adviſe me; and ſo *I* did. He was exceeding glad, when he underſtood it, and promiſed me, that himſelf would be the firſt: which, as ſoon as *I* heard, *I* took for a *jeſt*, and ſo *I* told him: becauſe though he was ever a good man in his *Order*, *Retired*, *Studious*, and a Lover of his *Cell*, yet *I* did not think, that he was a man for the purpoſe to begin ſuch a thing; nor that he had *Spirit*, and ſtrength enough to go through with the *rigour*, and *auſterity* of Life, requiſite, he being ſo very tender, and unaccuſtomed to ſo *ſevere Penance*. But *he* aſſured me, it was otherwiſe; and certified me, that it was a good while, ſince our

Lord

Lord had called him to a *ſtricter Life*, and alſo that he had already purpoſed to become a *Carthuſian*, for the *Fathers* of that *Order* had told him, they would admit him. For all this, I was not fully ſatisfied, though I was glad to hear it; and I intreated him, that we might ſuſpend a while, and he in the mean time make tryal of himſelf in the things, whereof he was to Vow the obſervance. He did ſo, and ſpent a Year thus; wherein he *underwent* ſuch Troubles, and Perſecutions by falſe Accuſations, as ſufficiently diſcovered, that our *Lord* meant to try him: yet he bare all ſo courageouſly, and went on ſo advancing in *Spirit*, that I greatly praiſed our *Lord*; ſince, methought, his *Divine Majeſty* went hereby diſpoſing him for *this* Work. A litle after another *Father* of our *Order* chanced to come hither, a *Young man*, and a *Student* in *Salamanca*, and he came for a *companion* to another *Religious man*, who related ſtrange things to me concerning this *Father* (whoſe Name was *Fr. John de la Croce*). I rendered thanks to the *Divine Majeſty*: and in diſcourſing with him he gave me great Satisfaction: I underſtood by him, that he was minded likewiſe to enter into the *Carthuſians Order*: thereupon I immediately acquainted him with my deſign, and earneſtly intreated him to defer, till our *Lord* gave us a *Covent*; Repreſenting the great benefit, it would be, if he meant to Reform, to endeavour it in his *own Order*, and that he would much more ſerve our *Lord* thereby. He promiſed me to do ſo, if the buſineſs proved not too tedious. When I ſaw, I had gotten *two Friers* already, to begin with, methought the work was done, and diſpatched; though concerning *Father Prior* I was not yet altogether ſatisfied; and ſo, for this reaſon, as likewiſe for want of a place to begin ſuch a *Covent* in, I was glad, there was ſome delay. The *Nuns* gained daily credit with the People, who were much ſatisfied concerning them, and bore ſingular Affections to them, and (to my thinking) very juſtly: for, all their care was, how every one might beſt ſerve *God*.

They kept the *ſame* manner of *life* in every thing punctually, as did thoſe of *S. Joſephs* in *Avila*, having the ſame *Rule*, and *Conſtitutions*. Our *Lord* began to call ſome to take the Habit, and the Favour he did them were ſo eminent, as I was aſtoniſhed thereat: It is ſufficiently evident, that he ſeeks nothing elſe, but to be Loved, for Love that he may Love. Eternally bleſſed be *He*. *Amen*.

CHAP.

CHAP. IX.

Of certain Favours, our Lord *doth to the* Nuns *of theſe* Monaſteries. *She likewiſe directs the* Prioreſſes, *how to Behave themſelves towards them.*

I Thought it not amiſs, ere I proceed further, (becauſe I know not how long our *Lord* may ſpare me life, or leiſure; for, methinks at preſent I have very litle) to lay down ſome Directions for the *Prioreſſes*, that they may be able to diſcern, and know the way of conducting thoſe under their charge to greater *Perfection*, and with the Improvement of their Souls, though not ſo much content to themſelves. It is obſervable, that, when I was commanded to write theſe *Foundations*, leaving out the firſt of *S. Joſeph* of *Avila*, which was preſently written, about the time when it was Erected, there were already Founded (through *Gods* bleſſing) *ſeven Houſes* more, including that of *Alva de Tormes*, which is the laſt of them: and the reaſon why no more have been Founded, was, my *Superior's* reſtraining, and employing me otherwiſe, as hereafter ſhall be ſeen. Now, conſidering what hath befallen in theſe *Monaſteries* relating to Spiritual matters, I have ſeen the neceſſity, there is, of what I now intend to ſay: his *Divine Majeſty* grant, I may rightly deliver that which I ſee ſo neceſſary to be ſpoken.

But, ſince the things, I am now going to ſpeak of, are no *Illuſions* of the Devil, it is requiſite, that the Spirits of the *Religious* be not hereby terrified: for (as elſe-where I have ſaid, writing ſome *little Rules* for the *Siſters* [the *way of Perfection*]) whilſt we live in *Obedience*, with *Purity* of *Conſcience*, our *Lord* never permits the Devil ſo far to prevail, as to deceive us in ſuch ſort, as ſhall dammage the Soul; nay, rather he himſelf is worſted, and deceived thereby; and he knowing it, I am perſwaded, *He* doth not ſo much cauſe this Evil in us, as *our own* perverſe *Inclinations*, and ill Humours, (eſpecially, if there be *Melancholy*) for, the Nature of *Women* is *weak*, and the *ſelf-love*, that rules in us, very ſubtil; ſo that divers Perſons (*men*, and *women*) beſides the *Nuns* of theſe *Monaſteries*, have come

to me with this malady; whom I have manifestly discovered, to have been deceived by themselves, though against their Wills. I believe, the Devil interposes, thereby to delude us: but, of very many, whom (as I was saying) by *Gods* goodness I have seen, I have not perceived, that his *Majesty* hath so abandoned them [as they imagine:] it may be, he is pleased to exercise them with these Impressions of fears, that they may gain Experience.

The things that concern *Prayer*, and *Perfection*, are, by reason of our sins, so decayed in the World, that it is necessary for me to declare my self in this manner: For, if when there is no danger at all, men are afraid to go this way; what would they do, if we should tell them, there were some? And it is true, that in every thing there is some danger, and therefore, whilst we live in this miserable World, we ought in all things to proceed with *fear*; beseeching our *Lord*, that he would teach us the True way, and not forsake us. But (as I think, I have formerly said) if in any thing *God* permit that there should be danger, is it chiefly there, when persons most seriously apply themselves to think on *God*, and reform their lives? O my *Lord*, how evidently do we see, that you many times deliver us from the dangers, into which we voluntarily cast our selves, even to offend you! and shall we after this, believe, you will not deliver us, when aiming at nothing more, than to please, and delight our selves with *you*? This I can never believe. Possibly, for accomplishing some secret Judgments of his own, *God* may permit some things, which may fall out sometimes after one, sometimes after another manner: but, out of *good* he never drew *evil*. So that this should serve to excite us, to walk faster, and more vigorously in our way, that we may please our Celestial *Spouse*, and so find *him* sooner; but not make us forbear, or slaken our pace: and should encourage us to march stoutly over the rough, and craggy passages of this life, so full of *Cliffs*, and *Precipices*; but in no wise make us cowardly, or faint-hearted; since in the end, proceeding with Humility, we shall, through *Gods* mercy, arrive at the Heavenly *Jerusalem*, where, whatever we have here suffered, shall seem litle, or nothing to us, in comparison of the repose, and happiness, there enjoyed.

Now, as those *litle Dove-cotes* of the *B. Virgin* our *Lady* began to increase, and fill, the *Divine Majesty* also began to discover his greatnesses in these poor weak *Women*, though strong in their desires, and in disengaging themselves from all Created things; for 'tis that, that chiefly unites a Soul to it's *Creator*, walking with Purity of Conscience. This I needed not mention, or go about to prove; for, without this real *Separation from* the *Creatures*, it seems to me impossible not to offend our *Lord*: but,

as

as all their Diſcourſes, and Converſation is only concerning the things of *God*; ſo it ſeems *he* is not willing to eſtrange himſelf from *them*, or not to afford them his delicious *preſence*. This is that, I now ſee, and can ſay of a truth: Let them, who ſhall come after, and Read this, fear; and, if they ſee not then, what we now find here, let them not impute it to the *times*; ſince 'tis always a time for *God* to confer Favours, and great Rewards on ſuch as ſerve him in earneſt; but let them endeavour to diſcover, whether in *this* thing there be any breach, or failing in them, and amend it.

I have heard ſay, ſometimes, concerning theſe beginnings of *Religious Orders*, that (in regard they were the *Foundations* thereof) therefore our *Lord* beſtowed on theſe *Saints* gone before us, greater Favours; and indeed ſo it is: but we alſo are to conſider, that we are *Foundations* of thoſe that ſhall ſucceed, and that, if we, who are now living, had not fallen, or degenerated from the *heroick* Actions, of our *Predeceſſors*, and that thoſe, who come after us, did not the like, the *Structure* would continue ever *firm*, and entire. What advantage is it to me, that the *Saints* my Predeceſſors were ſo Holy, if I, who follow, prove ſuch a wretched, and heinous Sinner, as that I leave the Houſe by my pernicious Courſes quite ſpoiled and ruined? For 'tis manifeſt, that thoſe, who come after us, do not ſo much mind thoſe, who lived long ago, as the preſent, whom they ſee. A fine buſineſs indeed, that I ſhould excuſe my ſelf in theſe things by my not being of thoſe *firſt*, and never conſider the vaſt difference that is between *my* life, and vertue, and *their's*, on whom *God* beſtowed ſuch ſignal Graces, and Favours. O my *Lord*, what forced excuſes are theſe, and how manifeſt Cheats! It grieves me, O my *God*, that I am ſo bad, and have ſo litle ſerved you. I well perceive, the fault lies all on my ſide, that you do not *me* thoſe Favours, which you have done my *Predeceſſors*: I am confounded, O *Lord*, when I compare my Life with their's, and cannot ſpeak this without Tears. I ſee, I have loſt that, which they got with ſo much toil, and pains; and no way can I complain of *You*. Nor is it fit, any ſhould complain; but, if they ſee their *Order* declining, and decaying in any thing, let them endeavour to be ſuch Stones in it, as may ſerve to repair the Building; ſince our *Lord* will not be wanting to further them herein.

But, to return to what I was ſaying (for I have much digreſſed:) The *Favours*, our *Lord* doth in theſe *Monaſteries*, are ſo great, that they aſtoniſh me: for he conducts them all by *Meditation*; and ſome attain to *perfect Contemplation*; others are advanced forward ſo far, as to arrive to *Extaſies*, and *Rapts*; to others our *Lord* doth Favours of another kind, beſtowing on them likewiſe *Revelations*, and *Viſions*, ſuch as

is manifeſtly diſcerned, do proceed from *God*. There is never a one of theſe *Monaſteries* at this day, wherein are not found either *one*, or *two*, or *three* ſuch. Not that I think Sanctity to conſiſt herein, nor is it my meaning only to commend them; but to let it appear, that the Advices, I deſire here to give, are not beſide the purpoſe.

CHAP. X.

Some Directions are laid down touching matters of Prayer.

IT is not my Intention, or aime, that what I ſhall now ſay ſhould be held ſo certain, and true, as to be taken for an infallible Rule; for, it were abſurd, to expect this in matters ſo *abſtruſe*. But, there being in this way of the *Spirit* many paths, poſſibly I may deliver ſomething that may be pertinent touching ſome of them: if therefore they, who walk not therein, underſtand me not, it is perhaps, becauſe they take another Path; and, if I benefit none at all, *I* beſeech our *Lord* to accept my good will; ſince he knows, that although I have not experimented all this in my ſelf, yet *I* have obſerved it in other Souls.

And firſt, *I* would ſhew (according to my ſlender capacity) wherein the ſubſtance of *perfect Prayer* conſiſts. For I have light on ſome, who conceive the whole buſineſs to lie in *thinking*; and, if they can keep their *thoughts* ſtrongly *fixed* upon *God* (though by offering great violence to themſelves) preſently imagine, they are *Spiritual* Perſons: and, if they do never ſo litle divert themſelves (unable to continue longer intent) though to good things, inſtantly are extreamly dejected, and fancy, they are undone. Perſons of Learning will not have ſuch conceits, and ignorance, (though I met with ſome that have,) but 'tis good for us *Women* to be inſtructed concerning all things. *I* ſay not, but that it is a great Favour of our *Lord*, to be able to keep our Thoughts continually buſied about him, and be always Meditating on his Works; yea, it is well done alſo to endeavour this: but it is to be underſtood, that all *I*maginations are not in their own Nature fit for this; but to Love, all are fit. The Cauſes of this Inconſtancy, and roving of the Imagination, *I* have elſewhere Written (to my thinking) not *all* the Cauſes, that is impoſſible; but *ſome* of them: Therefore at the preſent I diſcourſe not thereof; only I would fain have it underſtood, that the *Soul* is not the *thinking*, nor yet will-

willing; for, ſo it would be too unhappy, and miſerable (as is ſaid above,) though it be ſo, it ſhould govern it ſelf by their means: whence the *proficiency* of the *Soul* conſiſts *not* in much *thinking*, but rather much *loving*. And, if ye ask me, how this *love* is got: *I* anſwer, by reſolving to *do*, and *ſuffer*, for *God*, and afterward in effect doing ſo, when occaſion ſhall be offered.

It is very true, that, by the thinking, how much we owe to our *Lord*, who *He* is, and what are *we*, the Soul acquires a generous Reſolution, which is of great Merit, and for Beginners very convenient; but, let it be underſtood, when nothing to be done intervenes, that concerns the point of *Obedience*; and the *good* of our *Neighbour*, to which *Charity* binds us: for, in ſuch caſes, when either of *theſe two* preſent themſelves, we muſt ſtreight quit that, which we ſo much deſire to give to *God*; which (as we conceive) is our being *ſolitary*, and *retired*; *meditating* on him; delighting our ſelves with, and *rejoycing* in the *Careſſes*, and *Favours*, he doth us. To *leave* this on either of the *two* foreſaid *occaſions*, is to pleaſe, and content *him*, and to do for him that, which with his own mouth he himſelf pronounced to be ſo: *That, which ye have done for one of theſe my litle ones, ye have done for me. Mat.* 25. And, as to that which concerns *Obedience*, he would have us go in no other way: for, whoever loves him indeed, will follow him; and He was *Obedient even to death. Phil.* 2. Now, if this be true, whence comes that *diſguſt*, which for the moſt part is found in us, when, for a great part of the day, we have not been *retired*, and *abſorpt* in *God*, although we have been employed about theſe other things? In my Opinion, from *two* Cauſes.

I. The *firſt*, and principal, is *Self-love*; which, though very ſubtilly, intermingleth it ſelf here, and lies undiſcovered; being a willingneſs rather to pleaſe our *ſelves*, than *God*. For, 'tis manifeſt, that, when a Soul hath begun to taſt *how ſweet our Lord is*, it finds a greater *guſt* by the *bodie's* being at *reſt*, and the *Soul's* being careſſed with *Internal Conſolations*. O the Charity of thoſe, that truly love this *Lord*, and know their own condition! How reſtleſs are they, if they find, they can Contribute the leaſt Aſſiſtance to the furthering of but one Soul, and to increaſing in it the Love of *God*, or can afford it any Comfort, or free it from any danger! Ah how litle reſt takes ſuch a one in whatever particular Repoſe of his own! And, when with his *Works* he cannot, yet ſtill in earneſtly Importuning our *Lord* with his *Prayers* for thoſe many Souls, he ſees in great Peril of Deſtruction, and Compaſſionating them exceedingly, he willingly loſeth his own Contentment, and Delight [in Prayer] and

reckons this loſs gain: For he regards not his own Satisfaction, but meerly, how beſt to accompliſh the Will of *God*. The ſame it is in the matter of *Obedience*: It would be ſtrange, *God* ſhould plainly tell us, he would have us *perform* a thing, that much concerned him, and we ſhould do nothing, but ſtand *gazing* on him, becauſe this moſt conduced to our *eaſe*, and delight. A ridiculous kind of advancing, this, in the Love of *God*. This is to tye his hands, upon a conceit, that he can benefit us no more ways, but one.

Beſides what I have found by Experience, I know *ſome* Perſons, with whom I have converſed, that have inſtructed me in this Truth, when much afflicted for my enjoying ſo litle leiſure: Whence I alſo pitied them, ſeeing them perpetually employed in buſineſs, and ſeveral things, which *Obedience* exacted from them, and I thought with my ſelf (as likewiſe I told them) that it was impoſſible, that, amidſt ſuch a Tumult, and confuſed *Hurly-burly* of Affairs, the *Spirit* ſhould increaſe in them; becauſe, as then they had not much thereof. O my *Dear Lord*, how different are your ways from our Conceits! And what require you of a Soul already reſolved to Love you, and reſigned up into your hands, ſave only to obey, and inform it ſelf what is moſt for your Service, and meerly deſire that! She needs not ſeek out ways, nor deliberate about chuſing them; for now *her* will is yours. You, O my *Lord*, take upon your ſelf the care of Conducting her that way, wherein ſhe may moſt profit. And though the *Superior* take not Care of guiding her in the way moſt advantagious for her, but only of her Performing thoſe Offices, which he thinks neceſſary for the *Community*; yet you, O my *God*, do; and go diſpoſing the Soul, and her Imployments, in ſuch ſort, that (without knowing how) the Souls find themſelves advanced in *Spirit*, and greatly improved by obſerving with all Fidelity ſuch Injunctions: Inſomuch that they are afterward aſtoniſhed thereat. Such a one was *that Perſon*, whom I ſpake with a few days ſince, who for *fifteen Years* ſpace was by *Obedience* ſo detained in *Offices*, and *Government*, and thereby ſo haraſſed out, that in all the time he remembred not to have had *one day* free to *himſelf*: although he ſtill procured (the beſt he could) ſome litle ſpare time *every day* for *Prayer*, and purging his Conſcience. A Soul, this, the moſt addicted to *Obedience*, that ever I ſaw; inſomuch that he even *Imprints* the ſame on all, he Converſes with. Our *Lord* hath abundantly rewarded him; for (without his knowing how) he enjoys that ſo-much-valued *Liberty* of *Spirit*, which the *perfect* have, wherein conſiſts all the Happineſs, which can be wiſhed in this Life: for, deſiring *nothing*, he poſſeſſeth *all*. They neither *fear*, nor *covet* any thing of this *World*; *Croſſes* do not *diſturb*,

ſturb, nor *pleaſures*, and proſperity *ſoften* them: in fine, there is nothing can Rob them of their Peace, which depends on *God* alone; and, ſince nothing can take away *God* from them, the fear of loſing nothing, except him, can afflict them. For, every thing elſe in this World is, in their Opinion, as if it were not at all; ſince nothing thereof raiſes, or deſtroys their content.

Sect. O happy *Obedience*, O happy Diſtraction, that is cauſed by that, which enriches us with ſo great good! Nor is this the only Perſon neither; for there are *others*, whom I have known in like ſort, though not ſeen theſe many years; whom asking, wherein they had employed themſelves, I perceived, their whole time was ſpent in Works of *Obedience*, and *Charity*. On the other ſide I ſaw them ſo very much bettered, and advanced in *Spiritual* matters, as made me wonder. On then, my *Daughters*, let there be no neglect, but, when *Obedience* calls you to exterior Employments, as, for example, in the *Kitchin*, know, that our *Lord* goes along with you aſſiſting you both in the *Interior*, and *Exterior*, amidſt the very *Pots*, and *Diſhes*.

Sect. I remember, a *Religious man* told me, he had purpoſed, and made a firm Reſolution, never to refuſe, or diſpute any thing enjoyned him by his *Superior*, whatever trouble it put him to: And one day it fell out, that, being quite *tired*, and ſo ſpent with Labour, that he could not ſtand on his *legs*, as he was about to reſt himſelf (for it was almoſt night) he ſat down a litle; when his *Prior* coming, and finding him, bad him take the *Spade*, and go *dig* in the *Garden*: he ſaying nothing (though ſo faint, that he could not Work) took the *Spade*; and, as he was going through a certain Paſſage, by which they went into the *Garden* (which I my ſelf ſaw, many Years after this Relation, upon occaſion of my Founding a *Monaſtery* in the *Town*) *Chriſt* our *Lord* appeared to him with his *Croſs* on his *Shoulders*, ſo weary, and ſpent, as made him ſufficiently Underſtand, that what he then ſuffered, was nothing, in Comparifon.

I believe, the Devil, perceiving that no Path brings us ſooner to the higheſt Perfection, than this of *Obedience*, propoſeth ſo many diſguſts, and difficulties under the colour of good. And let this be well marked, and they will ſee plainly, that I ſpeak Truth. It is evident, that the higheſt *perfection* conſiſts not in interior *Conſolations*, or Delights, nor in great *Extaſies*, and *Rapts*, not in *Viſions* and *Revelations*, nor in having the *Spirit* of *Prophecy*; but in the *Conformity* and *Union* of our *will* to *Gods*; ſo, as that there is nothing, which we underſtand he wills, but we with all our hearts will likewiſe the ſame; and with *like* Chearfulneſs take

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as well the *bitter*, and *unpleasant*, as the *sweet*, and *delicious*, knowing it to be his *Divine Majestie's* pleasure. Now this seems extream difficult, not so much to *do* the thing, but to take Content, and *Delight* also in the *doing* that, which is every way *contrary*, and repugnant to our *Nature*. It cannot be denied, but that this is true: Yet such is the power of *Love* (if it be perfect) to make us forget all this our own content, to please *him*, we love. And so indeed it is, that the most toilsome Labours, in the considering, that thereby we please *God*, are rendered sweet unto us: and in this manner they, who are thus far arrived, *love* persecutions, disgraces, and injuries.

This is so certain, clear, and evident, that I need not insist on it. That, which here I would explain, is, the reason, why *Obedience* is (in my judgment) the speediest, or best means to enstate us in this so happy a condition: and it is *this*; since we of our selves have not the command of our own Wills, so, as purely and sincerely to bestow them entirely on *God*, some course we ought to take to render them, together with our understandings also, subject to him; now, for the bringing them into such Subjection, *Obedience* is the most compendious, expedite, and sure way. For, to think to reduce the *will* by sufficient *Reasons*, and *Arguments*, is endless; and, as a tedious, so a dangerous, course; for our Nature, and Self-love have such store of *them* on their side, that we shall never come to any Issue; and many times what is most rationall (and it dislike us) seems absurd unto us, from an unwillingness, we have, to go above it. I have so much to say of this Subject, that we should never make an end of discoursing about this inward *Conflict*, and the many ways, whereby the *Devil*, the *World*, and our own *sensuality* Labour, to make us violate our *Reason*. Now what *Remedy? This:* that, as here, in *Suits*, in a very doubtful case, an *Arbitrator* is chosen, into whose hands both parties, Weary with going to *Law*, commit the matter, standing to his award, for Composing the Difference: so our Soul, for freeing it self from all Contention, with the *Devil*, or sensuality, chuses an *Umpire*; to wit, her *Superior*, or *Confessor*, with a firm Resolution never to sue more, or think further on her cause, but rely on the Words of our *Lord*, who saith; *He that heareth you, heareth me*; and not heed what her own will is. This *Subjection* his *Divine Majesty* so highly values (and that justly; for it is making him *Master* of that *Free will*, he hath given us) that, by exercising our selves therein several times, and by thus disengageing our selves, we come by this painful exercise (though with a *thousand Conflicts*; that seeming Ridiculous to us, which is judged in our own Cause) to Conform our selves to that, which is enjoyned us; and so, with, or without, Pain, at last

laſt we do it; and our *Lord* ſo far aſſiſts us on his part, that, for the ſame cauſe, that we thus *ſubject* our own *will*, and *reaſon* for *his* ſake to others', he makes us *Maſters*, and *Lords* of our ſelves. And, being *Lords* of *our ſelves*, we may entirely beſtow our ſelves on *God*, giving him a pure, and ſincere will, to the end he may unite it to his own; beſeeching him, to make the Fire of his Love deſcend from Heaven, to burn up, and conſume this Sacrifice, removing all that, which may diſpleaſe him, ſince there is no more to be done on our parts, we (though with much pains) having laid it on the *Altar*; and (as far as lies in our power) kept it from touching, or Smelling of Earth.

It is evident, none can give, what he hath not; but he himſelf muſt firſt have it. Now, believe me, for the obtaining this Treaſure, there is no way better, than to take the pains to *dig* it out of this *Mine* of *Obedience*: and the deeper we dig, the more we ſhall find; and the more we ſubject our ſelves to others, having no other will, but that of our *Superiors*, the more we ſhall be *Maſters* of our will, to conform it to that of *God*. See now, *Siſters*, whether the quitting the Delights of Solitude be not well rewarded. I tell you, that, for want of it, ye will not be leſs diſpoſed for the obtaining this Union mentioned; which conſiſts in making our Wills all one with *Gods*. This is the Union I deſire, and would fain ſee in all, and not certain *Abſtractions*, and thoſe very pleaſing, and delicious *Suſpenſions*, that befall ſome, to which they have *affixed* the name of *Union*; and ſuch it may be, in caſe that accompany it, which I ſpoke of; but, if after ſuch ſuſpenſion there be litle *Obedience*, and our own will, this will becomes united to *Self-love* (in my opinion,) and not to the will of *God*. His *Divine Majeſty* grant, that I may ſo practiſe it, as I do well underſtand it.

II. The *ſecond* Cauſe (to my thinking) of this *diſguſt* is, that, there being in *Solitude*, and *Retiredneſs* fewer occaſions of Offending *God*, for ſome can never be wanting (ſince the Devils are found to be in every place, and our ſelves likewiſe;) it ſeems, the Soul proceeds with more *purity*; and, if it be afraid of offending him, it is a very great Conſolation, to be out of all danger of ſtumbling. And indeed this ſeems to me a ſtronger Reaſon to deſire the not Converſing with any, than that of the great Conſolations, and Guſts from *God*. But here it is, my *Daughters*, and not in Corners, but in the throng of Occaſions, that your love muſt appear; and, believe me, for the defects that may be therein (and likewiſe ſome litle falls) our gain is Incomparably greater every way. But remember, that I always ſpeak upon Suppoſition, that one be employed in thoſe matters of *Obedience*, and *Charity*: for, except this be inſerted,

I conſtantly maintain, that *ſolitude* is better; and that we are to deſire *it*, though buſied in thoſe *Employments* mentioned, indeed this deſire continually attends Souls that ſincerly love *God*. I ſay then, it is a *gain* unto us; for, ſuch occaſions make us underſtand, who *we* are, and how far *our* vertue extends: ſince a Perſon that lives always retired (how Holy ſoever in his own Opinion) knows not: whether he hath *Patience*, and *Humility*; nor hath he any way to know it: juſt as, that a man is exceeding *ſtrong*, and very *Valiant*, how ſhall it appear, if he never come in *Fight?* St. *Peter*, thought himſelf Courageous, and faithful enough to his *Lord*, but in the occaſions, ſee how he behaved himſelf; though after this Fall he got up again, and learnt, not to truſt at all to himſelf; but hereupon grew to place all his confidence in *God*; and ſuffered that *Martyrdom*, we read of. Good *God*, that we underſtood well the greatneſs of our Miſery! In every thing is danger, and we perceive it not; for this reaſon it is very beneficial to us to be enjoyned things, that diſcover, and manifeſt our own baſeneſs. I take *one day* ſpent in the *humble*, and true *knowledge* of *our ſelves*, (notwithſtanding it coſt us many Afflictions, and Croſſes) for a greater favour from our *Lord*, than many days of Prayer: and the rather, for that a true Lover loves every where, and ever thinks on his Beloved. It would be hard, that Prayers could only be made in Corners; and I already ſee, there will not be many hours thus to ſpare for them: But, O my *Lord*, what power with thee hath one ſorrowful *ſigh* iſſuing from the *bottom* of the *Heart*, when it ſeeth, how it is not enough, that we are fain to live in this exile, but that we alſo want in it the conveniency of being Solitary, and Retired, ſo to enjoy thee. Here it appears evidently, that we are *his Slaves*, willingly ſold for *his* ſake to this vertue of *Obedience*; ſince, for it, we (in a ſort) forego the enjoyment of *God* himſelf: and all this is nothing, if we conſider, that *He* out of *Obedience* left the *boſome* of his *Father*, and came to be made our *Slave*. With what then can we repay, and by what Services recompence this Favour? It is neceſſary they proceed with caution, and in no wiſe ſo far neglect themſelves in their Imployments (though theſe of *Obedience*, and *Charity*) as not to retire *often* internally into themſelves, and bethink themſelves of their *God*. And let them believe me, it is not the *long time*, that makes Souls Improve in *Prayer*; but, when, by *Obedience*, and *Charity* being called to other works, they ſhall employ themſelves therein well, (as hath been ſaid) this will ſo further them, that in a very ſhort ſpace they ſhall be better diſpoſed for enflaming the Soul in the Love of *God*, than (wanting theſe) by buſying themſelves many hours in *Meditation*. All muſt deſcend from his moſt bountiful hand. Be *He* everlaſtingly bleſſed. *Amen.*

CHAP.

CHAP. XI.

She ſhews the Harm that may befall Spiritual Perſons, *by not Underſtanding, when they are to* Reſiſt *the* Spirit. *She treats of the great Deſires a Soul may have to* Communicate; *and of the Deceit, that may be therein.*

I Have endeavoured very diligently to underſtand, whence proceeds that *Abſtraction*, or great *Suſpenſion* of mind, which I have ſeen ſome Perſons have, to whom our *Lord* imparteth eminent *Conſolations*, and Favours in *Prayer*, and who are not wanting to diſpoſe themſelves for the receiving ſuch Graces. I diſcourſe not at preſent of an Abſtraction, wherewith a Soul is ſuſpended, and rapt by the *Divine Majeſty*; for, of this elſe-where I have writ ſufficiently, and in ſuch caſes there needs not much be ſaid; becauſe if it be a true *Rapt*, how much ſoever we ſtrive to reſiſt it, we are able to do nothing: where is to be noted, that the Violence, which hinders us from being Maſters of our ſelves, laſts but a litle while. But ſo it falls out many times, that there begins a *Prayer* of *Quiet* in the manner of a *Spiritual ſleep*, which ſuſpends the Soul ſo, that unleſs we underſtand, how to proceed therein, we may loſe much time; and, through our own Fault, and with litle Merit waſt our ſtrength. I would be very glad, I could here tell how to declare my ſelf, which is ſo difficult, I know not whether I ſhall be able: but I am certain, that, would thoſe Souls believe me, that are carried away with this *Deluſion*, they may underſtand me. I know *ſome*, that have continued thus abſorpt *ſeven* or *eight Hours*, Perſons of rare Vertue, and all ſeemed to them to be *Extaſy*, and *Rapt*; and any kind of vertuous Exerciſe ſo recollected them, that they went preſently out of themſelves, ſuppoſing that they ſhould do ill to reſiſt our *Lord*; ſo that by litle and litle they might have died, or become ſtupid, had no remedy been uſed to them. That which on this occaſion I know, is, that, when our *Lord* begins to regale, and careſs a Soul (our Nature is ſo in Love with Conſolations, and Delights) it is ſo taken up with this Guſt, that it would not willingly ſtir, or loſe it for any thing. For, to ſpeak Truth, it is more delicious, than any Pleaſure of this *World*; eſpecially, when it meets with a ſoft Nature, and that the *underſtanding* (or, to ſpeak more properly, the *Imagination*) be of ſuch a temper; not *flitting*; but *ſuch*, as in apprehending, and fixing on a thing, there *ſtays*, without diverting it ſelf from it: as is diſcerned in

divers Perſons, who, beginning to think on a thing (though not about *God*) or looking at any thing without reflecting upon what they look at, continue abſorpt: Perſons of a calm, and ſoft diſpoſition, that through Inadvertency ſeem to *forget*, what they are going to *ſay*. The ſame thing falls out here, agreeable to ones weak Naturals, or Conſtitution. What then muſt it be, if they prove *Melancholick?* They will diſcover a thouſand pleaſant Fancies, and *Illuſions*.

Of this *Humour* I ſhall diſcourſe a litle below: but, though there be nothing of *Melancholy*, yet what I have ſaid, falls out notwithſtanding; and that as well in Perſons, who are found to be ſpent with immoderate *Penances*: for (as I ſaid) love beginning to afford them *ſenſible Conſolation*, they too much ſuffer themſelves to be carried away therewith: and, in my judgment, they would love a great deal better, in not *permitting* themſelves to be thus *aſſotted*; for that in this point of Prayer they may very well make reſiſtance. For, as when the Conſtitution is weak, there is perceived a *fainting*, and *ſwooning*, not ſuffering one to ſpeak, or ſtir: ſo 'tis here, if no reſiſtance be made; becauſe the vehemency of the *Spirit*, if Nature be feeble, draws it inward, and maſters it.

They may *aſk* me; Wherein differs *this* from a *Rapt?* Since at leaſt in appearance 'tis the very ſame; and they want not ground for it; but indeed it is not. For, a *Rapt*, or Union of all the powers (as I ſaid) laſts but a litle while, and leaves great effects, together with an *Internal Light* in the Soul, and many other benefits; and the *underſtanding* works nothing, but our *Lord* is *He*, that works in the *Will*. But here it is far otherwiſe: for, though the body be ſeized, and bound, yet the *Will*, *Memory*, and *Underſtanding* are not; but all, though feebly, and perhaps without ſtaying long upon any one thing, perform their Operations: here the difference appears, and diſcovers it ſelf. For my own part, I found no benefit at all in this painful Feebleneſs of body, ſave only, that it had a good beginning; it conduceth more, to employ this time well, than to continue ſo long time abſorpt, and *dazed*. Much more may be Merited, by not quitting the *Acts* of the *Community*, and other things enjoyned by *Obedience*, and by not debilitating, and diſabling themſelves for it, than in letting themſelves be carried away by ſuch *Recollection*, which *ſhortens* their *Life*, and hinders their *Obedience*. Wherefore I adviſe the *Prioreſſes*, to uſe all poſſible diligence, for removing, and ſtopping theſe ſo long *Swoonings*, which (in my opinion) are nothing elſe, but giving an occaſion, and opportunity to the attraction, and hindring the Powers, and Senſes, that they cannot do, what the Soul commands them; and ſo deprive it of the

the gain, that by obedience, and much ſolitude to pleaſe *God*, it uſually reapeth.

If ſhe know it to be *Weakneſs*, let her forbid them *Faſtings*, and *Diſciplines* (I mean ſuch as are not of Obligation, though there may come a *time*, and *circumſtances*, wherein all may with good Conſcience be prohibited too :) let her task, and employ them in exterior Exerciſes, that may divert them. And, though they have not theſe fainting Fits, yet if they keep their Imagination much at work, though it be in very ſublime Points of *Prayer*, this is neceſſary : for, it often falls out, that ſuch Perſons are not Maſters of themſelves ; eſpecially, if they have received ſome extraordinary Favour from our *Lord*, or have ſeen any Viſion ; for then the Soul remains ſo affected, that ſhe will think ſhe ſees it always ; when it is not ſo, but ſhe ſaw it only once. Whoever find themſelves in this Abſorption, and *Suſpenſion* for many days muſt endeavour to change their *ſubject* of *Meditation*, or divert it ; for, ſince it is in the things of *God*, it is no inconvenience, for the reaſon aforeſaid, that either we ſtay upon one Point only, or that we chuſe another : for 'tis as pleaſing to *God* many times, to ruminate, and *meditate* on the *Creatures*, and the *power* he ſhewed in *creating* them, as to be thinking on *himſelf* the *Creator*.

O deplorable *miſery* of Mankind, which for Sin haſt ſo continued upon us, that, even in what is good, we have need of Limits, and a Meaſure, leſt we fall to the ground, with the hazard of our Salvation in ſuch ſort, as not to enjoy it ! And indeed it is expedient for divers Perſons, eſpecially ſuch, as have weak heads, and ſtrong Imaginations, to underſtand this well, and that this is ſerving our *Lord* more, and very neceſſary. And, when any one ſees, that, if ſhe repreſent to her Imagination ſome *Myſtery* of the *Paſſion*, or the *Glory* of *Heaven*, or any other ſuch like ſubject, and that ſhe continues therein divers days, and cannot (although ſhe would) think on any think elſe, nor hinder her being abſorpt, and deeply Imprinted with it, let her know, it is requiſite, ſhe ſhould *divert* her ſelf, as well as ſhe can ; otherwiſe the time will come, when ſhe will underſtand, and by Experience find the loſs ; and that this proceeds from that, which I named ; to wit, either from great *bodily Weakneſs* ; or a *fixed Imagination* ; which is far worſe. For, as an *Ideot*, if he think on any thing, is not Maſter of himſelf, nor can he divert himſelf, or think on any thing elſe ; neither can any Arguments prevail to remove his mind, having no command of his *Reaſon* ; in like manner it may fall out here, though this be a *delightful Madneſs*. But, what if the Party happen to be of a *Melancholick* temper ? This may do ſuch a one very much harm. I find not, for what this

fixed Imagination can be good; for the reaſons mentioned; and the rather, becauſe the Soul, being capable of enjoying *God* himſelf, who is infinite, is it ſeems impriſoned, whilſt it is faſtned, and bound to one only of his Greatneſſes, or Myſteries; there being ſo much to admire in *God*, that, if we would conſider his *Works*, his ineffable *Perfections* would alſo hence diſcover themſelves much more to us.

I ſay not, that in one Hour, or one day they ſhould think on many Points, this happily would be to relliſh none well; the things [I ſpeak of] being ſo nice, and ſubtile, I would not have you apprehend, what never entred into my thought to ſay; or miſtake one thing for another. Indeed it is of ſuch Importance, that you underſtand well this *Chapter*, that, although I have digreſſed in writing it, I do not repent it, nor would I have thoſe grudge, to read *it* often, who ſhall not underſtand it well at firſt: eſpecially the *Prioreſſes*, and *Miſtreſſes* of the *Novices*, who are to inſtruct, and educate the *Siſters* in *Prayer*. For (unleſs they proceed with Care, and Caution in the beginning) they will ſee, that a long time, afterward, will be needful, to remedy ſuch Infirmities.

If I ſhould write the many Inconveniencies, that I my ſelf have known to follow hereon, they would ſee, I have reaſon to inſiſt upon this Point ſo much. One inſtance I will relate, and by that the reſt may be gathered. There were in one of our *Monaſtaries* two *Nuns*; one a *Choriſt*; the other a *Lay-Siſter*; both of very high *Prayer*, attended with *Mortifications*, and *Humility*, as likewiſe other Vertues; being much regaled by our *Lord*, and to whom he communicates of his greatneſſes; in particular they are ſo looſe from things of the World, and ſo raviſhed with his *Love*, that they ſeem not (though we deſire never ſo much to try, and exerciſe them) to be behind (according to our Meanneſs) in correſponding with the Favours, that our *Lord* doth them. I have ſpoken thus much of their Vertue, that thoſe, not ſo qualified, may *fear* the more. It happened once, that there began to ſeize them certain violent *Impulſes* of enjoying our *Lord*, which they were not able to keep off, or hinder; which ſeemed to them ſomewhat to abate, when they Communicated, and ſo they dealt with their *Confeſſors*, that Leave might be granted them to *Communicate* very *often*; in ſuch ſort, that their Pain thereupon ſo far increaſed, that, except they *Communicated* every day, they thought they ſhould *dye*. The *Confeſſors*, ſeeing ſuch Souls, and withall ſuch Intenſe deſires (though one of them were a very *Spiritual* Perſon) judged *this* a proper Remedy for their Malady. Nor reſted the matter here; but one of them had her Pains ſo violent, that they muſt Communicate her betimes, to keep her alive (as ſhe imagined:)

ned:) and they were perſons that would not *counterfeit*, nor tell a *lye* for all the World. I was not there then, but the *Prioreſs* writ to me what paſſed, and that ſhe knew not, nor underſtood how to carry *her ſelf* toward them; and that ſuch, perſons *conſiderable*, ſaid, that, ſince there was no other *Remedy*, they ſhould be *communicated*, when they pleaſed. I ſoon perceived the buſineſs, for it was *Gods* will I ſhould; but ſaid nothing, till I came thither; for I feared, I might be deceived; and it was fit, he that had *approved* the Action, and the uſing that Remedy, ſhould *not* be *contradicted*, till I propoſed my Reaſons to him my ſelf.

He was ſo humble, that, as ſoon as I was come thither, and had ſpoke with him, he preſently believed me; the other, [Perſon that approved it] was not ſo ſpiritual, and indeed not at all in Compariſon of *him*, was no way to be perſwaded, to conceive ſo of it; but I was not very ſolicitous concerning him, having not the ſame Obligations toward him. I began to argue with theſe *Siſters*, and propoſe ſeveral (to my thinking) weighty Reaſons, to let them underſtand, it was a *fancy* only, to imagine, they would *dye*, unleſs they uſed this Remedy: They were ſo fully perſwaded, and ſettled herein, that nothing prevailed, or could prevail, by way of Reaſon. I ſaw, that thus I did no good upon them, and therefore reſolved to tell them, that I alſo had theſe deſires, and yet *I* would *forbear* communicating, to the end they might believe, that they were no leſs to do ſo, except then, when the reſt did; and that, if we muſt for this *dye*, well and good, *dye we* would *all three*; for, this *I* accounted better, than to introduce the like *cuſtomes* in theſe *Monaſteries*, where were Perſons, that Loved *God*, as much as they, and would have done as much.

The *Harm* occaſioned by cuſtome, was ſo great, the Devil likewiſe interpoſing, that, when they did not communicate, they ſeemed ready to *dye*. *I* ſhewed great ſeverity toward them; for, the more I ſaw them decline *Obedience*, and Subjection, becauſe according to their Judgment, they could do no otherwiſe, ſo much more evidently *I* ſaw it was a *Temptation*. The *firſt* day they paſſed with *great* pain, the *ſecond* with ſomewhat *leſs*, and thus by litle and litle it abated, ſo that, although I communicated, for it was enjoyned me (otherwiſe, ſeeing them ſo weak, *I* ſhould not have done it) they were well enough contented. A litle after, *they*, and *all*, knew, it was a *Temptation*, and that it was well, it was timely remedied: for, not long after, there fell out in that *Monaſtery* ſome troubles with it's *Superiors*, not through their fault (and poſſibly below I may ſpeak ſomething thereof) ſo that they would not have taken well ſuch cuſtomes, or have endured them.

O what a many of these *Instances* could I reckon! *I* will mention only *one* (it was not in any of our *Monasteries*, but of *S. Bernards:*) There was in it a *Religious Woman* (very Vertuous indeed) that used much *Discipline*, and *Fasting*, and grew so extream weak, that every time she Communicated, or that there was any occasion of kindling her Devotion, presently she fell down on the ground, and continued thus *eight*, or *nine Hours*; she, and all the *Nuns* thinking it to be a *Rapt*, or *Extasy*. This happened to her so often, that, unless it had been remedied, I believe, she would have suffered much harm thereby. The Fame of these *Rapts*, and *Extasies* ran through all the Town; I was sorry to hear it, because it was *Gods* pleasure, that *I* should know what it was; and *I* feared what it would come to in the end. Her *Confessor* was a *Father* of my intimate acquaintance, and came to tell me the business: *I* certified him, what *I* understood, and conceived of it, and that it was Weakness, and losing of time, and had not the shew of a *Rapt*; wishing him to *prohibit* her *Fastings*, and *Disciplines*, and enjoyn her some *Divertisement*: She being obedient, punctually observed him; and a litle after, recovering strength, there was no sign, or return of a *Rapt*; whereas, had it been a true *Rapt* indeed, no Remedy could have prevented it, till *God* pleased. For, so great is the Power of the *Spirit*, that our strength is not able to resist it; and (as I have said) it leaves great *Effects* in the *Soul*, and a *lassitude* in the *Body:* not so *this other*; no more, than if it had never been.

Hence therefore may be concluded, that we are to suspect all that, which shall subject us in such manner, as that we perceive our *Reason* not left *free* to us; and that, this way, will never be attained *Liberty* of *Spirit*; since *one* of it's *properties*, is, to find *God* in *all* things, and to be able to *meditate* on them; all the rest is a *subjection* of the *Spirit*; and, besides the harm, it doth to the *body*, it binds up the *Soul*, and hinders it's growth; and, as when one Travels a *Journey*, and lights on a *Way* full of *Blocks*, or *Boggs*, which, he cannot pass, or get out of, so it falls out with the Soul here in part, which, to advance forward, had need not only *Walk*, but *Fly*. O what a thing it is, when they say, or conceive, that they go absorpt in the *Divinity*; so that they cannot help themselves, nor do any otherwise, so far are they Transported, and Suspended; nor is any thing able to divert them! Which happens often. Let them beware, I again, and again, advise them; since, for *a day*, or *four*, or *eight*, there is no cause to fear, because it is no strange thing, for a weak Nature to continue *dozed*, and stupid for this space; but, if the Suspension proceed further, some Remedy is necessary. The benefit comprized in all this, is, that there is

no

no fault, nor Sin, nor ceſſation of Merit; but there are thoſe inconveniencies, which I have intimated. And much more as to that, which concerns receiving the *Communion*, would be greater; that by reaſon of the Love, ſuch a Soul hath, it ſhould not be ſubject (even in this) to it's *Confeſſor*, and *Prioreſs*; and, though it be Afflicted with it's ſolitude, yet not paſs on to any ſuch Extremities therein. It is requiſite alſo in this, as well as in other things, to mortifie them, and let them underſtand, that 'tis better for them not to do their own will, than to ſeek their particular Conſolation. For, *Self-love*, may herein likewiſe intermingle it ſelf; and it hath happened to me, that as ſoon as I had Communicated (the *Species* remaining yet as it were intire) if I ſaw others Communicating, I wiſhed, I had not received, that *I* might receive again; and, this befalling me very often, I came afterward to diſcover (for, then there ſeemed not any thing that could herein ſatisfie me) that it proceeded rather from my own *Guſt*, than the *love* of *God*: becauſe, when we come to the *Communion*, there being for the moſt part felt a Tenderneſs, and Sweetneſs, this was it, attracted me: for, if it had been for the poſſeſſing *God*, I had him already preſent in my Soul; if, for the ſatisfying their command, who enjoyn us to come to the *H. Communion*, I had done it already; if, for receiving the Graces, which are conferred in the *B. Sacrament*, I had already received them; at length I came to underſtand clearly, that I was not to deſire to reiterate it, to have that ſenſible delight therein.

I remember, in a certain place where I lived, in which was a *Monaſtery* of ours, I knew a *Woman*, a very great Servant of *God*, by report of all the people, and ſhe muſt needs be ſuch; ſhe Communicated every day; and had no conſtant *Confeſſor*, but went one while to one *Church* to Communicate there, and another while to another. I obſerved it, and had rather have ſeen her *Obedience* to one *Confeſſor*, than ſo frequent *Communions*; ſhe lived in an Houſe by her ſelf, and (in my opinion) doing what ſhe liſted her ſelf; but, ſhe being good, that alſo muſt needs be ſo too: *I* ſometimes ſpake to her hereof, but ſhe much regarded not me, and juſtly, for ſhe was much better, than I; yet in this thing I thought my ſelf not miſtaken. Hither came the Holy man *Fr. Peter* of *Alcantara*, and I got him to ſpeak with her, but I was not afterward ſatisfied with the Relation that he gave me; and perhaps no more was he; excepting that we are ſuch miſerable Creatures, that we are never much pleaſed, but with thoſe, that go our own way: for *I* believe this Woman ſerved *God* more, and did more Penance in one Year, than I in many. She fell ſick to death (for I tell the ſtory to this end) and uſed great diligence to get

Maſs ſaid every day in her Houſe, and to have the *B. Sacrament* given her. Her ſickneſs laſting long, it ſeemed intollerable to the Prieſt, a great Servant of *God*, who often ſaid *Maſs* there, that ſhe ſhould be Communicated every day in her own Houſe; whereupon one day he would not Communicate her. (This muſt needs be a Temptation of the Devil, becauſe it fell out, that that was the laſt day of her Life.) When ſhe ſaw *Maſs* ended, and that ſhe remained without our *Lord*, ſhe took ſuch diſpleaſure, and grew ſo angry at the *Prieſt*, that he came afterward to me to acquaint me therewith, being much ſcandalized at it: and I was extreamly troubled thereat (for I know not, whether ſhe were reconciled) becauſe, as I think, ſhe died preſently. Hereby I came to know the great hurt, which the doing of our own will in any matter whatſoever, eſpecially in a thing ſo important, occaſioneth. For, he that comes ſo often to the *Communion*, ought ſo to underſtand his own unworthineſs, as not to go to it upon his own head, and choice; but that, what we want for the worthy approaching to ſo great a *Lord*, which muſt needs be much, the vertue of *Obedience* may ſupply, in our being commanded it. Here was preſented a fit occaſion for this good Woman greatly to humble her ſelf (whereby perhaps ſhe had Merited more, than in Communicating) and withal to conſider, that the *Prieſt* was in no fault, but that our *Lord* (ſeeing her miſery, and how unfit for it ſhe was) thus permitted, and ordained it. As was well done of a certain Perſon, that was, by prudent *Confeſſors* many times, forbidden the *Communion*, for ſhe received it too often; who, though on the one ſide ſhe very tenderly reſented it, yet, conſidering on the other Gods honour more than her own content, did nothing but thank him, for having raiſed her up a *Confeſſor* to take care of her, that his Majeſty might not come into ſo bad a lodging: and by theſe conſiderations ſhe with great quiet of her Soul obeyed, though with a tender, and amorous kind of pain: and ſhe would not for all the World have done otherwiſe, than ſhe was commanded.

But let them believe me, that this Love of God (yet *I* ſay not, that it is ſuch, ſave in our opinion) which diſquiets, and ſtirrs the paſſions ſo, as to conclude, and end in ſome Sin againſt him, or in diſturbing the Peace of a Soul enamoured, in ſuch ſort, that it doth not underſtand, nor is capable of reaſon, it is manifeſt, that in it we ſeek our ſelves, and the Devil will not ſleep, nor forbear to put us to it, when he thinks he can do us the moſt harm; as he did this Woman: for indeed this accident terrified me much; though not becauſe ſhe would not believe me concerning it; for I do not conceive that a ſufficient ground to hinder her Salvation, the good-

goodneſs of God being ſo great, but the Temptation fell out in a difficult, and dangerous time. I have related this here, that the *Prioreſſes* might beware, and the *Siſters* fear, conſider, and examine, with what intent they approach to receive ſo high a Favour: if, to pleaſe God; they know already, that *Obedience* is more acceptable to him, than *Sacrifice*. Now, if this be ſo, and the merit greater, what is it that troubles us? I do not ſay, they ſhould be without an humble grief; becauſe all are not arrived to ſo great perfection, as to have none, to do that only, which they know is moſt acceptable to God. For, if the will be very much weaned from all intereſts of it's own, it is plain, it will not grieve, nay it will rather rejoyce for having an occaſion offered it of pleaſing our Lord in a thing that coſts it ſo dear; and will humble it ſelf, and remain as well contented in Communicating Spiritually. But, becauſe in the beginnings it is a Favour our Lord doth them, to afford them theſe ardent deſires of approaching to him ('tis ſo likewiſe in the end alſo; but I ſay, *In the beginnings*, becauſe it is then more to be eſteemed) and becauſe in other things which concern their Perfection, mentioned before, theſe Souls are not as yet ſo firm, and conſtant, it is well permitted them to feele ſome Tenderneſs, and regret, when it is forbidden, and taken from them; yet this with the quiet of the Soul, and exerciſing thereupon ſome acts of humility; but, when it is with Perturbation, and Paſſion, Stomacking, and repining at the *Prioreſs*, and *Confeſſor*, let them take it for a manifeſt Temptation. But what would it be then, if any reſolve (though the *Confeſſor* forbid her) to come to the *Communion*? I would not wiſh the Merit, that ſhall be got by ſuch a *Communion*; for, in ſuch matters we are not to judge for our ſelves, but he that hath the Keyes to open, and ſhut, he muſt judge. Our Lord vouchſafe to give us light well to underſtand things of ſo great Importance, and deny us not his Aſſiſtance, to the end that, from the Favours, he doth us, we take not occaſion to diſpleaſe him.

CHAP. XII.

How they ſhould carry themſelves toward thoſe that are Melancholick.

THeſe my *Siſters* of *S. Joſeph* of *Salamanca*, where *I* now am writing this, have earneſtly importuned me, to give ſome directions, how the *Prioreſſes* ſhould treat thoſe that are troubled with *Melancholy*: for, all the diligence uſed, not to admit perſons thus affected, ſuffices not; it being ſo ſubtile an humour, that for a need, it feigns it ſelf dead, and ſo we diſcover it not, till it be paſt cure. I think, I have written ſomewhat, I know not what, hereof in a litle *Treatiſe* already Penned by me, yet I do not well remember it; the loſs is not much, though *I* ſpeak of it here, if it may pleaſe our Lord that I do it to purpoſe: it may well be, that it hath been ſaid elſe-where, but I would ſay it a hundred times over, if I thought, I could light on any thing that might prove beneficial. The Artifices, which this humour goes ſeeking out, for the accompliſhing of it's own will, are ſo many, that 'tis neceſſary to trace them, to know how to bear with it, and govern it, that it may not prejudice others.

[*The way of Perfection*]

It is obſervable, that all thoſe, who are troubled with this humour, are not equally offenſive, for, when it happens to light upon perſons that are humble, and of a mild diſpoſition (though they create trouble to themſelves, yet) they do others no harm; eſpecially, if they have a good underſtanding, and alſo according as they are more or leſs infeſted with this humour. I verily believe, the Devil uſeth it as an Inſtrument in ſome, to ſee if he can gain them; and, unleſs they proceed with great caution, will effect it: for, the aim, and endeavour of this humour is, to ſubdue the reaſon; which thereby remains obſcured. Now, in ſuch a caſe what will not our Paſſions do? For, where the uſe of Reaſon is not, one is no better than a Fool: and then that they ſhould eſteem themſelves for, and be treated as reaſonable Perſons, when as they are not ſuch, is an intolerable trouble; indeed thoſe that are down-right ſick of this Malady, deſerve to be pitied, ſince they do no hurt. If there be any way to reduce theſe, and maſter them, it is to keep them in fear.

And alſo for thoſe, in whom this ſo pernicious Malady hath but begun (for, though it be not ſo radicated, yet in fine it comes from the ſame humour, and root, and Springs from the ſame Stock) when other Arts prevail not,

not, it is neceſſary to uſe the ſame Remedy, and that the *Superioreſſes* ſerve themſelves of the Penances of the *Order*, and endeavour ſo to ſubdue them, that they may underſtand, they are not to go away either more or leſs, with their own wills, nor at any time do, what they have a mind to. For, if they once perceive, that their Clamours, Ragings, and Diſconſolations (wrought in them by the Devil, to drive them, if he can, into diſpair) have ſometimes prevailed herein, they are ruined; and one only ſuch is enough to diſquiet, and diſorder a whole *Monaſtery*: For, in regard the poor wretch of her ſelf hath not ſtrength, nor any other to help to defend her from the things by the Devil ſuggeſted to the Fancy, it is requiſite, that the Superioreſs proceed with great vigilance in governing her, not only as to the Exterior, but Interior likewiſe: for, the uſe of Reaſon, which in the infirm perſon is obſcured, ought in the Superioreſs to be very clear for her, leſt the Devil begin to captivate ſuch a Soul, uſing as his Inſtrument this Malady; which, when it happens to be at certain times, is a dangerous caſe; for that this humour then doth ſo rebell, and oppreſs a perſon, that it deſtroys our Reaſon altogether (though in ſuch a caſe there is no fault, as there is none in *Ideots*, for all the extravagancies they commit.) But thoſe, who are not thus, and, though their reaſon be weak, have yet notwithſtanding ſome litle uſe thereof, and at other times are well in their Wits, it is neceſſary, ſhould not be permitted to begin to take their liberty at ſuch times, when they are not well; that thus afterward, when they are well, they may not alſo be their own governours; for the Devil's ſubtilty is very terrible. So that, if we mark it well, their principal aim is, to do whatever they have a mind to, and talk all that comes in their head; and obſerve other's defects, thereby to hide their own; and laſtly indulge their delight in every thing that pleaſeth them.

In fine, ſince they have nothing within them to make reſiſtance, becauſe their paſſions are unmortified, and every one of them would have what ſhe deſires, what will be the conſequence, if there be none to reſtraine them? I ſay it again (as one that have ſeen, and managed many perſons troubled with this evil) that there is no other remedy, but by all ways, and means poſſible to maſter them. If Words ſuffice not, let Puniſhments be uſed, and, if leſſer ſerve not, let greater: if keeping them a Month in Priſon availe not, keep them four; for they cannot do their Souls a better Service. For (as I have ſaid, and ſay again, ſince it much concerns ours to underſtand it) though at once or ſeveral times attempting, they cannot conquer them, yet ſince it is not a ſettled and confirmed madneſs, ſo as to excuſe them from all Fault (for, though it be ſometimes, it is not always ſuch) that

muſt be done, which I have already directed; and if it be not, the Soul is in great danger, unleſs, as I ſay, the reaſon be ſo far gone, as to make them do, what they do or ſay, becauſe they can do no otherwiſe. It is a great mercy of God to them, who are infeſted with this Malady, to be ſubject to a Governour, for, herein conſiſts all their good, for the danger, whereof I have ſpoken. And, if any one ſhall read this, let her for the Love of God conſider, that poſſibly it may import her Salvation.

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I know *ſome Perſons*, that want but litle of quite loſing their judgment, yet have Souls ſo humble, and ſo fearing God, that, though they even diſſolve into Tears within themſelves, yet they do nothing, but that, which is commanded them, and bear their Infirmity in doing as others do; though this be a ſore *Martyrdome*, and thereby they ſhall gain a greater Glory; ſuſtaining, and ſuffering their *Purgatory* here, to eſcape it hereafter. But, I ſay it again, thoſe, who will not do this willingly, let them by the Superiors be compelled thereto; and let them not be deceived by fooliſh pity, leſt they come all to be diſturbed with their Extravagancies: for, beſides the forementioned danger, there is another very conſiderable harm by the ſame perſon; which is, that, when they ſee her (to their thinking) good, not knowing the influence, which this Infirmity hath upon the Interior, our nature is ſo very miſerable, that every on will appear to them that ſhe is Melancholick, that ſo they may bear with her the more, and in effect alſo the Devil will make them firmly believe ſo; and thus will he come to make ſuch a havock, as when it ſhall be diſcovered, and known, will be difficult to remedy. This is of ſuch Importance, that it is by no means to be endured, there ſhould be any neglect herein; but that, if ſhe, who is Melancholick, reſiſt her *Superior*, or *Prioreſs*, ſhe pay for it, as one that is well, and be not ſpared in any thing: if ſhe give her Siſter an ill word, the ſame: and ſo in all ſuch caſes.

It ſeems a kind of Injuſtice, to correct one, that is ſick, if ſhe cannot help it, as one that is well, and hath the uſe of Reaſon: the ſame would it be, to bind Mad-Folks, and beat them: what muſt be done then? Let them kill all, they meet? Let them believe me, for I have tried it, and (according to my skill) uſed many Remedies, yet have found no other: and the *Prioreſs*, that out of pity ſuffers ſuch as theſe, to begin to take liberty, in the end will not be able to endure them; and, when ſhe would remedy it, they will have done others a great deal of hurt. And, if Mad-men are bound, and corrected, to the end they may not kill; and it is well, and a work of Charity, and Piety, (ſeeing they cannot help it) how much more ought care to be taken, that theſe do no harm to Souls with their Liberty? And I veri-

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ly believe, that many times (as I have ſaid) it proceeds from a diſpoſition affecting Liberty, wanting Humility, and Unſubdued; and that that humour doth them not ſo much miſchief, as this Inclination: I ſay, *in ſome Perſons*; for I have ſeen, that, when there is one, of whom theſe ſtand in aw, they keep within bounds, and have Ability enough for it: why then can they not do ſo for God? I am afraid, the Devil, under the colour of this Humour, deſires to gain many Souls: for, it is more in faſhion now, than was wont; and the reaſon is, becauſe all Self-will is ſtiled *Melancholy*. Whereupon I have had ſome thought, that in all the *Monaſteries* of our *Order* they ſhould never take this name into their mouths, becauſe it implies in it Liberty; but that it ſhould be ſtiled *the Great Infirmity* (and how great a one is it!) and that care be taken of it, as ſuch; and that at certain times it is very neceſſary to attenuate the humour by ſome Phyſick, that ſo it may be more tollerable, and that ſhe be treated in the *Infirmary*; and know, that when ſhe ſhall come forth thence to conſort with the *Community*, ſhe muſt be obedient, and humble, as well as any of the reſt; and, whenever ſhe doth not ſo, that that humour ſhall not excuſe her; ſince, for the reaſons, I have alledged, and others, that might be mentioned, this is expedient.

But it is likewiſe neceſſary, that the *Prioreſs* (without the infirm perſon's knowing thereof) carry her ſelf with great tenderneſs toward them, after the manner of a natural mother, and ſeek out all the means, ſhe can, for their Cure. I ſeem to contradict my ſelf; for hitherto I have ſaid, that they are to guide them with rigour; and ſo I ſay again, the *Prioreſſes* muſt carry themſelves toward them ſo, that the infirm perſons may underſtand, that they ſhall never prevaile for doing their own will, but that they are to ſtand within their bounds, and obey; for, in the knowing that they have this Liberty, conſiſts their ruine. But yet the *Prioreſs* may do well, not to enjoyn them that, wherein ſhe ſees, they are like to make reſiſtance, in regard they have not the power to enforce themſelves; but manage them with Gentleneſs, and Love in all, that ſhall be needful, that ſo (if poſſible) they may ſubmit out of Love, which would be far better; and ſometimes it is effective to diſcover that ſhe affectionately loves them, letting them ſee it both by deeds, and words. They muſt obſerve, that the beſt remedy, they have, is, to employ them much in buſineſs, and exterior Exerciſes, that they may not have time, nor leiſure to go fancying things with their Imagination; for herein lies all their miſchief: and, though ſometimes they do not perform ſuch Offices ſo very well, let them bear with ſome defects of theirs, that they bear not with greater afterward, when they are undone; becauſe I know, the moſt Sovereign remedy that

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can be applied to them is, to take care, that they make not too long Prayer, nay, to diminish the ordinary; becauſe they have for the moſt part a weak Imagination, and it will do them much harm, beſides that they will conceit things, which neither themſelves, nor he that hearkens to them, ſhall ever make any ſenſe of. Let care be taken, that they eat *Fiſh*, but ſeldom, and be not enjoyned Faſting continually, as the others are. It may ſeem ſuperfluous to give ſuch ſtrict directions about this evil, and about no other, there being ſo many, and ſo grievous in this our miſerable life, eſpecially in the weakneſs incident to Women: but I do it for two Reaſons; the firſt is, For that they think themſelves well, becauſe they will not underſtand that they have ſuch a Malady; and, ſince they force them to keep their Bed, though they have no Fever, nor no Phyſician is ſent for, the *Prioreſs*, here, muſt take care to be the *Phyſician*; for it is a Diſeaſe more prejudicial to all Perfection, than their's, who, out of danger of their lives, keep their Bed. The ſecond is, becauſe, in other Sickneſſes, either they recover, or dye; Of this 'tis a wonder, if they recover; nor do they dye of it except thus, that they come utterly to loſe their judgment, and that this may be called a *death*, which alſo kills all about them: they ſuffer in themſelves indeed a painful death of Afflictions, Imaginations, and ſcruples (ſo that they will have occaſion enough of meriting) though they call theſe ſtill *Temptations* rather) for if they once could throughly underſtand, that theſe proceeded from this their Malady, they would find a great eaſe to themſelves in making but litle account thereof. Indeed I have great compaſſion on them, as likewiſe all others ought to compaſſionate them; thoſe, I mean, that live with them; both in conſidering, that our *Lord* might have laid upon them alſo this Malady; and in bearing much with them; yet ſo, as they may not perceive it, as I have ſaid. Our *Lord* grant, that I may have ſaid any thing right, that may conduce to the cure of ſo great an *Infirmity*.

CHAP. XIII.

Some Directions are laid down about Revelations, *and* Viſions.

IT ſeems, that to ſome Perſons the only hearing of *Viſions*, or *Revelations* named, cauſeth a horrour; but I underſtand not, why they ſhould account it a thing ſo very dangerous, for God to lead a Soul this way, nor whence this wonderment proceeds. I will not at preſent diſcourſe, which are good, which bad; nor tell the Signes, I have heard from very Learned

ed Perſons, for the diſcerning thereof; but I will ſpeak of that, which it will be fit for him to do, who ſhall ſee himſelf in this condition; for, ſuch as theſe will light on few *Confeſſors*, that will not put them in fear. For, indeed their telling theſe, how the Devil repreſents to them many kinds of Spiritual Blaſphemies, and Impertinencies, and Dishoneſties, doth not ſo much trouble them, as it ſcandalizeth them to hear any ſay, they have ſeen, or heard an *Angel* ſpeaking to them; or that our *Lord Jeſus Chriſt* Crucified appeared to them.

Nor will I diſcourſe here, * when *Revelations* are from God, ſince this is known already from the great benefits, they work in the Soul; but, * of thoſe Repreſentations, which the Devil makes, to delude us, counterfeiting the Image of our *Lord Chriſt*, or his *Saints*. I believe, for my part, that our Lord will not permit, nor give him the Power, to be able to deceive any one with ſuch kind of Figures, except it be by their own Fault; nay rather, he ſhall be deceived himſelf; and ſo there is no cauſe of being ſuſpicious, and fearful, but to truſt in God, and make light account of theſe things, unleſs it be for them the more to praiſe Him.

I know a Perſon, who for ſuch things was by her *Confeſſors* kept in great Torment; and afterward (by what could be diſcovered from the extraordinary effects, and good Fruits, that followed thereupon) it was evident, that it was God; and ſhe had much ado, when ſhe ſaw his *Image*, in any Viſion, to croſs her ſelf, or uſe it contemptuouſly, and ſlight it; for ſo ſhe was commanded. Afterward ſhe treating about it with *Father Dominicus Banneʒ*, a *Licentiate*, a man of great Learning, he ſaid, it was ill done; and that none ſhould do ſo; for, where-ever we ſee the Picture of our Lord, it is good to reverence it, although made by the Devil, for that he is a skilful Painter; and that, whilſt he intends us miſchief, he benefits us rather, if he draw us a *Crucifix*, or any other Image ſo to the Life, as to leave it Engraven in our hearts. This reaſon fitted me well; for, when we ſee a very handſome, and curious Picture, though we know a moſt wicked Perſon drew it, we would not therefore undervalue it, nor ſo heed the Workman, as to quit our Devotion; for, the good, or evil conſiſts not in the Apparition, but in him, that ſees it, and doth not thereby advance in Humility; for, if this be there, it can do no harm, though it be from the Devil; and, if not there, though it be from God, it will do no good: for, if that, which ſhould ſerve to humble the Soul, (by ſeeing, that it merits not ſuch grace,) doth inflate it, it will be like the Spider, which converts all, it eats, into Poiſon, and not like the *Bee*, that turns it into Honey. I would fain explain my ſelf better: If

our Lord, of his goodneſs, would repreſent himſelf to a Soul, to the end ſhe might both know, and love him more; and would diſcover ſome Secret to her; or do her ſome particular Favours, and grace, and ſhe ſhould hereupon, from what might ſerve to confound her, and make her know, how litle her meanneſs, and baſeneſs deſerves it, take her ſelf preſently for a Saint, and imagine, that this Favour befell her for ſome Service, ſhe had done; it is evident, that the great good, which might have come of it, is turned, as by a *Spider*, into evil. Now, ſuppoſe we, at preſent, that the Devil cauſeth theſe Apparitions, to excite one to pride, yet if the Soul at the ſame time (thinking them to be of God) humbleth her ſelf, and believes her ſelf no way deſerving ſo great a Favour, and forces her ſelf to ſerve him better: If thus ſeeing her rich, and yet that ſhe deſerves not to eat the Crumbs that fall from the Tables of thoſe Perſons, on whom ſhe hath heard, God beſtows ſuch Favours (that is, unworthy to be a Servant to any one of them) ſhe humbles her ſelf, and couragiouſly begins to inforce her ſelf to do Penance, to give her ſelf more to Prayer, and to take more care not to offend this Lord, by whom ſhe conceives this Favour done her, and to obey in greater Perfection, I dare warrant you, the Devil will not return, but go away confounded, and aſhamed, and leave no hurt in ſuch a Soul. When he bids her do ſome things, or reveales others to come, here ſhe muſt communicate all to a diſcreet, and Learned *Confeſſor*, not doing, nor believing any thing, but juſt what he ſhall ſay to her. She may likewiſe make the *Prioreſs* acquainted therewith, to the end ſhe may aſſign her a *Confeſſor* thus qualified: and let her take this for a Rule; that, if ſhe will not obſerve what the *Confeſſor* bids her, nor let him guide her, it is either ſome evil Spirit, or a terrible Melancholy. For, ſuppoſing, that the *Confeſſor* ſhould miſtake; yet, in not departing from his directions, ſhe ſhall proceed more ſecurely, although it were an Angel of our Lord that ſpake to her: for our Lord will give her light, or otherwiſe diſpoſe, how that ſhall be fulfilled, which was ſaid, and revealed to her; and, to do thus, is without danger; but, in doing otherwiſe: may be much Peril, and many Inconveniencies.

We are to conſider, that natural Infirmity, in Women eſpecially, is very great, and more evidently diſcovers it ſelf in this way of Prayer; ſo that it is neceſſary, that we do not preſently miſtake every petty matter, that we conceit, or is preſented to our Fancies, for a *Viſion*; for, let them believe me, when it is a *Viſion* indeed, it will ſufficiently manifeſt it ſelf. Where there is a litle Melancholy, more vigilance herein is requiſite; for, ſome have come to me upon occaſion of theſe Fancies, who have made me aſtoniſhed, how it is poſſible, that ſome ſhould ſo really think they ſee that, which.

which they ſee not. There came one time to ſpeak with me a *Confeſſor* greatly wondering, who confeſſed a certain perſon, that told him, ſhe was often viſited by our *B. Lady*; and that, ſitting down upon her Bed, ſhe ſtaid above an hour diſcourſing with her, and telling her things to come, and many ſuch matters: Among ſo many Impertinencies it fell out, that ſome came to paſs, and hereupon all the reſt was held as certain. I ſoon knew, what it was; though I durſt not ſay ſo, becauſe we live in a World, wherein we ought to conſider, what others may think of us, to the end our words may take more effect: and ſo I bad him wait, and ſee, if thoſe Predictions proved true; and enquire of her concerning certain other effects; and inform himſelf concerning the life of the party: in fine, when theſe things came to be diſcovered, it was found to be all foolery.

I could ſay ſo much upon this ſubject, as would ſuffice to prove what I intend, to wit, that the Soul be not ſo light of belief, but very ſeriouſly conſider, ripening all with time, and that it deliberate, and throughly underſtand firſt, before ſhe communicate it, and conferr about it, to the end ſhe deceive not the *Confeſſor*, not purpoſing to deceive him: becauſe, if the *Confeſſor* have not experience of theſe things, though he be Learned, he will not be able to know, and underſtand them. It is not many years ſince, but very lately, that a certain man groſly abuſed ſome, both Learned, and Spiritual, Perſons, in things of this nature, till he came to deal with one, that had this experience of theſe Divine Favours, who ſaw evidently, that it was Folly, and Illuſion; though at preſent this party was not diſcovered for ſuch; but continued ſo, Diſguiſed, and Unknown: A litle after, our Lord manifeſtly detected him, although that perſon, that knew this thing, had before that ſuffered much, becauſe ſhe was not believed.

For theſe, and other ſuch like reaſons, it is very fit, that each of the *Siſters* ſhould with all Freedome, and Clarity, treat with the *Prioreſs* about her Prayer; and let *Her* have a great care to obſerve the Complexion and Perfection of ſuch *Siſter*, that ſhe may acquaint the *Confeſſor* therewith, to the end he may the better underſtand her: and let her make choice of one for her turne, if the ordinary *Confeſſor* be not skilled in ſuch things. Let her be very careful, that things of this nature be not Communicated (though they be never ſo much of God, and Favours apparently miraculous) to Perſons abroad, nor yet to *Confeſſors*, who have not the diſcretion of keeping ſilence; for, it imports more, than they imagine; and that they do not talk, nor diſcourſe thereof with one another. Let the *Prioreſs* always with Prudence hearken to them,

inclining ſtill more to commend thoſe, that advance furtheſt in matters of Humility, Mortification, and Obedience, than thoſe, whom God ſhall lead by this way of highly-ſupernatural *Prayer*, although they have all theſe other vertues. For, if it be the *Spirit* of God, it carries Humility along with it, delighting in being undervalued, and ſo this will not prejudice her, and will profit others: for, ſince they cannot attain to this (God beſtowing it on whom he pleaſes) they will grieve, and afflict themſelves for it, ſince they alſo have theſe other vertues; although even thoſe alſo God gives; but yet they may be procured by our endeavours, and are of great value for a *Religious State*. His Divine Majeſty beſtow theſe on us; ſince, upon Exerciſe in them, Diligence, and Prayer, he will deny theſe to none, who, relying on his Mercy, ſhall endeavour after them.

CHAP. XIV.

Of the Foundation of the Monaſtery *of* Malagon.

HOw exceedingly have I digreſſed from what I intended! But, it may be, ſome of theſe advices, I have given, may prove more to the purpoſe, than a Narration concerning the Foundations. Being now at *S. Joſeph's* of *Medina del Campo*, I took great delight to ſee, that theſe *Siſters* walked in the ſame ſteps, as thoſe of *S. Joſephs of Avila*, and with every-way the like Religious Obſervance, Unity, and Spirit: and that our Lord went providing his *Houſe* of what was neceſſary, both for the *Church*, and for the *Nuns*; which was by the coming in of ſome, whom it ſeemed our Lord himſelf made choice of, as well ſuting for the Foundation of ſuch a Fabrick; and I ſufficiently knew, that on theſe good beginnings depended, and conſiſted all that good, that was, to follow; ſince thoſe, that come after, go the way, which they find marked-out, and beaten by the firſt.

There dwelt in *Toledo* a certain Lady, called *Donna Aloyſia della Cerda*, *Siſter* to the *Duke* of *Medina Celi*, in whoſe houſe by my *Superior's* command I lived a while, as I have more at large related in the Foundation of *S. Joſeph* of *Avila*. This *Lady*, underſtanding that I had a Licence for Erecting *Monaſteries*, began exceedingly to importune me to Found one in a Town of hers, called *Malagon*. I would by no means admit thereof, in regard the place was ſo litle, that of neceſſity it muſt have

have *Rent* ſettled on it, to be able to maintain it ſelf; a thing, which I was extreamly averſe from. Conſulting about it with ſome Learned men, and with [*Dominicus Banne*] a *Confeſſor* of mine, they told me, I had done ill; becauſe ſince the *Holy Council* of *Trent* permitted Rents to be taken, there was no juſt ground of refuſing the Erecting a *Monaſtery* (wherein our Lord might ſo much be ſerved) for enjoying my own opinion, or particular content. Hereto were added the many Intreaties, and Importunities of this *Lady*, ſo that I could do no leſs, than admit the *Monaſtery*. She gave a *ſufficient* Revenue; for I was ever of opinion, and liked beſt, that our *Houſes* ſhould either be altogether Poor, or have a Revenue ſo great, as that the *Nuns* might not be neceſſitated to trouble any for what they need.

All poſſible diligence was uſed, that no one in particular ſhould poſſeſs any thing, but that they obſerve the *Conſtitutions* in all points, as in thoſe other *Monaſteries* Founded in Poverty. All the Writings being drawn, I ſent for ſome of the *Nuns* to Erect the Foundation; and they being come, we with that *Lady* went to *Malagon*, where, at preſent, the houſe was not fitted to receive us: whereupon we lodged above eight days in an appartiment of the *Caſtle*.

On *Palm-Sunday* in the Year 1568. all the people of the place went in *Proceſſion* for us, and putting our Veils over our Faces, and white Mantles on, we came to the Town-Church, where we heard *Maſs*, and a *Sermon*; and paſſing thence in the ſame *Proceſſion* with the moſt *Holy Sacrament* we arrive at our *Monaſtery*, and the *Church*, where with great ſolemnity it was ſet up: which excited much Devotion in all the people, and here I tarried ſome days. One day about this time after I had Communicated, being in *Prayer*, I underſtood by Revelation from our Lord, that He was to be greatly ſerved in that *Monaſtery*. I think I continued there about two Months only; for my Spirit haſtened me to be gone for Founding the *Monaſtery* of *Valladolid*; the reaſon whereof I will now relate.

CHAP. XV.

Of the Foundation of the Monaſtery *of* Valladolid.

FOur, or five Months before the *Monaſtery* of *S. Joſeph* was Founded in *Malagon*, a Young *Gentleman* of quality diſcourſing with me, told me, that, if I would Erect a *Monaſtery* in *Valladolid*, he would very willingly, for this purpoſe, beſtow on me a *Houſe*, he had there, with a very fair, and ſpacious *Garden* adjoyning, which had in it a large *Vineyard*: and he would give me Poſſeſſion thereof preſently, though it were of a great value. I accepted it, though I was not abſolutely reſolved to Found the Monaſtery there, in regard the place given was about a Mile diſtant from the City: but, methought, that, Poſſeſſion being once taken, it would be an eaſie matter afterward to go to the City: and, ſince the *Donor* likewiſe did it ſo freely, I would not refuſe to accept ſo pious a Work, nor give a check to his Devotion. About two Months after He was taken with a Diſeaſe ſo ſudden, and violent, that it deprived him of his Speech, and he could not well make his Confeſſion, though he ſhewed many Signs of Contrition. He died in a very ſhort time, at a great diſtance from the place, where I was. Our Lord told me; *that very happily he was in a ſtate of Salvation*; *that he had Mercy on him for the Service done to his* B. Mother, *in beſtowing that Houſe to be made a* Monaſtery *of her Order*; *and that his Soul ſhould not paſs out of* Purgatory, *till the firſt* Maſs *were ſaid there*; *and that then it ſhould ſtraight aſcend into Glory*. The exceſſive Torments, that this Soul endured, were ſo continually preſent to me, that, though I deſired to Erect a Houſe in *Toledo*, I forbore as yet, and made all the haſt, I could, to Found (as well as I could) that at *Valladolid*.

It could not be diſpatched ſo ſoon, as I deſired, becauſe I was forced to ſtay divers days at *S. Joſeph's* of *Avila*, which was under my charge; and afterward it being meet, I ſhould paſs through *Medina del Campo*, I was to continue ſome days longer in that Houſe of *S. Joſeph's*. Being there one day in *Prayer*, our Lord bad me; *make haſt, becauſe that Soul ſuffered greatly*; whereupon, though not well prepared, I would needs be gone, and on *S. Laurence's* day entred *Valladolid*. But, when I ſaw the Houſe, methought the whole world lay upon me by reaſon of the great Affliction, I felt; for, I knew it was ridiculous to think, the *Nuns* could dwell their without exceſſive charge; and, though it were very

very convenient for *Recreation*, there being a fair & pleaſant *Garden*; yet could it not chuſe but be *unwholſome*, becauſe the *River* ran by it. Although I was very weary, yet it was meet I ſhould go to the *Maſs* in a *Church* of our *Order*, that ſtood in the entrance to the City, and it was ſuch a way off, that this redoubled my pain; yet I ſaid nothing of it to my *Companions*, leſt I ſhould diſcourage them; for I had always a Faith (though a weak one) that our Lord, who had told me what I have before related, would provide ſome remedy. So very privately I got Work-men together, and made them begin the Walls, to the end it might have ſuch Clauſure, as was fitting; and to do whatever elſe was neceſſary. There was with us the *Prieſt*, I mentioned, called *Julian d' Avila*, and Father *John della Croce*, one of thoſe two *Religious*, who (as I ſaid) would become *Diſcalceate*; and him I continually informed, and acquainted with the manner of Life that is obſerved in theſe Monaſteries: and *Julian d' Avila* was employed about getting a Licence from the *Ordinary*, who had given good hopes thereof, before I went thither. This Licence could not be procured till a *Sunday* came, but the *Vicar* gave us one for the ſaying *Maſs* in the place which we had deſigned for a *Church*: and hereupon it was ſaid. I was far from thinking, that then ſhould be fulfilled that, which had been ſpoken to me about that Soul, becauſe, though it was revealed to me, that it ſhould fall out upon the firſt *Maſs*, yet I conceived, it was meant of that, wherein the moſt *Holy Sacrament* ſhuld be ſet up.

As ſoon as the *Prieſt* came where we were to Communicate, with the *B. Sacrament* in his hands, as I approached to receive it, I ſaw by the ſide of the *Prieſt*, that *Gentleman*, I ſpake of, ſtanding before me, with a reſplendent, and chearful Countenance, and with his hands joyned together, thanking me exceedingly for that, which I had done for him, to the freeing him out of *Purgatory*: after which his Soul went immediately to *Heaven*. Indeed, when I underſtood of his being in a ſtate of Salvation, and in the way to Heaven, I was very glad, becauſe, as ſoon as ever I knew of his Death, and the ſuddenneſs thereof, I was in a manner hopeleſs and extream ſad, fearing leſt that Soul were damned; it ſeeming to me, that another kind of death was neceſſary for his courſe of Life; for, although he had ſome good qualities, yet he remained immerſed in the things of the World: it is true, he told my *Companions*, that he counted his death very near. A ſtrange thing, how pleaſing to our *Lord* any kind of Service is, that is done to his *Mother*; great is his mercy. Praiſed, and bleſſed be He, who thus rewards with Glory, and life Eternal, the meanneſs of our works, and renders them great, which of themſelves are of ſo poor a value.

The day of our *Lady's Aſſumption* being come, being on the 15*th*. of *Auguſt*, in the Year 1568. poſſeſſion of this *Monaſtery* was taken. We continued there but a while, becauſe we fell all extream ill. Which the *Lady*

Donna Maria de Mendoza, Wife to the Governour *Cobos*, and Mother to the *Marquess* of *Camarasa* seeing one very devout, and exceeding charitable (as the abundant Alms bestowed by her do witness) of whom formerly also I had received much charity, and courtesie, and she being the *Bishop* of *Avila's Sister* had treated much with her about erecting of that first *Monastery*; at which time she then shewed her self very friendly to us, as likewise at present she doth, in all that concerns the good of our *Order*. This vertuous *Lady* being so very Charitable, and seeing that there was no living here without great inconvenience, both for the remoteness, and difficulty of receiving Alms, and for that it was an unhealthy place, in regard of the bad Air, she bade us give her that House, and she in stead thereof would purchase a better for us; and so she did: for, that she gave us, was worth a great deal more; besides that to this day she hath furnished us with all necessaries, and will continue it to us as long as she lives.

On St. *Blasius's* day we went to this other House with a solemn *Procession*, and great devotion of the people, which continues still; for our Lord shews great mercy to that *Monastery*, bringing thither persons, whose Sanctity in it's due time will be recorded to the glory, and praise of our Lord, who by such means is pleased to aggrandize his works, and conferr Favours on his Creatures. *Amen*.

Now, in regard there was admitted here one, who being very yong sufficiently shewed she understood what the World is, by despising it, I have thought fit here to relate it, that those who much love it may be a shamed, and such yong Virgins, on whom our *Lord* bestows good desires, and inspirations, may have an example for the putting them in execution.

There lives in this Town a *Lady* called *Donna Maria de Acuna*, *Sister* to the *Count* of *Buendia*, and married to the *Governour* of *Castile*. He dying, She was left with a *Son*, and two *Daughters*, and another very yong. She began to lead a life of so great sanctity, and to educate her Children in so much Vertue, that she merited that *God* might desire them for himself. I said not well; that she had three *Daughters* left her: for, one became presently a *Nun*; Another would not marry, but led a life of great edification with her *Mother*. The *Son* very yong began to understand what the World was; and *God* to call him to enter into *Religion*, in such sort that nothing was able to hinder him; at which the Mother so rejoiced, that she must needs assist him much with our *Lord*, though she discovered it not to her Kindred. In fine, when our *Lord* would have a Soul to himself, the Creatures have little strength to hinder it. So it fell out here: for, notwithstanding their detaining him by much perswasion three years, he entred into the *Society* of *Jesus*. A *Confessor* of this *Lady's* told me, that she said to him, that never in all her Life any joy went so near her heart, as that day that her *Son* made his

Pro-

Profeſſion. O Lord! What great favours do you do to thoſe on whom you beſtow ſuch Parents! for, theſe ſo really love their Children, that they deſire they ſhould enjoy their eſtates, inheritances, and riches in that Bliſs which is to have no end. A thing to be much pitied, that the World is yet in ſo great unhappineſs and blindneſs, that Parents conceive their honour conſiſts in preſerving the Memory of the Dunghil of theſe Worldly Eſtates, and yet never remember how late, or how ſoon, they are to end: whereas all that which hath an end, though it continues a while, yet is not far from it; and there is reaſon to make litle account thereof; and that at their poor Children's coſts they ſeek to prolong their vanities, and with huge preſumption rob God of the Souls which he would have for himſelf, and them too, of ſo great a good; for, though they miſſed of that which is to laſt for ever, it is an exceeding great one to ſee themſelves freed of the tediouſneſſes, and laws of the World, and theſe greater ſtill to thoſe that poſſeſs more in it. Open, my *God*, their eyes, give them to underſtand what that love is, which they are bound to bear to their Children; that they do them not ſo great a miſchief, and theſe may not complain of them before *God* in that Laſt *Judgment*, where, though unwilling, they ſhall underſtand the true value of every thing.

Now, God of his mercy having taken out of a ſecular life this *Gentleman*, the *Son* of this *Lady Donna Maria de Acunya*, (who was called *Don Antonio de Padilla*) at the age of Seventeen Years, or thereabout, the Eſtate fell to the eldeſt *Daughter*, called *Donna Luiſa de Padilla*, becauſe the *Count* of *Buendia* had no children, and *Don Antonio* was Heire both to the *Earldome*, and the being *Governour* of *Caſtile*. Becauſe it is not to my purpoſe, I mention not how much he ſuffered from his Kindred, till he effected his deſigne: he will beſt underſtand it that knows how highly thoſe of the World value the having a Succeſſour to their Families. O *Son* of the *Eternal Father*, *Jeſus Chriſt* our *Lord*, true *King* of all, what did not you leave in the World for us to be able to inherit as being deſcended from you? What poſſeſſed you, my *Lord*, but labours, griefs, and diſgraces, nay you had nothing but a Tree whereon to ſuffer a painful languiſhment of Death. In fine, my *God*, it becomes not us, who deſire to be your true Children, and not to diſclaime our inheritance, to fly ſuch ſuffering. Your *Arms* are *Five Wounds*. This, then, my *Daughters*, is to be our *Device*, if we would inherit his *Kingdome*. Not with eaſe, not with delights, not with honours, not with riches is that to be acquired which he purchaſed with ſo much blood. O illuſtrious Families! For the love of God open your eyes; conſider the true Cavaliers of *Jeſus Chriſt*, and the *Princes* of his *Church*, *St. Peter* and *St. Paul* took not the courſe that ye take. Think ye haply, that there is to be a new way for you? Never believe it. Behold how *God* begins to diſcover it to Perſons

ſons of ſo tender an age, as their's whom we now ſpeak of. I have ſome times ſeen and talked with this *Don Antonio*; he loved only the having much, that he might quit it all. O bleſſed Youth, and bleſſed Maid, that merited ſo exceedingly with *God*, that at the age wherein the World uſeth to predominate in its Lovers, theſe ſhould contemne it. Bleſſed be *He* that did them ſo high a favour.

Now, the Eſtate falling to the elder *Siſter*, ſhe valued it juſt as did her *Brother*: for, from her childhood ſhe had ſo addicted herſelf to *Prayer*, (the thing whereby *God* gives light for the underſtanding truths) that ſhe eſteemed it as litle, as her *Brother* had done. Good God! In what troubles, torments, and ſuits, yea even to the hazarding their lives, and honours, do many engage themſelves to heire ſuch an inheritance! And they muſt ſuffer not a few alſo to obtain leave to quit it. Such is this World, that it ſufficiently diſcovers to us its fooleries, were we not blind. Very willingly, that ſhe might be exempt from inheriting, ſhe reſigned it alſo to her yongeſt *Siſter*; for now there was no other; who was about Ten or Eleven Years old. Immediatly, that they might preſerve the Memory of the Family, the Kindred appointed to marry this Girle to an *Uncle* of her's, her *Father's Brother*; and getting a Diſpenſation from the *Pope* they contracted them.

Our *Lord* was not pleaſed that the *Daughter* of ſuch a *Mother*, and the *Siſter* of ſuch worthy Perſons ſhould continue more deluded, than were they; and ſo followed this which I will now relate. The Girle beginning to reliſh the modes and bravery of the World (for, conſidering her quality, they might eaſily inveigle one ſo yong as ſhe was) not full two months paſſed after the Eſpouſalls, when *God* began to give her light, though ſhe then perceived it not. When ſhe had ſpent a day in variety of pleaſure with her *Spouſe* (who careſſed her extraordinarily, as far as her age permitted) it cauſed a very great ſadneſs in her to ſee that that day was ended; and that ſo all the reſt muſt end. O the Greatneſs of *God*! For, from the very ſatisfaction which the delight of things periſhing afforded her ſhe came to abhorr them. It began to affect her with ſo great a ſadneſs, that ſhe could not conceale it from her *Spouſe*; nor did ſhe well know for what it was; nor what to ſay to him, though he asked her. About this time fell out a journy which he could not refuſe to go, and far off, which ſhe reſented much, loving him ſo dearly. But preſently our *Lord* diſcovered to her the cauſe of her trouble, which was that her Soul inclined towards that which is to have no end, and ſhe began to conſider, how her *Siſters* had taken the ſecurer courſe, and left her in the perils of the World. On one ſide this troubled her, on the other, that ſhe thought ſhe had no remedy; for, ſhe underſtood not, that being eſpouſed ſhe might be a *Nun*, till ſhe asked it. She lived a ſad life; and above all the Love ſhe bare to her *Spouſe* permitted her not to reſolve, and ſo

ſhe

ſhe went about in great pain. But, our Lord deſiring her forhimſelf, ſhe went on winning in this love, & increaſing in her deſire of quitting all. At this time the only thing that moved her was a deſire of being ſaved, and of ſeeking the beſt means thereof; for, ſhe imagined that engaging any further in matters of the World ſhe might forget the ſecuring what is Eternall: ſince in ſo tender an age God had infuſed into her this wiſdome of ſeeking how to gain that which never ends. Happy Soul, who ſo quickly got out of that blindneſs, wherein many aged finiſh their days! When ſhe now ſaw her Will free, ſhe determined wholly to beſtow herſelf on God, (which hitherto ſhe had concealed); and ſhe began to treat hereof with her *Siſter*. She, thinking it a fancy diſſwaded her from it, and ſpake certain things to this purpoſe, that ſhe might very well be ſaved being married. She anſwered her, [by asking.] Why ſhe then had left it? Thus ſome days paſſed, wherein her deſire went on always increaſing, though ſhe durſt ſay nothing to her *Mother*; who peradventure was ſhe that raiſed this War by her holy Prayers.

CHAP. XV. *She proſecutes the former diſcourſe, concerning the courſe* Donna Caſilda de Padilla *took to obtain her holy deſires of entring into* Religion.

AT this time fell out the giving the *Habit* to a *Nun* in this *Monaſtery* of the *Conception*, whoſe Call may hereafter be mentioned, for though theſe two much differ in quality, ſince the one is a poor Country-Maid, yet in the great favours God doth her he conducts her after ſuch a manner, that the preſerving her Memory may be a means of praiſing his Majeſty: now, *Donna Caſilda* (for ſo was this Beloved of God called) going to the giving of this *Habit* with a Grand-mother of her's, who was *Mother* to her *Spouſe*, ſhe became extremely affected to this *Monaſtery*, conceiving that, by being few, and poor, they might ſerve *God* better, though notwithſtanding ſhe was not altogether determined to quit her *Spouſe*; which, as I ſaid, was that which moſt retarded her. She conſidered that, before ſhe was eſpouſed, ſhe was wont to keep ſet times of *Prayer*: for, the piety and devotion of their *Mother* kept them and their children educated herein; who from ſeven years old made them at certain times go into an *Oratory*, and taught them how they might meditate on our *Lord's Paſſion*, and made them confeſs often; and therefore ſhe hath ſeen ſo good ſucceſs of her deſires, which were to love them for *God*; and ſo ſhe hath told me, that ſhe always preſented them to him, and beſought him to draw them out of the World; for ſhe was already undeceived, as to the litle it ought to be eſteemed. I conſider ſomtimes, when they ſee themſelves poſſeſſed of the eternal joys, and that their *Mother* was a means thereof, what thanks they will give her, and the acceſſional joy ſhe will take in beholding them: and how on the contrary thoſe, who by their

Parents.

Parents are not educated as the Children of God (for, his they are, more than their own) behold one the other in Hell; the execrations they utter, and despair they feel.

Now, returning to what I was saying, when she saw that even as to the saying the *Rosary* she did it unwillingly, she had a great fear that she should be always worse, and she conceived she saw evidently, that by coming to this *House* she might secure her salvation: so she absolutely resolved upon it; and, her *Sister* and she with her *Mother* coming one morning hither, it happened that they went into the *Monastery*, without any thought that she would do what she did. As soon as she saw herself within it, none was able to get her out of the House: her tears were so many, that they would let her alone, and the expressions she used, that she made them all astonished. Her *Mother*, though inwardly glad thereof, feared the Kindred, and desired not that she should continue there in this manner, lest they should say she had perswaded her, and the *Prioress* was also of the same opinion; for she thought her too yong, and that there needed further trial. This was in the morning, and they were to stay there till the evening; so they sent to call her *Confessor*, and *Father Fr. Domingo*, who was mine, that *Dominic* whom I mentioned at the beginning; though I was not then there. This *Father* understood presently that it was the *Spirit* of *God*, and assisted her much, and suffered greatly from her kindred; So must all those do who pretend to serve him when they see a Soul called by God, not regard humane prudences. He promised to aid her, that so she might return another day. With much perswasion, that they might not lay the blame upon her *Mother*, she went away this time, but proceeded always advancing further in her desires. Her *Mother* began privately to be a means to her kindred, that her *Spouse* might not hear thereof, to carry the matter secretly. They said, it was childishness, and that it was fit to stay till she was of age; for she was not full twelve years old. She said, Since they found her of age to marry, and put her into the World, how was she not so to give herself to God? She uttered such things as sufficiently shewed it was not she that spake therein. It could not be kept so private, but that her *Spouse* had notice of it; which when she understood, she thought it was not seasonable to tarry for him: and one day of the Feast of the *Conception* being at her *Grand-mother's* house, who was likewise her *Mother-in-law*, who knew nothing thereof, she earnestly requested her to let her go into the fields with her Governess to recreate herself a little, she, to pleasure her, did so, in a Coach with her Servants. She gave one of them mony, and requested him to tarry for her at the Gate of the *Monastery* with a bundle of vine-branches; and she made them fetch such a compass that they brought her by that House: when she came to the gate, she bade them ask at the Wheel for a pot of Water, but not say for whom, and so alighted in haste; they said, they could give

give her ſome Water there, but ſhe would not. By this her bundle was come thither; ſo ſhe ſpoke to bid them come to the gate to take in the bundle, herſelf ſtanding cloſe by, and ſo in their opening it ſhe entred in, and went to embrace our *Lady*, weeping, and beſeeching the *Prioreſs* not to put her out. The cries of the Servants were great, and the knocks they gave at the Gate; ſhe went to ſpeak to them at the Grate, and told them ſhe would by no means come forth; bidding them go tell her *Mother*: the Women alſo that came with her made great lamentations. She litle heeded all this. When they told her *Grand-mother* the news, ſhe deſired to go thither immediately. In fine, neither ſhe, nor her *Uncle*, nor her *Spouſe*, who being come home endeavoured much to ſpeak with her at the Grate, did any thing but only torment her, when they were with her, and afterward leave her with a greater reſolution. Her *Spouſe* told her, after many laments, that ſhe might ſerve *God* more by Alms-deeds: whereto ſhe anſwered him, He might do them. And to other things ſhe told him, She was moſt obliged to ſecure her own ſalvation; and that ſhe ſaw ſhe was weak, and could not be ſaved in the temptations of the World; that he had no cauſe to complain of her, ſince ſhe had not left him but only for *God*; and herein ſhe had done him no wrong. When ſhe perceived he was ſatisfied with nothing, ſhe roſe, and left him. He made no impreſſion on her, rather ſhe was altogether diſquieted at him; for, the temptations and impediments which the Devil caſts before a Soul, on whom God beſtows the light of the truth, help her rather; becauſe his *Majeſty* is he that fights for her; and ſo it is evidently ſeen here that it was not ſhe that ſpake. When her *Spouſe* and Kindred ſaw how litle the ſeeking to get her out thence willingly availed, they procured it by force, and ſo got a Royal Mandate to take her forth of the *Monaſtery*, and ſet her at liberty. All this time, which was from the *Conception* to the day of the *Holy Innocents*, when they took her out, ſhe continued without having the *Habit* given her in the *Monaſtery*, doing all the ſervices of the *Order*, as if ſhe had taken it, and that with very great delight. That day they carried her to a Gentleman's houſe, the Magiſtrates coming for her: they conducted her with many tears ſaying, Why did they torment her, ſince it availed nothing? Here ſhe was much urged both by *Religious* Perſons, and others: for, ſome thought her too yong; others deſired ſhe ſhould enjoy her Eſtate. It would be too long for me to tell the diſputes ſhe had, and the manner whereby ſhe freed herſelf from them all. She left them amazed at the things ſhe ſpake. So, when they ſaw ſhe was not wrought upon, they placed her in her *Mother's* houſe, to protract the time a while, who was already tired to ſee ſo much ſtir, yet ſhe aſſiſted her in nothing; nay, in outward appearance was againſt her. It may be it was the more to try her; at leaſt ſo ſhe hath told me ſince, who is ſo holy, that nothing is to be believed, contrary to what ſhe ſaith. But the Girle underſtood it not;

and

and a *Confessor* also that confessed her was extremely against her; so that she had none, save God, and a Maid of her *Mother's* to repose in. So She passed on with great trouble and affliction, till she was full twelve years old; when she understood that they consulted about conducting her to the *Monastery* where her *Sister* was, to be a *Nun* there, (since they could not dissuade her from being one) because there was not practised in it so great austerity. When she perceived this, she determined to procure by any means she could to carry on her former design: and so one day, going to *Mass* with her *Mother*, being in the *Church*, her *Mother* went into a *Confessional* to confess, and she asked her *Governess*, to go to one of the *Fathers* to desire him to say a *Mass* for her; whom when she saw gone, she put her Chapines in her sleeve, and lifting up her long coats went as fast as she could to this *Monastery*, which was a good distance off. Her Governess not finding her went after her, and, when she had gone about prayed a Man to look for her (who said afterward, he was not able to move) and so left her. She, as soon as she had entred the first gate of the *Monastery*, and shut it, and called out to them, when her *Governess* came, was already within the *Monastery*, and they presently gave her the Habit; & so she put an end to those good beginnings, which *God* had infused into her. His *Majesty* began presently in a very short space to recompence with spiritual favours, and she to serve him with very great content, and very great humility, and dis-engagement from every thing. Be He blessed for ever, who gives such a relish in poor clothes and sackcloth to her that was so addicted to very curious and costly ones; yet are they no means of hiding her beauty; for, these natural graces God hath bestowed on her, as well as the spiritual, of a disposition, and understanding so agreeable, as even excites them all to praise his *Majesty*. He grant, there may be many so well corresponding to their Call.

CHAP. XVI.

Of the Life, and Death of a Nun, *named* Beatrice *of the* Incarnation, *whom our Lord called to this* Monastery.

THere was admitted for a *Nun* into this *Monastery* a yong Damosel called *Dona Beatrice Ognez*, somwhat akin to *Donna Casilda*: she entred the House some years before, whose Soul made all astonished to see what our Lord wrought in her, adorning her with eminent Vertues. For, the *Nunns*, and the *Prioress* affirm, that all the time she lived amongst them they never discerned in her any thing, that could be judged an Imperfection; nor ever observed her, for whatsoever accident, alter her looks

looks; but always carrying a modeſt Chearfulneſs, an evident argument of that inward Joy, her Soul poſſeſſed. A ſilence without heavineſs, or offenſiveneſs; for, her taciturnity was ſuch, as could not be taxed of ſingularity. It was never known, that ſhe ſpake a word that had any thing in it to be reprehended; nothing of obſtinacy was ſeen in her, nor did ſhe at any time excuſe her ſelf, though the *Prioreſs*, to try her, blamed her for that, which ſhe had not done; as in theſe Monaſteries is wont, to mortifie them thereby. She never complained of any thing, nor of any of the *Siſters*; nor, either by word, or look did ſhe ever diſpleaſe any one, in whatever buſineſs ſhe was employed. She never gave occaſion of ſuſpicion of any Imperfection in her; nor was there any accuſation againſt her in the *Chapter* concerning the leaſt defect; although the ſmalleſt, and moſt minute matters are by the *Zelatore* obſerved, and mentioned there. In all things the Compoſure of her Interior, and Exterior was admirable: This proceeded from a ſtrong apprehenſion, ſhe had of *Eternity*, and the End, for which *God* made us. Nothing came out of her mouth, but the Praiſes of *God*, and higheſt expreſſions of gratitude: in ſhort, her life was one continued Prayer. In point of *Obedience* ſhe committed not the leaſt defect, but with great promptneſs, perfection, and alacrity obſerved whatever was enjoyned her. She had a moſt ardent Charity to her Neighbour, in ſuch ſort that ſhe often ſaid, ſhe could be content for any one of them to be cut in a thouſand pieces, that they might not loſe their Souls, but enjoy her dear *Brother Jeſus Chriſt*; for ſo ſhe called our *Lord*, in the midſt of the Afflictions of her moſt terrible ſickneſſes, and tormenting pains (as I ſhall afterward relate) which ſhe endured ſo willingly, and ſo contentedly, as if they had been the greateſt delights, and regalos: which certainly our Lord did communicate in Spirit to her, it being otherwiſe impoſſible for her to bear them with that chearfulneſs, as ſhe did.

It fell out once that here in this City of *Valladolid* they led ſome to Execution, to be burnt for ſome enormous Crimes; She, coming to underſtand, that they went not ſo well prepared, and fitted to dye, as became them, was thereupon ſo extremely Afflicted, that with great grief ſhe repaired to our Lord, and beſought him very earneſtly for the Salvation of thoſe Souls; and that, in ſtead of what they deſerved, and to the end ſhe might obtain this requeſt (for, the words I remember not exactly) he would give her all her life as many Miſeries, and Torments, as ſhe was able to bear. That very night her firſt Fever took her, and to her death ſhe went on continnally ſuffering: afterward it was known, that thoſe Malefactors died very well diſpoſed, whereby it ſeems, God heard her Prayer.

Beſides, ſhe had an Impoſtume in her Bowels, with ſuch exceſſive Pains, that, to be able with patience to endure them, ſhe had need of all that ſtrength, wherewith our Lord had endued her Soul. This Impoſtumation, it being inward, the Remedies, and Medicines, which they applied to her, helped not at all, till it pleaſed our Lord, that it began to break, and caſt forth Corruption, and ſo ſhe grew ſomewhat better of this Diſtemper. Out of this deſire of ſuffering, which ſhe had, ſhe was not content with any litle pain; inſomuch that, hearing a *Sermon* one day concerning the *Croſs*, this deſire increaſed ſo, that, going thence in a great Paſſion of weeping, ſhe threw her ſelf upon her Bed, and being asked, what ſhe ailed? ſhe anſwered; that *they ſhould pray to God, to give her ſtore of Sufferings, and ſo ſhe ſhould be at eaſe, and reſt contented.* She conferred Faithfully with the *Prioreſs* concerning all her Interior matters, and in this received Conſolation. In all her Sickneſs ſhe never made ſhew of the leaſt diſcontent, or diſlike in the World; ſhe did neither more nor leſs, but as the *Infirmarian* would have her; though it were forbearing to drink a litle Water. For Souls, that have the gift of Prayer, to deſire Afflictions, and Sufferings, when they want them, is very uſual; but, when they are under theſe Afflictions, to delight to ſuffer them, is not the caſe of many. Now, ſhe was already ſo ſpent with Sickneſs, that her life laſted but a litle while; for, beſides thoſe very extreme Tortures, ſhe had an Impoſtume in her throat, ſo that ſhe could not ſwallow. There were ſome of the *Siſters* by, when ſhe told the *Prioreſs* (as her, whoſe duty it then was to comfort, and encourage her to bear ſo grievous a Malady) that ſhe felt no pain at all, nor would change her condition for that, of any of the *Siſters*, that were in perfect health. She had ſuch an apprehenſion of the Preſence of the Lord, for Love of whom ſhe ſuffered, that, as much as ſhe could, ſhe diſſembled, and turned away, that ſo they might not perceive, how very much ſhe ſuffered: ſo that, except when her pains wrung, and aſſaulted her extreamly, ſhe complained very litle. It ſeemed to her, there was not to be found upon earth any thing worſe than her ſelf: and in every thing, as far as could be diſcerned, her Humility was wonderful. Hearing any mention the Vertues of others, ſhe was overjoyed thereat; in point of Mortifications ſhe was immoderate: by certain artifices ſhe avoided, and with-drew her ſelf from whatſoever was matter of Recreation; which one, that was not very expert, and narrowly obſerved not, did not perceive. She ſeemed not to live, or converſe with creatures, ſhe ſo undervalued all things; for, howſoever matters went, ſhe entertained them with ſuch a calmneſs, that they always beheld her in the ſame temper. Inſomuch as one of the *Siſters* ſaid once in jeſt,

jeſt, or merriment to her, that ſhe ſeemed to reſemble thoſe perſons, that ſtand much upon their Honour; who, though they dye for hunger, had rather endure it, than let ſtrangers know it, or diſcover this their Poverty: for they could not believe, that ſhe had no ſenſe of ſome things, though very litle was diſcerned. All her pains and ſervice tended to ſuch an end, as ſuffered her not to loſe the Merit of them: whereupon ſhe ſaid to the Siſters: *There is no price can recompence a thing, be it never ſo ſmall, that is done for the Love of God. We ſhould not*, Siſters, *ſo much as turne our eyes, ſave for this end, and to do a thing acceptable to him.* She never medled in a matter that concerned her not; and therefore ſhe diſcerned no one's defects, but her own. She took ſuch diſpleaſure, that any good ſhould be ſpoken of her, that, upon this ground, the *Nuns* were wary of diſcourſing on this ſubject in her preſence, leſt they might afflict her. She never procured to her ſelf Conſolation, either by going into the Garden, or in any other thing: for (as ſhe ſometimes ſaid) *It was Sottiſhneſs, and Incivility, to ſeek an eaſement of thoſe Pains, which our Lord had ſent her for her delight.* And therefore ſhe never asked any thing, but contented her ſelf with what they gave her. She ſaid likewiſe, *It would prove a Torment to her, to take content in any thing, that was not God.* But, what is moſt remarkable, is, that, enquiring of thoſe of the houſe, I found not one, that had obſerved in her any thing, ſave what ſeemed to argue a Soul of eminent perfection.

Now, the time being come, wherein our Lord would take her out of this miſerable Life, her pains increaſed, together with ſo many other Diſtempers, that (to praiſe our Lord, in ſeeing the patience, wherewith ſhe endured them) the *Siſters* went often to viſit her: in particular the *Chaplain*, who was *Confeſſor* to that *Monaſtery*, and a great Servant of God, had an earneſt deſire to be preſent at her death; for he, uſing to confeſs her, accounted her a *Saint*. Our Lord was pleaſed to ſatisfie this his deſire; for, ſeeing ſhe ſo perfectly enjoyed her Senſes, though ſhe had already received *Extreme Unction*, yet they called him, that, if need were, that night, he might reconcile her, and fit her to dye well. A litle more than three hours before Mid-night, all the *Nuns*, and that *Chaplain* being by, about a quarter of an hour before ſhe died, all her pains left her; and ſhe liſt up her eyes with a very great Serenity, and a Joyfulneſs ſettled in her countenance, that ſeemed a kind of Splendour; and ſhe remained as one that looked upon an Object that much delighted him; for ſhe thereupon modeſtly ſmiled twice. All that were preſent, and the *Prieſt* himſelf felt ſuch a ſuavity, and Spiritual Joy, as they know not otherwiſe to expreſs, than that they thought themſelves in Heaven. And with this chearfulneſs,

I spake of, keeping her eyes fixed toward Heaven, she expired, her countenance remaining like an *Angel's*; for so we may believe (suitably both to our confidence, and her life) our Lord God conducting her to Eternal Rest, in recompence of that desire, she had, to suffer much for his sake. The *Chaplain* affirms (as likewise he hath testified to divers Persons) that, at the time of interring the body, he smelt a very strong, and very delicious scent. The *Sacristan* averrs also, that the *Tapers*, lighted in Honour of her Funeralls, were found not to have been wasted at all. All this may well be believed from the mercy of God. When I discourse of these things with a *Confessor* of hers of the *Society* of *Jesus*, who for many Years had taken her *Confessions*, and managed the affairs of her Soul, he said, that was no strange thing, and that he wondered not at it, as knowing, that our Lord had great communication with her. His Majesty vouchsafe to grant (my Daughters) that we may know how to serve our selves of so good company, as this of hers, and divers others, whom our Lord gives us in these *Monasteries*. It may be, I may hereafter say something of them, to the end those may reinforce themselves, and take courage to imitate them, who proceed with some tepidity; and to the end, we may all praise our Lord, who makes his greatness shine forth so eminently in a few weak Women.

CHAP. XVII.

Of the Foundation of the first Monastery *of the Discalced* Carmelite *Friers* at Durvelo.

BEfore I went to this *Foundation* of *Valladolid*, I had already agreed with Father *Antonio de Jesu*, who was then *Prior* at *Medina* of *S. Anne's*, of the *Order* of *Carmelites*, and with Father *John della Croce* (as I said before) that they should be the first, that were admitted, if any *Covent* were Erected of *Discalceates* of the first *Rule*. But, being unprovided of a House, I did continually recommend it to God: for (as I said) I was already satisfied concerning these two *Fathers*: because as for Father *Antonio de Jesu*, our Lord had sufficiently exercised him with Afflictions, which he underwent with much perfection; and it was now a year, since I first treated with him about it: and, as for Father *John della Croce*, no further proof needed; for, though he lived among the *Fathers Calceate*

Calceate of the *Rule relaxed*, yet he had ever led a life of great perfection, and vertue.

It pleaſed our Lord, having given me the principal, namely *Friers*, to begin withall, to provide the reſt alſo. A *Gentleman* of *Avila*, called *Don Raphael*, with whom I had never had acquaintance, came, I know not how, (for I do not remember the manner) to underſtand, that I deſired to Found a *Covent* of *Diſcalceate Friers*; whereupon he found me out, and offered me for that purpoſe a Houſe he had in a *Hamlet* or Village, named *Durvelo*, that contained in it a very few houſholds (I think, they amounted not to twenty, if I miſtake not:) this dwelling ſerved him for a *Bailife*, he had, that kept the account of his corn-rents, that were gathered in thereabout. I (though I perceived what a one it muſt needs be) praiſed our *Lord*, and thanked the *Gentleman* for his proffer, ſhewing that I did accept it. He told me, it was in the way to *Medina del Campo*, through which I was to paſs to go to the *Foundation* of *Valladolid*; and, it being the direct way, I might ſee it: I anſwered him, I would, as in effect I did; for I went from *Avila* in the Month of *June* with one *Companion*, and Father *Julian d' Avila*, *Chaplain* of *S. Joſeph's* in that City, who was the *Prieſt*, I ſpake of, that aſſiſted me in theſe Journeys. We departed before day-break, and knew not the way, ſo we miſſed it; and, *Durvelo* being an obſcure Village, there was none, that could give us ſufficient direction: in this manner we travelled all that day with much trouble, becauſe the Sun was, ſo extreme hot; and, when we thought, we were nigh the place, we had as far again to go. I ſhall never forget the wearineſs, and wandering up and down of that Journey. We came thither a litle before night; when we entred the houſe, it was in ſuch a caſe, that we durſt not lodge there that night, by reaſon of the extreme naſtineſs there, and the great ſtore of Reapers, for cutting down the Corn. It had a tolerable *Portal* [or Hall] two Chambers arched over head, one within the other, and above them a Garret, and a litle Kitchin: this Structure was all, that contained our *Covent*. I conſidered, that of the *Portico*, or Hall, might be made a *Church*; of the Garret a *Quire*, which ſuted well; of the Chambers a *Dormitory*; and the Kitchin might alſo ſerve for a *Refectory*. My *Companion*, though much better than I, and a great lover of Penance, could not endure, I ſhould think, of making a *Covent* here; and therefore ſaid to me: *Certainly, Mother, there is no Spirit (though never ſo good) that is able to endure it: ſpeak no more of it, I beſeech you.*

Father Julian who came along with me, though of the ſame opinion with my *Companion*, when I told him my deſign, did not contradict me. We

went to pass that night in the *Church*: But, by reason of our weariness, had not the courage to watch it there.

Being come to *Medina*, presently I spoke with *Father Antonio*, and told him what had passed; and that, if he had a mind to stay there some time, he might be sure, God would soon provide for him. Methinks, I beheld it as truly present, what our Lord hath since done, and accounted then as certain (as I may so say) all that I now see; yea and a great deal more, than I have seen: since yet at the time I am writing this, there are found Erected through the bounty of our Lord, no less than Ten *Covents* of *Discalceates*. I told him also, that he might assure himself, that neither the past, nor present, *Provincial* would give us their Licence (for, as I said at the beginning, their consent was necessary) if they saw us in a large, and commodious House. Besides, that we had no remedy for this; and that, living in such a petty Village, and Cottage, they would not heed us. Our Lord had given him greater courage, than me; for, he replied, *He would dwell not only there, but even in a Hog-stie.* Father *John della Croce* was of the same mind too. We wanted at present the consent of the two *Fathers Provincial*, I spake of; for, upon this condition *Father General* granted the Licence: I had great confidence in our Lord for the obtaining of it; whereupon I spoke to *Father Antonio* to bethink himself of doing all he could, to gather together, and lay up something for the House, and the new *Covent*: and forthwith I departed with Father *John della Croce* to the *Foundation* of *Valladolid*, already described: and, whilst we were necessitated to tarry some days among the Workmen, for enclosing the House, because it had no Clausure, I had an opportunity of acquainting Father *John della Croce* with our whole manner of proceeding, and living, to the end he might fully understand all the particulars thereof, as well touching our Mortifications, as touching the manner of our conversation, and recreations, which we are wont to use together: for, all is with so much Moderation, that it only serves to discover thereby the Abilities, and Defects of the *Sisters*, and to take a litle refreshment, the better to support the rigour of the *Rule*. He was so very good, that I might questionless have learnt much more from him, than he from me; but that was not my design, who only pretended to shew him the Form, and Method of the *Sister's* proceeding.

It pleased God, that the *Father Provincial* of our *Order* should be here, called *Fr. Alonso Gonzalez*, an old man, one very good, and harmless, without the least malice; of whom I was to get a Licence; and, asking it of him, I urged so many reasons to him, particularly, concerning the account he should give to God, if he hindered so good a work; that, his

Divine

Divine Majeſty diſpoſing him (as *He*, that intended to have it done) he was much mollified. There coming hither alſo the *Lady Donna Maria de Mendoza*, and her *Brother*, the *Biſhop* of *Avila*, who is one, that hath ever favoured, and protected us, they ſoon obtained his conſent, and *Father Angelo de Salazar's* alſo, who was the former *Provincial*, from whom I feared all the difficulty: but there fell out juſt then an accident, in which he had need of the favour of the *Lady Donna Maria de Mendoza*; and this (I believe) furthered it much; beſides that, had not this reaſon ſerved, our Lord would have inſpired, and put it into his mind, as he did into the *Father General's*, who alſo was far enough from any conſenting, or even thinking thereon. O my Lord! how many things have I ſeen in theſe affairs, that ſeemed impoſſible, and how eaſie was it, for thy *Majeſty* to facilitate them! and what a confuſion is it to me (having ſeen what I have ſeen) to be no better, than I am! For, now, whilſt I write this, I am in a wonder; and deſire, our Lord would manifeſt to all the World, that in theſe *Foundations* we poor creatures have as it were done nothing at all; but our Lord hath ordered, and diſpoſed all by the means of ſo very mean beginnings, as that only his *Majeſty* was able to exalt it to what it now is. Be *He* for ever Bleſſed. *Amen.*

CHAP. XVIII.

She goes on in relating the Foundation *of the firſt* Covent *of* Diſcalced Carmelites. *She tells ſomething concerning the Life they led there; and of the good, they began to do in thoſe Parts.*

AS ſoon as I had got the conſent of theſe *Two*, methought now nothing more wanted. We agreed, that *Father John della Croce* ſhould go to the Houſe, and prepare it in ſuch ſort, that they might enter upon it, and begin there as well as they could; for, I made all haſte to have them begin; becauſe I was much afraid, we ſhould meet with ſome obſtacle; and ſo it was diſpatched. *Father Antonio* had already got together ſome ſmall things that were neceſſary, and we aſſiſted likewiſe in what we could, though it were litle. He came to *Valladolid* to ſpeak with me, full of joy, and told me the proviſion, he had made, which was mean enough; only he was well ſtored with *Hour-glaſſes*, whereof he brought five with him; which made me laugh heartily. He told me, that, for the exact

exact meaſuring of their hours, he was not willing to go unprovided: I ſuppoſe, they had as yet no place to ſleep in. There was but litle ſtay in fitting up the houſe; for, there wanted Mony, if they would have done much. After this, *Father Antonio* with very great Willingneſs quitted his *Priorſhip*, and took the *Vow* of obſerving the *firſt Rule*: for, though I bade him try it firſt, he would not; and ſo went to his litle Cottage with the greateſt content in the World. *Father John* was there already.

Father Antonio told me, that, when he came to have a ſight of the place, he felt an exceeding great inward joy, and ſeemed to have done with the World, and utterly abandoned it, in his very entring into that Solitude: and neither the one, nor the other thought the houſe amiſs, but imagined themſelves rather to live in great delicacy. Good *God*, how litle do theſe buildings, and external Conveniencies contribute to the Interior! For his love I beſeech you, my *Siſters*, and you, *O Fathers*, that ye never faile to ſhew your ſelves very moderate; in this Particular of great, and ſtately *Monaſteries*: let us look upon our true *Founders*, which are thoſe Holy *Fathers*, of whom we are deſcended, ſince we know, that by the way of Poverty, and Humility, they attained the fruition of God.

The truth is, I have ſeen, that there hath been more of the *Spirit*, and likewiſe more inward Joy, when the body ſeemed to want certain commodities, and to be ill at eaſe, than when they have had a large *Covent*, and ſpacious Habitation. What are we the better? ſince it is only a litle *Cell*, we continually have the uſe of: and, whether it be well built, or very large, what advantage is it to us? For, we are not to look at walls; but to conſider, that this is no houſe, to laſt us for ever; but for the ſhort time of our life, how long ſoever it be: and all will become ſweet to us, in ſeeing, that, the leſs, we have here, the more we ſhall enjoy in that Eternity, where there are Manſions proportionable to the Love, wherewith we have imitated the life of our Good *Jeſus*. If we ſay, Theſe are the beginnings of renewing the *Rule* of the *Virgin* his *Mother*, our *Lady*, and *Patroneſs*, let us not, do her, nor our Holy *Fathers*, and *Predeceſſors* ſuch a diſpleaſure, as to neglect to conform our ſelves to them: and, although we cannot do it in every thing, by reaſon of our weakneſs, yet at leaſt in things that no way import, nor conduce to the ſuſtaining of our life, we ought to proceed with much reſtraint, ſince all is but a ſmall Savoury, and Delightful, ſufferance; as theſe two *Fathers* found it: and, by reſolving with our ſelves to ſuffer, the difficulty is over; for, all the pain felt is but a litle in the beginning.

In

In the *Year* 1568. on the firſt, or ſecond *Sunday* of *Advent* (for I do not remember, which of theſe two it was) the firſt *Maſs* was ſaid in this litle Portal of *Bethlehem*; for no better ſeemed it to me. The *Lent* following, as I went to the *Foundation* of *Toledo*, I paſſed by it, and came thither one morning, as Father *Antonio de Jeſu* was ſweeping the door of the litle *Church*, with a chearful countenance, as he hath always: ſaid I to him; *What is this, Father, what is become of your Honour?* He made me this anſwer (implying the great content, he enjoyed) *I abhor the time, that ever I made any account thereof.* When I came into the *Church*, I was aſtoniſhed to behold the Spirit our Lord had put there; and not I alone, but two *Merchants*, who, being my very loving Friends, would needs bear me company from *Medina*, did nothing but weep; It had ſo many *Croſſes*, ſo many *Deaths-heads*. I ſhall never forget one litle *Croſs* of Wood, that was by the *Holy-water*, to which was faſtened a *Paper Crucifix*, that cauſed more Devotion, than if it had been of coſtlier matter, curiouſly wrought. The Loft between the Arch, and Roof of the houſe all along in the middle and higheſt part of it was the *Quire*, where they could ſay the *Hours* well; but, to enter into it, and to hear *Maſs*, one muſt ſtoop much. On the two ſides of the Garret toward the *Church* they had made two litle *Hermitages* (in which they could not be, ſave either ſitting, or lying along) ſtopped in the inſide with Hay, becauſe the place was very cold, and with their heads in a manner they touched the Houſe-roof; toward the *Altar* were two litle Windows made; and two Stones for their *Pillows*: and here alſo were there *Croſſes*, and *Deaths-heads*. I underſtood, that, *Matins* ended, they returned not [to the Dormitory] to lye down, but, till ſaying *Prime*, continued in theſe in Prayer, which they had in an high degree; and it fell out many times, that they went to *Prime* with their Habits covered with Snow, and perceived it not. They recited their *Canonical Hours* with another *Father* of the *Rule relaxed*, that went to live with them, though he did not change his Habit, being very ſickly; and with another *Religious* Perſon, a young man, not yet in *Holy Orders*, who alſo lived with them. They went about preaching in divers places adjoyning, the people in thoſe Parts being very rude, and without any Learning, ſo that in this reſpect I was glad, that this *Covent* was Erected there, becauſe I was told, there was never a one near, where People might hear *Maſs*, *Confeſs*, and learn that, which every *Chriſtian* is bound to know, which indeed is great pity. The Reputation, they in a ſhort time gained, was ſo great, that, when I heard of it, I received exceeding much Conſolation thereby. They went, (as they ſay) to Preach ſix, or eight Miles off, barefoot (for, they wore no San-

dals then, which they were afterward enjoyned to weare) in great Snows, and cold: and, when they had done Preaching, and Confessing, they came back to their Meale at home, very late, but with such content, that all their Suffering seemed litle to them. As for Diet, they were sufficiently furnished, for the Neighbouring people in all the adjoyning Villages bestowed Charity on them, and supplied them with more than they needed. Some Gentlemen likewise that dwelt in those Parts, and Towns about, came to their *Church*, and *Covent* to *Confession*, and offered them other Houses, and better seats; among whom one was *Don Lewis*, Lord of *Quinque-Villa*. This *Gentleman* had built a *Church* for a famous, and exquisite *Image* of our *Lady*, the most Holy *Virgin*, worthy indeed of Veneration: his *Father* sent it out of *Flanders*, to his *Grandmother*, or *Mother* (I remember not which) by a *Merchant*, who took such liking to this *Picture*, that he kept it by him divers years; but afterward, drawing near his end, he commanded it to be restored, and conveyed to the right owner. It is a large piece, and, in my life I never saw a better; as likewise others witness.

Father *Antonio de Jesu* going thither at this *Gentleman's* request, when he saw the *Picture*, was so taken with it (and very justly) that he consented to Found a *Covent* here, and quit the *Foundation* of *Durvelo*, though this place had no Well-water, nor any likelihood of having any: the place's name is *Manzera*. This *Gentleman* caused a House to be built for them, agreeable to their Profession, that is, a litle one; he gave them Furniture too, and was very bountiful to them. I will not pass in silence, how our Lord gave them Water; it being held a thing miraculous. *Father Antonio* (who was *Prior*) being one day after Supper in the *Cloister* with his *Religious*, they discoursing of the need, they had of Water, the *Prior* rose up, and, taking a Staff, which he used to carry in his hand, being Ancient, made with it in a certain part thereof the sign of the *Cross* (as I think; for I remember not justly whether he made a Cross, but in fine, he marked out the place with his Stick) and bid, *Now dig here*: they had not digged very deep, but presently there came forth such plenty of Water, that, there being occasion since sometimes of cleansing the *Well*, it is a difficult thing to drain, and empty it: and the water is very good to drink; for, that they use it in all offices, and (as I said) it never fails. Afterward they walled in a Garden, and endeavoured to get Water here, by making for that purpose a certain Instrument with a Wheel (which they call *Noria*) yet hitherto, though it hath cost them much, they have not found any considerable quantity.

Now, to return to our litle *Covent* at *Durvelo*. When I saw that *Cottage*,

tage, which a litle before could not be dwelt in, endued with such a Spirit, that whithersoever I turned me, I was edified, and understood their manner of Living, and Mortifications, and Prayer, with the good example, they gave (for a *Gentleman*, and his *Wife* of my acquaintance, who dwelt hard by, came to see me, and related at large to me the Sanctity of those *Fathers*, and the great good, they did among the People) I could not satisfie my self in rendring our Lord thanks with an excessive inward Joy; for, methought, I saw already a Foundation laid for the great Increase of our *Order*, and Service of our Lord. His *Divine Majesty* vouchsafe to carry it on, as at present he doth; for, then my conceit will prove true. The *Merchants*, that came along with me, told me, they would not for all the World, but have come thither. Now, see, what a power *Vertue* hath: they were more pleased with that *Poverty*, than with all the Riches, they possessed, and they remained, thereby in their minds much satisfied, and comforted.

After those *Fathers* and I had treated about some things, I (as a weak, and miserable Creature) earnestly requested them, not to proceed in the business of Penance with so much rigor; for their Austerities were great: and, since it had cost me so much pains in Desiring, and Praying, that our Lord would give me some to begin this work, and already it had taken so good a rise, I was afraid, the Devil would seek out a way to bring them to their Deaths, before that were effected, which I expected, and hoped-for; and, being imperfect, and of so litle Faith, I considered not, that it was a work of God, and that his *Divine Majesty* was to carry it on. But, they, as having that perfection, and Spirit, which I wanted, made litle account of my words, for omitting their exercises. So I departed with very great Consolation, although I rendred not to God that praise, and thanks, which so high a favour deserved. Our *Lord* vouchsafe, of his goodness, to make me in something worthy to serve him answerable to the very much I ow him. *Amen*. For I sufficiently understood, that this was, by much, a greater favour, than that, he had done me in Founding the *Monasteries* of *Nunns*.

CHAP. XIX.

Of the Foundation *of the* Monaſtery *of the* Glorious S. Joſeph *in the City of* Toledo, *which followed in the Year* 1569.

THere lived in the City of *Toledo* a *Merchant*, an eminent man, and a Servant of God, who would never Marry, but lived as a good *Catholick* ſhould, a very upright, and vertuous Perſon: he improved his Eſtate by lawful Traffick, with a purpoſe to beſtow it in ſome work moſt acceptable to God: his name was *Martin Ramirez*. He ſickned to death, and a Father of the *Society* of *Jeſus*, named *Paul Hernandez* (to whom being in this City about ſettling the *Foundation* of *Malagon*, I confeſſed) hearing thereof, and deſiring much, that a *Monaſtery* of *Diſcalced Nunns* might be Erected in *Toledo*, went thereupon to viſit him, and in diſcourſe told him, that, if he inclined to ſerve our Lord with his Eſtate, a very fair occaſion of doing it preſented it ſelf to him; for, he might Erect a *Monaſtery* of *Diſcalced Carmelite Nunns*, whereby our Lord might be greatly ſerved, and here place what *Chaplains*, and *Chappelries*, he pleaſed: where likewiſe certain *Feſtivals* might be kept, and all that done, which he intended to leave to a certain *Pariſh* in this City. He was ſo very ill, that he knew, he had not that time, that was requiſite for the ordering all this: whereupon he left the buſineſs in the hands of his *Brother*, whoſe name was *Alonſo Alvarez Ramirez*, a very diſcreet Perſon, who feared God, very Juſt, Charitable, and in all things hearkening to reaſon: for, this (as being an eye-witneſs, and of much dealing with him) I may ſay of him with great truth.

When *Martin Ramirez* died, I was at the *Foundation* of *Valladolid*, and there received Letters from *F. Paul Hernandez*, and this *Alonſo Alvarez*, wherein they gave me an account of what had paſſed, wiſhing me, if I would accept this *Foundation*, to diſpatch my Journey, and preſently put my hand to this buſineſs: and ſo I departed a litle after the Houſe of *Valladolid* was fitted up. I came to *Toledo* the 24*th*. of *March*, being the *Vigil* of the *Holy Incarnation* of the *Son* of *God* our *Lord*, and I went to alight at the Houſe of the *Lady Donna Luiſa della Cerda*, where I had ſometimes been about the Foundation of *Malagon*. I was very kindly received; for this *Lady* bare me great affection. I brought along with me from *S. Joſeph's* of *Avila* two *Companions*, [*Iſabella de Sancto Dominico*; and *Iſabella de Sto. Paulo*] great Servants of God; preſently an apparte-

appartement was aſſigned us (as we uſe to have) where we enjoyed the ſame retirement, as in a *Monaſtery*. I ſtreight began, without loſing time, to treat with *Alonſo Alvarez* about our buſineſs; but a Son-in-Law of his called *Diego Hortez* (though a very good man, and a *Divine*) being more addicted, than *Alonſo*, to his own opinion, yielded not ſo ſoon to reaſon: they began to demand of me many conditions, which I judged not fit, to grant. We went on with our agreement, and at the ſame time ſought out for a Houſe to let, for the taking Poſſeſſion; yet could meet with none convenient, though much enquiry was made; neither could I prevaile with the *Governour*, to give me a Licence (for at that time there was no *Archbiſhop*) though, on one ſide, the *Lady Donna Luiſa de la Cerda*, and, on the other a *Gentleman*, *Canon* of that *Church*, called *Don Pedro Manrique*, Son to the *Preſident* of *Caſtile*, endeavoured it: he was a great Servant of God, and is ſtill; for, he is living; and although he were ſickly, yet, ſome Years after this *Houſe* was Founded, he entred into the *Society* of *Jeſus*, where he now is: he was highly reputed in this *City*, being one of an excellent underſtanding, and Authority. Notwithſtanding with all their power, and very great diligence, I could not obtain a Licence; for, when the *Governour* was ſomewhat pacified, and ſweetened, thoſe of the *Arch-Biſhops Councel* oppoſed. On the other ſide we could not agree with *Alonſo Alvarez*, by reaſon of his Son-in-Law, whom he much relied on in this buſineſs; ſo we quite broke off all. I know not, what to do, for I went thither upon no other account but this; and I ſaw, that to go away without Founding the Houſe would be a great diſparagement: yet I was troubled more at the having no Licence, than at all the reſt; for I hoped, that, Poſſeſſion being taken, our Lord would provide every thing elſe, as in other places he had done: ſo I reſolved to ſpeak with the *Governour*, and, repairing to a *Church* near his Houſe, ſent to intreat him, he would be pleaſed to let me ſpeak with him: it was now above two Months that this thing was negociated, and every day it went worſe; for there was one (as I underſtood) that privately did ill offices with the *Governour*? He came thither, whom, when I approached, I told: *That it was a hard caſe, that poor Women ſhould come hither, who deſired to live, in all Rigour, Perfection, and Clauſure; and that they, who endure none of all this, but enjoy their Recreations, and Pleaſures, ſhould go about to obſtruct a work ſo much tending to the Service of God.*

With theſe, and divers other things, which with great freedome I ſpake to him, as our Lord enabled me, I ſo changed his mind, that, before I left him, he granted me a *Licence*. Hereupon I was much comforted, conceiving

conceiving my ſelf now to have all, when I had nothing; for, all my ſtock made but three, or four *Crowns*, with which I bought two *Pictures* drawn upon *Cloth*, (becauſe I had never a one to ſet upon the *Altar*) two *Straw-beds*, and a *Coverlet*: I knew no thing of a Houſe, and treated now no more with *Alonſo Alvarez*. A *Merchant* of the ſame City, called *Alonſo d' Avila*, a loving Friend of mine, one who had always lived ſingle, applying himſelf only to works of Piety, and particularly the relieving Priſoners, bade me, not afflict my ſelf; for he would find me a houſe, but he hapned then to fall ſick, and could not procure one. A few days before came to *Toledo Father Martin de la Cruz*, a *Franciſcan*, one of eminent Sanctity; he continued here ſome days, and at his departure ſent to me a young man, his Penitent, called *Andrada*, very poor, whom he deſired to do whatever I ſhould bid him. I being one morning in the *Church* at *Maſs*, he came to find me out, and told me, what that good *Father* had commanded him; aſſuring me, that in all, he could, he would ſerve me, though he ſaid, he could do ſo only with his Perſon: I thanked him, and laughed heartily, as my *Companions* alſo did more, to ſee what a help that Holy man had ſent us; for, his garbe was not fit for converſing with *Diſcalced Nunns*.

Now, when I ſaw my ſelf furniſhed with a Licence, and no body to help me, I knew not what to do, nor whom to apply my ſelf to; I recalled to mind the young man, *Father Martin de la Cruz* ſent to me, and mentioned him to my *Companions*: they laughed at me exceedingly, adviſing me, not to attempt ſuch a thing; for, he would ſerve for nothing, but to diſcover the buſineſs, and utterly defeat it. I would not hearken to them, for (becauſe he was ſent by that Servant of God) I was confident, he would prove ſome way uſeful, and that it was not without a Myſtery. I ſent to call him, and gave him an account of what had paſſed, ſtrictly enjoyning him Secrecy; and ſo I deſired him to look me out a Houſe; and for the hire of it I would give Security: this I made account *Alonſo d' Avila* would do, who (as I ſaid) was fallen ill. He thought it a very eaſie matter, and ſo told me, he would warrant me to find one. So, the next morning, I being at *Maſs* in a *Church* of the *Fathers* of the *Society* of *Jeſus*, he came to ſpeak with me, and told me, that now he had found a Houſe, and brought the Keyes with him, for it was near, that we might go ſee it: we did ſo, and found it ſo convenient, that we dwelt there almoſt a Year. Many times, when *I* think on this Foundation, *I* am aſtoniſhed at the ways of God; for, ſome three Months (above two, at leaſt, becauſe *I* do not well remember) certain wealthy Perſons went continually about *Toledo*, looking out for a Houſe, and could find

none,

none, as though there had never been any; yet, when this poor young man went, our Lord was pleaſed, that preſently, in an evening he ſhould find one: and, when a *Monaſtery* might have been Erected without any trouble, if *I* had agreed with *Alonſo Alvarez*, that *I* ſhould not do it; but rather the quite contrary, that ſo the *Foundation*, might be in poverty, and labour.

So, the houſe liking us, *I* preſently gave order, that there ſhould be Poſſeſſion taken of the *Monaſtery*, before any thing elſe were done in it, or any diſturbance might ariſe there. Not long after, *Andrada* before mentioned came to tell me, that the houſe would that day be empty, and that, after it was fitted up a litle, we might ſend our goods thither: I told him, there was litle to do; for, all our Furniture was but two Straw-beds, and a Coverlet; at which he muſt needs wonder. My *Companions* were not well pleaſed with this anſwer of mine, and asked me, why I would ſay ſo to him? For, when he ſaw us ſo poor, he would refuſe to help us: indeed I reflected not on it, neither did he make any account thereof; for He that beſtowed on him the will to help us, would alſo continue it, to the finiſhing of the work: and ſo he did; for, as to the diligence, and care, he uſed, in preparing the Houſe, and getting workmen, I ſee not, that we our ſelves could in any thing have out-done him. We borrowed things neceſſary for the ſaying *Maſs*, and in the beginning of the night we went hence with a Workman to the houſe, carrying a litle Bell with us, to take Poſſeſſion, ſuch as they tinkle at the *Elevation*; for, we had no other: and ſo with much fear of mine we were all night in ſetling it: but I found no place to make the *Chappel* in, ſave in a room, which was to have an entrance to it through another litle houſe, that ſtood on one ſide of it, which alſo the *Landlady* had let out to us: but then there lived certain Women in it, to whom I durſt ſay nothing, leſt they ſhould diſcover us. Every thing being now ready, and day approaching, we began to open a door through a Partition-wall, made of Rods, paſſing into a litle Court. The Women, who were aſleep, and thought nothing thereon, as ſoon as they heard the Blows, roſe in a fear, and anger; and we had much ado to pacifie them; but, though for a while they were inflexible, at length, when they ſaw how it was, with ſome Money, that I gave them, and the promiſing to find them out a houſe, they were quieted, and did no hurt, our Lord appeaſing them: and at it's due time *Maſs* was ſaid.

I ſaw afterward how ill we had done; for, at the preſent, by reaſon of the Unapprehenſiveneſs which God puts into us, to diſpatch a work, the inconveniencies are not diſcerned. For, when the *Miſtreſs* of the houſe

house, who had been the Wife of a *Majorasco*, understood, that her house was turned into a *Church*, a great stir there was, and much ado she kept; but our Lord was pleased, that she should be pacified, upon the hopes, that, if she gave us content, we would buy it of her. When they of the *Council* knew, there was Erected a *Monastery*, for which they never intended to grant a Licence, they were extreamly incensed; and, not finding the *Governour* at present (for, after his granting the Licence, he had an occasion to take a journey) they stormed exceedingly, and went to the house of a principal *Canon* of the *Church*, whom I had privately acquainted with the business, telling him, they much admired the audaciousness of a silly Woman, that against their mind would Erect a *Monastery*; threatning sore. He answered them, as if he knew nothing; and sought to quiet them, the best he could; acquainting them, how I had done the same thing in other places; and that I would never have attempted it, without sufficient Authority. They (I know not how many days after this) sent us an *Excommunication*, forbidding *Mass* to be said, till we produced the Licence, and Authority, by which it was done. I answered with all meekness, that I would do what they commanded, though I was not obliged in that particular to obey them; and I requested *Don Pedro Manrique* (the *Gentleman*, I spoke of) to go and talke with them, shewing them the Letters, I had from my *Superiors*: He did so, and by his Activity, and Authority (especially the *Monastery* being already finished) appeased them; otherwise, we should not have wanted for troubles.

For some days we continued with only two Straw-beds, and a Coverlet, without other Furniture; yea, that day, that Possession was taken, we had not so much, as a stick of Wood to broile a Sprat with; and our Lord moved, I know not whom, to lay in the *Church* a Faggot of Wood, wherewith we supplied our want. Anights we suffered cold; for, it was very sharp Weather, although we covered our selves with the Coverlet, and with our Mantles of thick Cloth, which many times besteaded us. It will seem incredible, that, living in the house of that *Lady*, who loved me, so well, we should enter here with so great Poverty. I know no other reason thereof, save, that God would have us experience the benefit of this vertue: I asked nothing; for, I hate being burdensome to any; and, it may be, she reflected not on it, perhaps, because I am indebted to her already for much more, than that, she could give us.

But, this was a special benefit to us; for, the Internal Consolation, and Joy we felt therefrom, was so great, that oftentimes I call to mind the extraordinary good, which our Lord keeps locked up in these Vertues. Methinks,

thinks, this want, we ſuſtained, occaſioned a kind of delicious Contemplation, though of ſhort continuance; for, preſently *Alvarez* himſelf, and others, came, who ſupplied us further, than we deſired. And indeed my ſadneſs thereupon was ſo great, that I ſeemed as one, who, poſſeſſed of divers rich Jewels, and ſtore of Gold, had them ſtollen from me, and were left poor, juſt ſo was I troubled at the loſs of Poverty: The ſame Affliction felt my *Companions*; for, ſeeing them dejected, I asked them, what they ailed: they anſwered me: *What is there for us to do, Mother, who ſeemed to our ſelves no longer Poor?*

From that time forward the deſire of being very poor increaſed ſtill in me, and there remained in me a certain Maſtery to hold in litle eſteem all Temporal things; ſince the want of them diſcovers an Internal benefit, and Conſolation, which indeed carries with it another kind of ſatiety, and content. In thoſe days, when I treated about the *Foundation* with *Alonſo Alvarez*, divers diſliked it, and came and told me, they thought it not fit, to give him the honour of it, becauſe he was of no eminent, or noble *Houſe* (though, as I ſaid, he was very conſiderable in his degree) and that, in a place ſo publick, as *Toledo* was, I could not want better terms, and conveniencies. I regarded not this much, for (God be thanked) I ever prized Vertue above Linage: but the out-cries concerning it made to the *Governour* were ſo many, that, when he gave me a Licence, it was on this condition, that I ſhould Found it, as I had done in other Parts; namely, without *Rent*, or *Patron*, or *Founder*.

I knew not what to conclude on; for, the Monaſtery being finiſhed, *Alonſo Alvarez* began anew to treat of the buſineſs; but, it being now ſettled, I made uſe of this expedient, to aſſign him only the greater *Chappel*, ſo that, as to what concerned the *Monaſtery*, he ſhould meddle in nothing; but it ſhould be free, as it now is. There was already another, that deſired the greater *Chappel*, and there wanted not grounds, and ſome to ſolicit me, to let him have it; ſo that I knew not what to reſolve on. But our Lord on this occaſion was pleaſed to give me light, and take away my doubt; for, being in Prayer once, he made me underſtand, how litle Nobility, and Honour is regarded before *Gods Tribunal*, and gave me a ſharp reprehenſion, for liſtening to them, that talked to me thereof: for, they were not things befitting perſons, who had contemned the World, as we profeſſed to do.

With theſe, and other reaſons, I was in great confuſion, and reſolved to finiſh the agreement begun, of giving *Alonſo Alvarez* the greater *Chappel*, whereof I never repented me; for, being very ſhort of Money

to purchaſe a Houſe, with his help we procured that, where we now are, which is one of the beſt in *Toledo*, and coſt twelve thouſand Crowns: and, in regard ſo many *Maſſes* are ſaid there, it is a great Conſolation both to the *Nunns*, and to the People. Had I heeded the vain opinions of the World, (ſo far as we can judge) it had been impoſſible, to have gotten ſo good conveniencies, and an injury done to him, who ſo freely beſtowed this Charity on us.

CHAP. XX.

Of ſome things that fell out in this Monaſtery *of* S. Joſeph *at* Toledo.

IT ſeems to me pertinent here, to relate ſome of thoſe things, which the *Religious Women* did in the Service of our Lord, for the exerciſe of Vertue; to the end they, who ſhall ſucceed, may endeavour ſtill to imitate thoſe good beginnings. Before the Houſe was bought, there was a *Nun* admitted here, called *Anna de Matre Dei*, of the Age of fourty Years, who had ſpent her whole life in the Service of God; and, though for her condition, and in her own houſe, ſhe wanted no Conveniences, being ſingle, and very rich, choſe nevertheleſs to prefer Holy poverty, and obedience in a *Religious Order*, and ſo came to ſpeak with me about it. She was very ſickly, yet, when I ſaw a Soul ſo well reſolved, it ſeemed to me a good beginning for the *Foundation*, and ſo I admitted her. It pleaſed God to give her much better health in Authority, and Obedience, than ſhe had in the midſt of her Liberty, and Delights: but that, which cauſed in me Devotion (and therefore I here mention it) was; that, before ſhe made her *Profeſſion*, ſhe beſtowed by way of Alms on the *Monaſtery* her whole Eſtate. This I liked not, and would not admit of; telling her, that, poſſibly, ſhe might repent it, or that afterward perhaps we might not admit her to *Profeſſion*; which if it fell out, what would ſhe do? That this thing would ſeem very hard to her: (although, when it ſhould have come to this, we would not have diſmiſſed her, without reſtoring all, that ſhe had given us.) But I was willing to aggravate it much to her; firſt, that it might be no occaſion of Temptation afterward; ſecondly, the better to try her Spirit. She anſwered me, that, when this ſhould come to paſs, ſhe would willingly loſe all this Wealth for the love of God, and that with very great content ſhe would go a begging: and nothing

thing elſe could I get from her: ſhe lived afterward with much content, and better health.

In this *Monaſtery* the *Nuns* practiſed Mortification, and Obedience very rigorouſly, in ſuch ſort, that, for the time I lived there I obſerved, that otherwhiles it concerned the *Prioreſs* to take heed, how ſhe ſpake to them; for (though it were careleſly, or in jeſt) they would ſtraight do whatever ſhe bid them. *I* was once looking on a *Pond* of Water, that was in the Garden, and ſaid, pointing at her, who was next it, *What would you ſay, if I ſhould bid this Siſter, throw her ſelf in here?* I had no ſooner ſpoke, but the *Siſter* leapt in: So that ſhe was fain to ſhift her Habit, ſhe was ſo wet. Another time (*I* being by) the *Nunns* went to Confeſſion; and, whilſt one ſtaid for another, who was Confeſſing, the *Prioreſs*, coming thither, asked her; *Why ſhe ſtood ſo? and, if that were a good poſture to recollect her ſelf? That ſhe ſhould put her head in the Well (that was by) and there think on her Sins.* She underſtood, that ſhe was to caſt her ſelf into the *Well*, and went in ſuch haſt to do it, that, had they not preſently ſtopt her, ſhe had certainly thrown her ſelf in, thinking, ſhe did God the greateſt Service in the World (or the like) and an act of extraordinary Mortification. So that it was needful, that ſome Learned perſons ſhould explain to them, wherein they were to obey, and ſhould reſtrain them; for, they did ſome things ſo extream, and rigorous, that, if their good intention had not excuſed them, they had offended rather, than Merited thereby. And it is not only thus in this *Monaſtery*, (of which occaſionally I ſpeak here) but in all of them there are ſo many things of this Nature, that I wiſh, I were not a party here, that I might freely recount ſome of them, to the end our Lord may be praiſed in thoſe his Servants.

It fell out, whilſt I was yet there, that a *Siſter* ſickned to death; who, after receiving the moſt Holy *Sacrament*, and *Extreme Unction*, was ſo chearful, and pleaſant, that ſhe ſeemed already to be in Heaven, and that we might intreat her to recommend us to *God*, and to thoſe *Saints*, to whom we had a particular Devotion. A litle before ſhe expired I (having been before the *B. Sacrament*, to beſeech our Lord to grant her a good end) went into her Chamber, to ſtay with her, and at my entring I ſaw our Lord about the middle of the Beds-head, with his Arms ſomewhat open, as who ſtood protecting her, and bade me: *Be confident, all the Nunns, that ſhould dy in theſe Monaſteries, He would ſo defend; and that they ſhould not fear any Temptation at the hour of death.* I remained exceedingly comforted, and recollected in Prayer. A litle after I went toſpeak to her, and ſhe ſaid to me: *O Mother, what great things are prepared for me to ſee!* And hereupon expired, looking as amiable as an *Angel*.

I obſerved in ſeveral that died afterward, that their departure was with a certain repoſe, and Peace, as if they had been in a Rapt, or Extaſy, or the Prayer of Quiet, without ſhewing any ſign of a Temptation. So that I hope in the *Divine Goodneſs*, he will ſtill vouchſafe us this grace, and favour for the Merits of his *Bleſſed Son*, and of his *Glorious Mother*, whoſe Habit we weare. Wherefore, let us, my dear Daughters, endeavour to be true *Diſcalced Carmelites*; for, the labour will quickly be over: and, if we underſtood the great Affliction, many ſuſtain in the inſtant of death, and the Artifices, and Deluſions, wherewith the Devil tempts them, we would make great account of this favour.

One thing, which comes to mind, I will here relate, about a Perſon, that I knew, being ſomewhat akin to my Kindred. He was a great Gameſter, and had got ſome ſmattering of Learning, by means whereof the Devil in his Sickneſs began to deceive him, making him believe, that reforming at the hour of death availed nothing: herein he was ſo confident, that they could by no means perſwade him, to confeſs, nor would any thing prevaile with him. He was poor wretch extreamly afflicted, and ſorry for his wicked Life; but wherefore, ſaid he, ſhould he confeſs, ſince he ſaw already, he was damned? A Dominican Father, that was his Confeſſor, a very Learned man, did nothing but reprehend him, refuting that his erroneous opinion; but the Devil taught him ſuch ſubtilties, that he prevailed nothing. Thus he continued ſome days, the Confeſſor not knowing, what to do more; but both he, and others, recommended him very earneſtly to God, doubtleſs; ſince he took pity on him. His Malady much increaſing (which was a pain in his ſide) his Confeſſor came to him again, bringing with him, queſtionleſs, ſtill more ſtudied arguments, to convince him; but yet litle could all have availed, if our Lord had not had pity on him, by ſoftening his heart. As ſoon as the Confeſſor now began to ſpeak to him, and alledge ſome arguments to move him, he ſate up in his Bed, as though he ailed nothing, and ſaid: *Well, ſince you tell me, Father, that my Confeſſion may profit me, I deſire to make it:* And, cauſing a *Notary* to be fetched, he very ſolemnly took an Oath never to Game more, and to reform his Life, and thereof took Witneſs. He made a very good Confeſſion, and received the *Sacraments* with ſuch Devotion, that, by what can be conjectured, according to our way of Belief, he was ſaved. Our Lord grant, my *Siſters*, that we may lead the lives of true Daughters of the *B. Virgin*, and keep up our Profeſſion, that our Lord may do us the favour, he hath promiſed us. *Amen.*

CHAP.

CHAP. XXI.

The Foundation *of the two* Monaſteries *in* Paſtrana, *both for* Friers, *and* Nunns Diſcalceate, *the ſame Year*, 1569.

HAving taken Poſſeſſion of the *Monaſtery* Erected at *Toledo*, after fifteen days pains in fitting of the litle Church, putting up Grates, and doing other things very troubleſome; for, as I ſaid, we lived about a Year in this houſe; being quite tired out in thoſe days with continually dealing with Workmen; when all was now finiſhed, on *Whitſun-Eve*, as we were at dinner in the *Refectory*, ſo great a delight ſeized me, to ſee that now I had no more to do, and that I ſhould be able this *Feſtival* to entertain my ſelf with our Lord for ſome time, that I could ſcarce eat, I found my ſelf inwardly ſo overjoyed. This Conſolation laſted not long; for, being thus affected, they came to tell me, that a Servant of the *Princeſs d' Evoli*, the Wife of *Ruy Gomez de Silva*, was at the door expecting me; I went to the *Rota*, to know his buſineſs, which was, that the *Princeſs* had ſent for me; for, long ſince, ſome agreement, and ſpeech had paſſed betwixt her, and me, about Erecting a *Monaſtery* in *Paſtrana*: yet I never imagined, it was to be ſo ſoon. This troubled me; becauſe, the *Monaſtery* of *Toledo* being ſo lately Founded, and with ſo much oppoſition, it was very dangerous to leave it; ſo, for the preſent I reſolved not to go; and ſo I told him; he replied, that this ſeemed to him, not to be ſo well; becauſe his *Lady* was there already, and came thither for no other end, and that ſhe would take it for an affront. For all that I had no mind to go; and ſo wiſhed him to take his Dinner, and I in the mean time would write to the *Princeſs*, and afterward he might return. He was a very Honourable Perſon; and although the thing diſpleaſed him, yet, when he underſtood my reaſons, he was ſatisfied.

The *Nunns*, who were but newly come to live in this *Monaſtery*, ſaw no way, how I could leave that Houſe ſo ſoon. I caſt my ſelf before the moſt *Holy Sacrament*, beſeeching our *Lord* to grant me the favour, to write ſo to the *Princeſs*, as not to offend her: for, great oppoſition threatening us, in regard the *Covents* of *Diſcalceate Friers* were then beginning, for this, and every thing elſe, it was fit, and requiſite to have the *Prince Ruy Gomez* his favour, who had great Authority with the *King*, and withal (though I remember not that at the preſent, I reflected on it)

but I know well, I would not have diſpleaſed him. In this occaſion it was ſaid to me from our *Lord: That I ſhould not neglect to go; for I went for more than that Foundation; and that I ſhould carry with me the Rule, and the Conſtitutions.* When I underſtood this, though I had ſtrong reaſons for my not going thither, I durſt do no other, than what in like caſes I uſe, which is, to ſteer by the direction of my *Confeſſor*; and ſo I ſent for him, without acquainting him, what in my Prayer I had underſtood: for, by taking this courſe, I am ever beſt ſatisfied, beſeeching our *Lord* to give him light, ſutable to that which he may naturally know, and his *Majeſty* (when he is pleaſed to have a thing done) puts it into their hearts: which thing hath oft befallen me.

My *Confeſſor* therefore well weighing it, as likewiſe he uſeth to do all other things, was of opinion, that I ſhould go; and ſo I determined to be gone the ſecond day of the Feaſt of the *Holy Ghoſt*. And becauſe we paſſed through *Madrid*, my Companions and I went to Lodge in a *Monaſtery* of *Diſcalced Nunns* of the *Order* of S. *Francis*, where was a *Lady*, their *Foundreſs*, called *Donna Leonora de Maſcaregnas* (who had been *Governeſs* to the *King*) a great Servant of *God*; where alſo I had at other times been Lodged on ſome occaſions, that drew me that way, and ſhe always ſhewed me great kindneſs.

This *Lady* told me, ſhe was glad, I came thither ſo ſeaſonably; for, here was a *Hermit*, that much deſired my acquaintance, and it ſeemed to her, that the life, which he, and his Companions led, was very comformable to our *Rule*. I, having but two *Friers*, thought, if I could get him to take our Habit of *Diſcalceate*, it would be a great matter; and ſo I prayed her, to let us talke together. He lived in a Lodging, which this *Lady* had given him, with another Companion, a young man, called *Fr. John de la Miſeria*, a great Servant of *God*, and very ſimple in matters of the World. Now, when we two came to conferr together, he told me, that he intended to go to *Rome*. But, before I proceed further, I have a mind to relate, what I know of this *Father*, called *Mariano de Sancto Benedicto*. He was by Nation an *Italian*, a *Doctor*, and one of very great wit, and parts; being entertained in the *Queen* of *Poland's Court* for *Steward* of her *Houſe* (having no mind to Marry, and retaining only a *Commendam* in the *Order* of the *Knights* of *Malta*) he was by *God* called to a retired life, with an Inſpiration to quit all, the better to attend his own Salvation. He had ſuſtained ſome troubles, and, among others, was accuſed for a certain Murder, for which they kept him two Years in Priſon, where he would not permit either an Advocate, or any elſe to defend his Cauſe, but committed

committed himſelf wholly into the hands of *God*, who knew his Innocence. On the contrary, there being witneſſes, which affirmed, they were called by him to kill that man, it fell out (almoſt like the *Elders* of *Suſanna*) that, being each examined apart, where he was, when he called them; one ſaid, that he ſate upon a Bed; another ſaid, that he was at a Window: at laſt they confeſſed it was a ſlander, and a lye. And he aſſured me, it afterward coſt him a good Summ, to get them freed without being puniſhed: moreover, that the ſame party, who had raiſed all that ſtirr againſt him, fell into his hands, that he might give a certain teſtimony in favour of him; and that he did his utmoſt endeavour herein not to prejudice him.

For theſe, and other vertues (being a Perſon ſo pure, chaſt, and abhorring all Converſe with Women) queſtionleſs he Merited, that our *Lord* ſhould give him light, to know the World, what it was, that he might endeavour to ſequeſter himſelf from it: whereupon he began to think, what *Order* he ſhould enter into, and take the Habit of: and examining firſt one, then another, he found in all Inconveniences for one of his condition, as he told me. He underſtood, that near *Sevil*, in a *Deſert*, called *Tardon*, certain *Hermites* lived together, having for Superior a very Holy man, named *Father Matthew*: each had his *Cell* apart, without ſaying the *Divine Office*, but they met in an *Oratory* to hear *Maſs*; they had no Revenue; and neither asked, nor received, Alms; but maintained themſelves with their Labour, and Handy-Work; and every one eat by himſelf in much poverty. It ſeemed to me, when I heard of it, a Copy of thoſe our *Holy Fathers*. In this courſe of life he continued eight Years. But, when the *Holy Council* of *Trent* ſate, which enjoyned, that all *Hermites* ſhould be reduced to the *Religious Orders* approved, he was minded to go to *Rome*, to obtain leave from the *See Apoſtolick*, for himſelf, and his preſent Companions to continue as formerly: this deſigne he had, when I ſpake with him. *I*, underſtanding this his manner of life, ſhewed him our Primitive *Rule*, and told him, that, without ſo much trouble, he might obſerve all that, ſeeing it was the ſame, eſpecially that, of living by the labour of our hands, to which he was much inclined; telling me, that the World was undone by their avarice, and that this cauſed in him a mean eſteem of ſome *Religious* alſo: and, *I* being of the ſame opinion with him herein, we ſoon agreed even in all; for, *I* repreſenting to him the reaſons, how much he might ſerve *God* in this our Habit, he told me, he would think on it that night. *I* already ſaw him as it were reſolved, and began to imagine, this was that, which in Prayer *I* had underſtood; namely, that *I* went for ſomething more, than a *Monaſtery* of *Nunns*: *I* took

extreme

extreme contentment therein, conceiving, that our *Lord* would be greatly ſerved by this mans entring into the *Order*. His *Divine Majeſty*, for that he willed it, ſo moved him that night, that preſently the next day he ſent for me, being now fully reſolved to do, what I had wiſhed him, not a litle wondering, to ſee himſelf ſo ſuddenly altered, eſpecially by a Woman (as he ſtill tells me ſometimes) as if ſhe only had been the cauſe, and not rather our *Lord*, who can change mens hearts.

Great are *Gods* Judgments; ſince, this man having ſpent ſo many years without knowing what ſtate of Life to take to (for, the courſe, he then obſerved, was not Religious, making no Vows, nor having any thing of Obligation, but only living there ſolitary) his *Divine Majeſty* ſhould ſo inſtantly change him, and give him light to underſtand the great Service, he might do him in this ſtate. In fine, our *Lord* was pleaſed to make uſe of him, to advance forward that, which was begun; for, he hath promoted it much, it having at preſent coſt him, and being like to coſt him much pains, before the *Order* (as far as can be known) be freed of the Contradictions, which as this day the Primitive *Rule* ſuffers, and labours under. But this *Father* being of eminent Authority, and Parts, as likewiſe of an excellent life, hath power with many principal Perſons, that favour, and protect us.

He told me alſo, how *Prince Ruy Gomez* had given him in *Paſtrana* (being the ſame place, whither I was going) a fair *Hermitage*, and Seat, for Erecting a *Congregation* of *Hermites*, and that he had a mind to Found it of our *Order*, and likewiſe take the Habit thereof. I ſhewed that I very kindly reſented it, and greatly thanked our *Lord* for it; becauſe, though our moſt *Reverend Father General* had given me two Licences for two *Covents*, there was as yet but one Founded. And from thence I ſent a meſſage to the two *Fathers*, the former, and preſent *Provincial*, beſeeching them to give me leave for it (becauſe without their approbation it could not be done) and I writ to the *Biſhop* of *Avila Don Alvarez de Mendoza*, who much aſſiſted us, that he would procure us it. It pleaſed *God*, that they liked it; conceiving, that, by Erecting a Foundation in a place ſo remote, no prejudice could come to them. They gave me their conſent, and the *Biſhop* alſo writ to me, that the Licence was gotten already: whereupon I departed exceedingly ſatisfied. I found there the *Princeſs*, and *Prince Ruy Gomez*, who very courteouſly entertained me; they aſſigned us a Lodging apart, where we ſtaid longer, than I imagined; becauſe the houſe, which the *Princeſs* had allotted us, was very litle, and ſhe had cauſed a great part of it to be pulled down to the ground, to be New-

built,

built, and fitted for conveniency, though not the chief Walls, but ſeveral others pieces.

We lived here three Months, wherein we endured many, and great troubles, the *Princeſs* requiring of me ſome conditions, which were not good for our *Order*: ſo I reſolved rather to return without Erecting any Foundation, than conſent to thoſe demands. But the *Prince Ruy Gomez*, being very reſonable, and diſcreet, with his mildneſs, which is great, ſomewhat tempered his Wife; and I alſo condeſcended to ſome things, becauſe I had rather, that the *Covent* of *Friers*, than of *Nunns*, ſhould be Erected; as knowing how much this imported, which afterward appeared. About this time came to *Paſtrana* (as they promiſed me) *Father Mariano*, and his Companion, with the *Hermites* mentioned; and, a Licence being got, thoſe Perſonages liked, that the *Hermitage* ſhould be of *Diſcalced Friers*; ſo I ſent for Father *Antonio de Jeſu* (one of the firſt) who lived at *Manzera*, that he might begin the Founding of this *Covent*. I accomodated, and ſewed, their Habits, and Clokes, working as hard as I could, that there might be no delay. At the ſame time I had ſent for more *Nunns* to the Monaſtery of *Medina del Campo*; for I brought but two with me. There lived then at *Medina* a *Calceate Carmelite*, called *Fr. Baltazar de Jeſu*; who, though ſomewhat ancient, was an excellent *Preacher*; who, underſtanding, that that *Covent* was Erected in *Paſtrana*, came in the company of the *Nunns*, with a purpoſe of changing his Habit, and becoming *Diſcalceate*, as he did ſoon after his arrival; which when he told me, I exceedingly praiſed *God* for it. He gave the *Habit* to *Father Mariano*, and his Companion for *Lay-Brothers*; becauſe *Father Mariano* deſired not to be a *Prieſt*, but to be admitted as an Inferior, and to ſerve all; neither could I ever diſſwade him; though afterward, by command of our *Father General*, he was ordained *Prieſt*.

Now, theſe two *Covents* being Founded, and Father *Antonio de Jeſu* being come, many good *Novices* were admitted there, of ſome of whom more ſhall be ſaid hereafter, who began ſo in good earneſt to ſerve our *Lord*, as (if he pleaſe) ſome one elſe may relate, who better than I knows how to do it, for that truly in this caſe I conceive my ſelf inſufficient. As to that, which concerns the *Nunns*, here was Erected a *Monaſtery* with much likeing of thoſe Honourable Perſonages, the *Princeſs* taking great care, till *Prince Ruy Gomez* died, of endearing, and kindly treating them; for, in her *Widow-hood*, the Devil procured (or perhaps our *Lord* permitted it, for what reaſon he knows) that, in a ſudden paſſion ſeizing her upon the death of her Husband, the *Princeſs* became a *Nun* here, who, for the Affliction ſhe had, could not much reliſh the obſervances of the

Order, in particular the clauſure there, being not uſed to it: and, by reaſon of the *Decrees* of the *Holy Council* of *Trent*, the *Prioreſs* could not grant her that libery, ſhe deſired: ſo that ſhe took offence at her, and at all, in ſuch ſort, as that, even after her quitting the Habit, and living in her own houſe, they ſtill diſguſted her; and the poor *Nunns* endured ſo much trouble, that I laboured all the ways I could (intreating the *Superiors* herein) that the *Monaſtery* might be removed hence; and, another being Founded in *Segovia* (as ſhall be ſhewn anon.) Thither the *Nunns* went, leaving what the *Princeſs* had given them, and taking with them ſome *Siſters*, whom ſhe had commanded to be admitted without Portions. The Beds, and other little goods, that theſe *Siſters* brought, they took alſo away with them, leaving thoſe of the place very ſad; but I had the greateſt Joy in the world, to ſee them in peace: being ſufficiently informed, that they had given no occaſion of the *Princeſſe's* diſguſt; nay, while ſhe lived in the Habit, ſerved, and honoured her, as before her taking it. But the occaſion was only that, before mentioned; and the grief, this *Lady* ſuſtained for her Husbands death. A Servant, whom ſhe took with her (as was afterward known) cauſed all the trouble. In brief, our *Lord*, who permitted it, muſt needs ſee, that that *Monaſtery* was not well here; for, his Judgments are great, and tranſcend all our underſtanding. I ſhould not upon my own head have been ſo bold in this matter, but that it was done with the advice of Learned, and Spiritual Perſons.

CHAP. XXII.

The Foundation *of the* Monaſtery *of* Salamanca.

THeſe two *Foundations* being finiſhed, I returned to the City of *Toledo*, where I ſtaid ſome Months, to purchaſe the Houſe mentioned, and to leave all well ſettled there. Whilſt I purſued this, the Father *Rector* of the *Society of Jeſus* [*Martin Gutierrius*] writ to me from *Salamanca*, certifying me, that one of our Monaſteries might do good ſervice in that City, alledging for it ſtrong reaſons; though, becauſe the place was poor, I was ſomewhat unwilling to Erect a Houſe of Poverty here: but, conſidering that *Avila* is ſo too, and yet it never wanteth neceſſaries, nor will *God*, I believe, ever fail him, that ſerves him (things being ſo reaſonably ordered, as they are; the *Nunns* ſo few, and helping themſelves

ſelves by working, and the labour of their hands) I determined to Found it. So, paſſing from *Toledo* through *Avila*, I from thence procured a Licence from the *Biſhop*, who, then, was *Peter Gonzalez de Mendoza*; he, being by *Father Rector* informed of the Religious Diſcipline, which they obſerve in our *Monaſteries*, and that it would be a ſervice acceptable to *God*, preſently granted it.

Methought, in all *Foundations*, having got once the *Ordinary's* Licence, the *Monaſtery* was as good as done, every thing elſe became ſo eaſie to me. Whereupon, without loſing time, I endeavoured to hire a Houſe, which a Gentlewoman of my acquaintance helped me to, though it was a difficult matter, being not the Seaſon for letting of houſes, and ſome Students dwelling there, who were by there Articles to leave it, when he that was to live in it came, They knew not, who it was for, nor for what uſe; for I took great care, that nothing ſhould be known, before Poſſeſſion taken; becauſe I have learnt by Experience, how much the Devil labours to hinder one of theſe *Monaſteries*; although our *Lord* gave him not power to obſtruct this *Foundation* in it's beginning, becauſe he would have it Erected; but afterward there were ſo many troubles, and oppoſitions which befell it, that this buſineſs is not yet quite finiſhed, though ſome years be already run out ſince it's Erecting to this preſent, wherein I write this: and therefore I believe *God* is much ſerved in this *Monaſtery*, becauſe the Devil cannot endure it.

Having got the Licence, and aſſured the Houſe, truſting in the mercy of *God*, (for, I had none here to aſſiſt me in any thing, though much was requiſite for preparing the houſe) I departed, for the preſent taking with me only one Companion [*Maria de Sancto Sacramento*] for going more privately, becauſe I thought it beſt not to carry more *Nuns* till full Poſſeſſion were taken, (for I was ſufficiently warned by that which befell me in *Madina del Campo*, where I endured great troubles) becauſe if any diſturbance happened, I only ſhould bear it, with my Companion; whom I took with me, becauſe I could not go without one. We came thither on the *Vigil* of *All-Saints*, having travelled a good part of the Journey the night before in extreme cold, and lodged in a place inconvenient, I being much indiſpoſed. I mention not in theſe *Foundations* the great pains, and Sufferings of the Ways; for, it ſometimes ſnowed a whole day together; ſometimes *I* loſt my way; otherwhiles had Sickneſſes, and Fevers; for (God be praiſed) generally *I* have litle health: but *I* ſaw plainly, that our *Lord* gave me ſtrength, and courage. For, ſometimes *I* have perceived my ſelf, whilſt *I* perſued theſe Foundations, ſeized with ſuch Pains, and Torments, that *I* was exceedingly diſtreſſed; and methought that

when I was alone in my *Cell*, I was never ſo ill, without keeping my Bed: whence I turned me to our *Lord*, paſſionately complaining to his *Majeſty*, and expoſtulating, why he would have me do more, than I was able? But afterward (though with ſome pain) our *Lord* gave me ſtrength; and with the fervour, he inſpired, and ſolicitude, that incited me, methought I had forgot my ſelf.

As I remember, I never omitted any *Foundation* for fear of trouble, though I had a great reluctance, and contrariety againſt the Journeys (long ones eſpecially;) but, having once begun them, it ſeemed litle; reflecting, for whoſe ſake it was undertaken; and conſidering, that *God* in that houſe was to be praiſed, and the *B. Sacrament* to be ſet up. It is a ſingular content to me, to ſee one Church more, when I recount how many the *Lutherans* demoliſh: I know not what pains (how great ſoever) is to be feared, for the obtaining to *Chriſtianity* ſo great a good: for, though few conſider, that *Jeſus Chriſt*, true *God*, and true *Man*, is in the moſt *Holy Sacrament* in divers parts of the World, as truly, as he is in Heaven, yet ought it to be an extraordinary Conſolation to us all. For certain, ſuch I many times feel in the Quire, when I ſee theſe ſo pure Souls employed in the praiſes of *God*; which I diſcerne alſo in ſeveral other things, as well of their Obedience, as of the Contentment, that I ſee ſo ſtrict Clauſure, and Retirement affords them. But, who can expreſs the Joy, they feel, when any occaſions of Mortification are offered, where our *Lord* beſtows greater Grace, and skill on the *Prioreſs* to exerciſe them therein? In theſe I ſee their greater delight: and ſo it is, that the *Prioreſſes* are ſooner weary of trying them, than they of obeying; for, their deſires herein are endleſs.

It matters not, though I digreſs a litle from the *Foundation* whereof I began to treat, becauſe there occurr ſome things now to me concerning *Mortifications*, which leſt they be forgotten, I will here mention; and happly, *Daughters*, they will prove uſeful for the *Prioreſſes*. For, as there are in *Superioreſſes* different Vertues, and Gifts, they love to direct their *Nunns* the ſame way, that themſelves go. She that is very mortified thinks, that, whatever ſhe enjoyns, it is eaſie to tame, and ſubdue the will to it, as it would be to her, when yet ſometimes perhaps it would be difficult, and diſtaſtful to her ſelf alſo. We are to conſider very much, that we ought not to impoſe on others, what would be painful to our ſelves. Diſcretion is an excellent, and important thing for governing, and in theſe caſes very neceſſary, I may ſay, more than in others, becauſe herein the account is greater, that is to be had of thoſe under our charge, both concerning their Interior, and Exterior. Other *Prioreſſes*, that have

have much of the Spirit, would place all in making Prayer, Mental, and Vocal; in fine, our *Lord* guides Souls different ways; and the *Prioreſſes* ought to conſider, that they are not ſet in that office, to chuſe them a path to their mind, but to lead their Subjects in the way of their *Rule* and *Conſtitutions*, though they force themſelves to this, and would fain do otherwiſe.

I was once in one of our *Monaſteries* with a *Prioreſs*, that was a great lover of Penance, and led all this way. There it happened, that at one and the ſame time, the whole *Covent* gave themſelves a Diſcipline of all the Seven *Penitential Pſalms*, with the *Collects*, and *Prayers* belonging thereto, and the like. The ſame happens, if the *Prioreſs* be much abſorpt, and ſuſpended in *Prayer*; for (though it be not at the uſual hour of Prayer, but after *Matins*) ſhe will detain all the *Community* there, when it would be much better, the *Nunns* ſhould go to ſleep. If ſhe love *Mortifications*, ſhe placeth all in a deſire of ſuffering; and theſe poor Flocks of the *B. Virgin* are ſilent, like ſo many Lambs: which occaſions in me great Devotion, and Confuſion, and ſometimes a ſtrong temptation, and jealouſie, concerning it; for, the *Siſters* being wholly abſorpt in God, obſerve it not; but I am affraid for their health; and wiſh, they kept the *Rule*, wherein is enough to do, and what is more ſhould be enjoyned with all ſweetneſs: eſpecially this concerning Mortification is very important. For the love of our Lord, let the *Superioreſſes* be careful herein; for, in theſe things, diſcretion is very requiſite, and the knowing each ones Talent: wherein, if they proceed not with caution, inſtead of helping, they will hurt, and diſquiet them. They are to conſider, that ſuch Mortification is not neceſſary, for the Souls gaining of liberty, and high perfection; is this done in a ſhort time: but let the *Prioreſſes* go by litle and litle helping every one according to the Talent of underſtanding, and Spirit, that God gives them. Perhaps they will think, that, for this, there needs no great underſtanding; but they are miſtaken: for there will be ſome, who, before they come to underſtand what *Perfection* is (and even the Spirit of our *Rule*) paſs much time (and happly afterward theſe prove the holier perſons) who do not know, when it is good to excuſe themſelves, when not; and other petty matters; which, poſſibly, if well underſtood, they will do with eaſe, and they do not come fully to underſtand them; nay, which is worſe, it ſeems not to them, that they are things of perfection.

In one of theſe *Monaſteries* is a perſon one of the moſt eminent Servants of *God* in that place, and, as far as I can conjecture, of much Spirit, exceedingly favoured by our *Lord*, of much Penance, and Humility; and

yet ſhe doth not throughly underſtand ſome things in our *Conſtitutions*. The accuſing of faults, in the *Chapter*, to her ſeems but litle Charity; and, ſhe ſaith, ſhe apprehends not, why ſhe ſhould diſcover any thing touching her *Siſters*, or note their defects; for, ſo ſhe might tell ſomething of a *Siſter*, that is a great Servant of *God*; yet in other things the ſame perſon is ſeen to excell thoſe of deep underſtanding. But the *Prioreſs* muſt not think to know Souls preſently; let her leave that to God, for only he can do that: and let her endeavour to conduct each one that way, his *Majeſty* leads her; provided, that ſhe fail not in *Obedience*, and in the eſſentials of the *Rule*, and *Conſtitutions*. That *Virgin* of the *Eleven Thouſand*, which hid her ſelf, was not the leſs *Saint*, and *Martyr*, nay perad-venture ſuffered more, than the reſt, in coming afterward ſingle to offer her ſelf to Martyrdome.

So that, returning to *Mortification*; The *Prioreſs* haply may enjoyn a *Nun* ſomething for mortifying her (which, though it be in it ſelf inconſiderable, yet is burdenſome to her) and, albeit ſhe do it, yet ſhe remains ſo diſquieted, and tempted, that it had been better, not to have enjoyned her it; as quickly may be perceived. Let the *Prioreſs* therefore take heed, not to attempt to make her perfect by ſtrength of arme (as they ſay:) but let her diſguiſe the matter, and go on by litle and litle, till our Lord work in her: to the end that, what is done to further her (for perhaps, without this particular Perfection, ſhe may be a very good *Nun*) be not a means of diſturbing her, and of keeping her Spirit ſad, and afflicted, which is a terrible thing: and, poſſibly, it may fall out, that, by ſeeing the reſt bare ſuch a thing well, by degrees ſhe alſo will do the ſame, with them, as hath been often ſeen; and, if not, without this vertue ſhe may be ſaved. For, I know one of theſe, who hath lived all her life very vertuouſly, and for many Years divers ways well ſerved our *Lord*; and ſhe hath ſome Imperfections, and Sentiments (many times) which ſhe cannot conquer; and ſhe complains of them to me, and underſtands them well. I conceive, God permits her to fall into theſe defects without ſin, (which, they are exempt from) that ſhe may humble her ſelf, and ſee that ſhe is not abſolutely perfect. So that, there will be ſome, who will endure great Mortifications, and the greater the things enjoyned them are, the more delightful are they; becauſe our Lord hath already infuſed ſtrength into their Souls, to ſubmit their Wills: and others will not be able, or not know how, to bear ſmall ones: and here it will be, as if we ſhould load two Buſhels of Corn on the Shoulders of a Child, who not only cannot carry them, but will fall to the ground therewith, and be ſpoiled. Wherefore, my *Daughters* (I mean the *Prioreſſes*) pardon me; for the things, I have

have obſerved in ſome, have made me the longer, and earneſter herein.

Another thing, I would caution (and that too very important) is; that ye command nothing, though for trial of Obedience, which done, may prove a Sin, even Venial; for, I have known ſome, that would have been Mortal, had they been effected: Where, though the ſubjects may poſſibly, for their Innocence, and ſimplicity be ſaved, yet not therefore the *Prioreſs*. For, theſe other being on the one ſide not inſtructed by any, that there are certain things, which they may not ſo ſuddenly put in execution; and, on the other, hearing, and reading the extraordinary things done by the Saints of the *Deſert*, all ſeems well done, that is enjoyned them, at leaſt, for their doing thereof.

Inferiors are likewiſe to know, that that, which would be a Mortal Sin, if not enjoyned, they may no more do it, being enjoyned, provided, it be not omitting *Maſs*, or the *Church-Faſts*, and the like; becauſe the *Prioreſs* may have good grounds for enjoyning theſe; and they in obeying would be excuſed; as, for example, in caſe of Sickneſs. But, ſome other things, as to throw ones ſelf into a Well, and the like, would be Errours, and Sottiſhneſs; becauſe none ought to expect God ſhould do Miracles here, as he did with the Saints. There are things enough, wherein to exerciſe perfect Obedience; all, that is exempt from ſuch danger [of Venial, or Mortal Sin] I commend. So, a *Siſter* in *Malagon* asked leave to Diſcipline her ſelf; the *Prioreſs*, becauſe others would have intreated to have done the ſame, bid her, *Be gone, and let me alone:* but, ſhe importuning her, ſhe replies, *Go, walk; trouble not my head:* The *Nun* in great ſimplicity went, and walked ſome hours in a certain place; till, ſpied caſually by another *Siſter*, who asked her, why ſhe walked ſo? or the like: ſhe anſwered, ſhe was commanded it. Mean-while, it Rung to *Matins*; and, the *Prioreſs* asked afterward, why that *Siſter* was abſent, the other, that ſaw her, informed her of what paſſed. So that, it is neceſſary, as elſe-where I have ſaid, the *Prioreſſes* ſhould be careful in conſidering how they proceed with ſome Souls, which they already know to be ſo very obedient. Another went to ſhew the *Prioreſs* a certain very great Worm, bidding her, look what a fair one it was: the *Prioreſs*, jeſting, bid her, dreſs it, and eat it: ſhe went and fried it well: the Cook asked her, why ſhe fried it? She anſwered, to eat it; and ſo ſhe had, but that ſhe was hindred: and, the *Prioreſs* not heeding, it might have done her much hurt. Notwithſtanding all this, in this point of *Obedience*, I am content, they do ſomething more than ordinary, becauſe I have a particular devotion to this

his Vertue: whence I have endeavoured, what I could, that the *Sisters* might attain it; but, litle had this availed me, had not our *Lord*, of his mercy, given them the grace, to be all of them generally affected, and inclined hereto. His *Divine Majesty* grant, it may increase in them more and more.

CHAP. XXIII.

She proceeds in the Foundation *of the* Monastery *of* S. Joseph *in the City of* Salamanca.

I Have digressed very much: for, when any thing presents it self to me, which our *Lord* would have me by experience to understand, it troubles me not to mention it: it may be, that what I thus think of, may be good, and profitable. Consult always Learned persons, my *Daughters*; for so ye will find the way to *Perfection* with discretion, and Truth. Hereof the *Prioresses* have great need, if they would discharge their Office well, and must confess to Persons Learned, otherwise they will commit gross ever-sights, thinking it Sanctity: So likewise should they procure, that their *Nuns* confess to men of Learning.

We came then (as I said) to *Salamanca* the *Vigil* of *All-Saints*, the year afore mentioned, about Noon. Presently at my Lodging I endeavoured to hearken out a man of that City, to whom *I* had written, and recommended the getting me the House cleared, called *Nicolas Gutierez*, a great Servant of *God*, who by his good Life had obtained of the *Divine Majesty* a wonderful peace, and contentment in the many troubles, which he suffered, and after having lived in great prosperity grew very poor, though still as chearful, as when he was rich. This good man took much pains about this *Foundation*, with great devotion, and hearty affection. When he came, he told me, the House was not empty, because he was not able to conclude with, the *Students* so, as to be gone. I told him, how much it concerned, they should surrender it to us speedily, before it were noised, that I was come to Town; for, I ever feared the intervening of some Impediment. He pursued it so close, that that very Evening they quitted it; so, about Night we went thither. This was the first *House*, that I Founded, without placing the *B. Sacrament* therein; conceiving, that possession was not taken, when it was not set up; but I understood

underſtood, that this was not neceſſary, which was a great Conſolation to me, having not time to make ready the *Church*: for, the *Students* litle regarding Cleanlineſs, and Neatneſs, left the Houſe in ſuch a caſe, as coſt no ſmall trouble that Night to cleane it.

The next day betimes in the Morning was ſaid the firſt *Maſs*; and I procured, that ſome more *Nuns* ſhould be ſent for, which were to come from *Medina del Campo*. I and my Companion ſtaid there alone on *All-Saints* Night. I tell you, *Siſters*, when I remember the fear, of my Companion, which was *Maria de Sacramento*, a *Nunn* elder than I, and a great Servant of God, I have a good mind to laugh. The Houſe was very large, and confuſed, with many void ſpaces, and vacuities between the Roof of the Houſe, and of the Chambers; and the *Scholars* could not be put out of her mind; for, ſhe thought, becauſe they were ſo unwilling to leave the houſe, ſome of them might be hid in it; which they might have been very conveniently, not wanting a fit place. We ſhut our ſelves up in a Room, where there was Straw (which was the firſt kind of Furniture I provided, when I Founded Monaſteries; for, having this, I reckoned I had Beds) and that Night the *Fathers* of the *Society* of *Jeſus* lent us two Coverlets. The next day ſome *Nunns*, that lived near us (whom we thought thereupon to have been diſpleaſed) lent us Coverlets, and other Furniture for our Companions, that were to come, and ſent us Alms; they were called the *Nuns* of *S. Iſabella*; and, all the time, we ſtaid in the Houſe, they ſhewed us great kindneſs. When my Companion ſaw her ſelf incloſed in that room, ſhe ſeemed ſomewhat better ſatisfied concerning the *Scholars*; yet ſhe did nothing but look, one while on this ſide, another while on that, with great fear: the Devil certainly endeavouring to repreſent to her apprehenſions of danger, to diſquiet me; for, by reaſon of Sickneſs, and a Weakneſs at my Heart, which I feel, a ſmall matter ſerves thereto. I asked her, what ſhe looked at ſo, ſince none could come thither? She anſwered, *I am thinking, if I ſhould now dye here, what would your Reverence do alone?* Indeed, if ſuch a thing ſhould have happened, it would have ſeemed to me a hard caſe. So ſhe made me ſtand muſing a while hereupon, and likewiſe a litle affraid; for, dead bodies, though I fear them not, always cauſe a pain at my heart, even when I am not preſent there. And, the general Ringing of Bells then furthering it, for (as I ſaid) it was the Night before *All-Souls* Day, the Devil took a fit occaſion to make us loſe our thoughts in Trifles, and Fopperies: when he perceives, that we have no fear of him, he finds out other devices. So, I anſwered her, *Siſter, when this happens, then I will conſider, what I am to do: at preſent let me*

Sleep. So, having had two bad Nights, Sleep ſoon expelled our fears. Next day came other *Nuns*, whereupon our fears utterly vaniſhed.

The *Monaſtery* continued in that Houſe ſome three Years (I am not ſure, whether it were not four, becauſe I remember it not juſtly) and I after ſome time was commanded to return to the *Monaſtery* of the *Incarnation* of *Avila*: for, by my good will, I would never have left any *Monaſtery*, till the *Nunns* were provided of a Houſe of their own, well accommodated, and with *Clauſure*, as hitherto I have done. For, herein *God* hath favoured me greatly, that in Labours I delighted to be the firſt, and procured every thing, that conduced to their quiet, and ſettlement, even to very ſmall matters, as if all my life were to be ſpent in that *Monaſtery*: and ſo I rejoyced exceedingly, when they were well accommodated. I was extreamly troubled at what the *Siſters* endured here, not that they wanted maintenance (for, this I provided from the place, where I lived, though the *Monaſtery* was very far diſtant, and out of the way for procuring of Alms) but, becauſe the Houſe was unhealthy, by reaſon of the great moiſture, and cold there; and, being ſo very large, it could not be remedied; and, which was worſe, they had not the *Bleſſed Sacrament*; which, to Women of ſo ſtrict Clauſure, and Solitude, was a great affliction. They did not much apprehend them; but endured all with a delight, they took, to praiſe our Lord for it: ſome of them told me, they counted it an Imperfection in them to deſire another Houſe, ſince they were very well contented here, had they but had the *B. Sacrament*.

Afterward, the Superior [*Peter Fernandez Commiſſary Apoſtolical* for viſiting the *Order* of the *Carmelites*] ſeeing their perfection, and the miſery, they endured, moved with Compaſſion, commended me to return thither, from the *Incarnation*. They had already agreed with a *Gentleman* of the City, [*Peter Bandinus*] to furniſh them with an houſe; but it was ſo incommodious, that, to make it fit to dwell in, and to ſhape it to the Form of a *Monaſtery*, would coſt above two thouſand Crowns. It was the houſe of a *Majoraſco*; and he agreed with us to let us go to it, though the grant were not then obtained of the *King*; promiſing, he would get it, and that in the mean time we might repair it, and raiſe the Walls. I deſired to go, and ſee it, that I might know how to order what was to be done; for, Experience had made me skilful in ſuch things. So I got Father *Julian d' Avila* to accompany me, who was content to go with me in theſe Foundations. We went away in *Auguſt*, and, making all the haſt poſſible, were detained there till *Michaelmas*, when uſually

they

they let houſes: and, for all this exceſſive pains taken, it wanted ſtill much of being made commodious; but, we having not engaged for the Rent of the Year enſuing, for the houſe where we lived, it was already let to another, who earneſtly preſſed us to be gone. The *Church* was almoſt finiſhed, and ready; the *Gentleman* that ſold us the houſe was abſent, and ſome that wiſhed us well told us, we did ill to go thither ſo ſoon: but, where there is neceſſity, Advice is hardly taken, unleſs this be remedied.

We went to this Houſe on *S. Michaels Eve*, a litle before day; and already it was divulged, that on *S. Michaels* day the *B. Sacrament* was to be ſet up, and a Sermon to be there. It pleaſed *God*, that that very day we went, toward Evening it rained ſo, that it was a great trouble to us to remove thoſe things, we needed, to another Houſe. The *Chappel* of the *Church*, which was new built, was ſo ill Tiled, that it rained almoſt every where. I tell you, *Daughters*, that that day I found my ſelf very imperfect; for, the former report being ſpread abroad, I knew not what to do, but lament; and turning me to our Lord, as it were bemoaning my ſelf to him, I deſired, *That either he would not command me to undertake ſuch imployments, or afford ſome remedy in this neceſſity.* The good man *Nicholas Gutierez* with his wonted Chearfulneſs, as though it were nothing, wiſhed me with great Calmneſs, not to torment my ſelf; for, God would remedy all: and ſo he did; for on *S. Michaels* day in the Morning, when the people came, it began to be fair, which cauſed in me great devotion; and I perceived, how much better that bleſſed man had done, by truſting in our *Lord*; than I, by vexing my ſelf.

There was a great concourſe of people, and excellent *Muſick*, and the *B. Sacrament* very ſolemnly ſet up; and, the houſe ſtanding in a good place, the *Monaſtery* thereupon began to be more noted, and people had more devotion to it: in particular the *Counteſs* of *Mount-Royal*. *Donna Maria Pimentel*, and another *Lady* the *Governour* of the Towns Wife, named *Donna Mariana* aſſiſted us. Preſently next day, to allay our joy for having the *B. Sacrament*, came the *Gentleman*, that owed the houſe, ſo incenſed, that I knew not how to deal with him; and the Devil, ſo beſtirred him in it, that he was ſatisfied with reaſon; for, we had performed all, that was agreed on; and the telling him ſo prevailed nothing; though ſome perſons interceding ſomewhat pacified him, but afterward he returned to his former fury, and changed his mind; ſo that now I was reſolved to quit the houſe. But neither was he content with this, nor with any thing elſe, but that the price thereof ſhould be preſently

ſently paid him. His Wife, whoſe indeed the Houſe was, deſired to ſell it, to raiſe portions for two Daughters; and, upon this ground, a Licence was requeſted from the King, and the Money [till that procured] already depoſited in the hands of one, whom he choſe. The buſineſs is; that, though it be above three Years ſince, the purchaſe is not yet concluded; nor do I know, whether the *Monaſtery* will continue here (I mean in this houſe) for, to this end I have related it, or what will be the Iſſue, or concluſion of this buſineſs. This I know ſufficiently, that in no other *Monaſtery*, of all, that our Lord hath Founded of this firſt *Rule*, the *Nuns* have undergone ſo great troubles; but they, that are there, through Gods mercy are ſo good, that they endure all with chearfulneſs. His *Divine Majeſty* grant, they may proceed from good to better; for, to have, or not have, a good houſe, imports litle: rather it is a delight to us, to ſee our ſelves in a houſe, out of which we may be ſuddenly ejected; remembring, that the *Lord* of the World had none. The ſame, of not having, nor living in a houſe of our own, hath befallen us ſeveral times, as in theſe *Foundations* is ſeen: and it is true, that I never ſaw a *Nun* of ours troubled at it. His *Divine Majeſty* grant, that we fail not of enjoying the Manſions eternal, through his Infinite goodneſs, and mercy.

CHAP. XXIV.

Of the Foundation *of the* Monaſtery *of* Alva.

IT was not full two Months after I hired the houſe at *Salamanca*, when on *All-Saints* day I was importuned in behalf of the *Auditor* of the *Duke* of *Alva*, and his Wife, to Erect a *Monaſtery*, and *Covent* in that Place. I had no great Inclination, becauſe this being a ſmall Town, it muſt have Rent; and my deſire was, that none of our *Monaſteries* ſhould have ſo. It hapned, that Father *Dominicus Bannez*, who was my *Confeſſor*, and of whom I ſpake in the beginning of the *Foundations*, was then at *Salamanca*, and chid me, ſaying, that the *Council* of *Trent* granting leave to admit revenue, it were not well, for this, to omit the Founding of a *Monaſtery*; that I, underſtood not the buſineſs; for, this hindred not the *Nunn's* profeſſing Poverty, and high Perfection.

Before I proceed to other things, I will declare, who Founded this Houſe,

Houſe, and how our *Lord* inſpired her to Found it. The *Foundreſs* of the *Monaſtery* of our *Lady* of the *Annunciation* at *Alva de Tormes* was *Tereſa de Layz*, the Daughter of a Father, and Mother both Noble, Honourable, and of ancient Extraction: their Wealth not bearing proportion to the greatneſs of their Houſe, they dwelt in a Town called *Tordiglos*, diſtant from *Alva* above mentioned ſix Miles. Great pity, certainly! that the things of this World ſhould be liable to ſo great vanity, as that men had rather ſuffer ſolitude and the want, endured in thoſe petty Villages, both of teaching, and many things beſides, which are the proper means of enlightening Souls, than recede a jot from their punctilios of Honour, as they term it, which carries with it ſuch a miſery. Now, her Father and Mother having four Daughters, when *Tereſa de Layz* was born, they were exceedingly troubled thereat, ſeeing this Child proved a Daughter too. A thing indeed to be lamented; that men, not knowing what is beſt for them (as not fully underſtanding *Gods* Judgments, nor conſidering the great advantages, that may come by Daughters, the great miſchiefs by Sons) ſhould ſeem unwilling to leave it to him, who underſtands, and creates all; but torment, and kill themſelves for that, which they ſhould extreamly rejoyce at; and, like people, whoſe Faith is a ſleep, advance not forward with conſideration, nor remember, that it is *God*, who diſpoſeth, and ordereth this matter; neither do leave all in his hands; and, being already ſo blind, as not to do this, it is groſs Ignorance beſides, not to diſcern, how litle ſuch vexing avails them. Good God! how far differently ſhall we underſtand theſe our preſent Ignorances in the day of Judgment, when the truth of all theſe things ſhall be known, and how many Fathers, and Mothers ſhall ſee themſelves thrown down to Hell, by having Sons; and how many likewiſe ſhall ſee themſelves, by means of their Daughters, exalted to Heaven!

Returning now to what I was ſaying; to this paſs things came; that, litle valuing the life of the Infant, being but three days old, they left her alone, not regarding from Morning to Evening, nor heeded by any. Herein they had done well; that they had gotten a *Prieſt* to Baptize her preſently after ſhe was born: but, when evening came, a certain Woman, that took ſome care of her, and knew what had paſſed, ran to look if ſhe were dead, and with her ſome others, who came to viſit the Mother, and afterward witneſſed what I ſhall now relate. The Nurſe took the Child in her arms, and bemoaning it ſaid to her, *What, my pretty Babe, art thou not a Chriſtian?* As it were complaining of the cruelty, the Parents had ſhown to it. The Child lift up it's head, and anſwered, *Yes, that I*

am: And ſpake no more till the time, that other Children begin to ſpeak. All, that heard it, were aſtoniſhed; and from that time the Mother began to love it, and take great care of, and to affect it; ſo that ſhe often ſaid, ſhe wiſhed to live, till ſhe ſaw, how God would diſpoſe of that Child: whom ſhe educated very well, and inſtructed in all kind of Vertue.

The time for Marrying her being come, ſhe was unwilling to enter upon that ſtate: but underſtanding, that *Francis Velaſquez* was a Sutor to her (who likewiſe, as her Conſort, is *Co-Founder* of this Houſe) ſhe preſently reſolved to accept him for her Husband, if her Parents motioned it to her, without having ever ſeen him before in her life. But our Lord ſaw it fit ſo, for effecting this good work, which both of them have done for the ſerving his *Divine Majeſty*. For, beſides his being rich, and vertuous, he ſo loves his Wife, that in every thing he pleaſeth her, and juſtly; for, our Lord hath given him in her, all, that can, or ſhould be deſired in a married Woman; ſince that, together with the great care, and forecaſt, ſhe takes for her family, ſhe is very chaſt and vertuous; in ſuch wiſe, that, her Husband having brought her to *Alva*, where he was born, and it happening, that the *Duke's* Officers had aſſigned a Lodging in her houſe to a young *Gentleman*; ſhe took great offence thereat, and began to retire her ſelf, avoiding all converſe, and ſociety with thoſe Perſons. But the Devil (in regard ſhe was yong, and very beautiful) that ſhe might not be, or not be eſteemed by others, ſo vertuous, and honeſt, began to ſuggeſt lewd purpoſes to her yong Gueſt; that, had ſhe not been ſo very circumſpect, and chaſt, as indeed ſhe was, there might have followed ſome ſcandal, and diſorder. Whereupon ſhe, perceiving it, without telling her Husband any thing hereof, earneſtly requeſted him, to remove her from that place; which he ſoon did, carrying her to *Salamanca*, where they lived very contented, and rich, *Francis Velaſquez* being poſſeſſed of a beneficial, and honourable Imployment there; by reaſon of which all ſtudied to pleaſe him, and courted him much. Only it grieved them, that our *Lord* gave them no Son; and, that he would beſtow one on them, great were the Devotions, and Prayers, ſhe made; nor did ſhe ever requeſt any thing elſe, but that our *Lord* wõuld grant her Iſſue; that, when ſhe died, might praiſe his *Divine Majeſty*; it ſeeming to her a hard caſe, that her Family ſhould ceaſe in her; and, after her life ended, there ſhould be none to praiſe *God* in her name: and ſhe told me, that ſhe never had any other end in deſiring them. And ſhe is to be credited, becauſe ſhe is a Woman of great veracity, and ſo good a Chriſtian, and Vertuous, that ſhe many times incites me to praiſe God in beholding his

his works, and a Soul ſo deſirous of continually pleaſing him, and who never ceaſeth to ſpend her time in good things.

So, paſſing many Years with this deſire, recommend her ſelf to the Glorious *Apoſtle*, *S. Andrew*, who (they told her) was a good Advocate for obtaining what ſhe deſired in this particular: after many Prayers made, as ſhe lay in her Bed one Night, ſhe heard a voyce, that bid her, *Do not deſire Children; for, you will condemn your ſelf for it.* She was much amazed, and affrighted at theſe words; but did not thereupon leave wiſhing them; conceiving, that her end being ſo very good, why ſhould ſhe condemn her ſelf for it? And ſo ſhe continued ſtill requeſting of our Lord this Bleſſing, praying for it with particular Devotions to *S. Andrew.* Being one time in this longing deſire (whether awake, or aſleep, ſhe is not ſure; but, be it, as it may, ſhe underſtood, by the event, the viſion was good) ſhe thought, ſhe was in a Houſe, where, in a Court under a Gallery was a Well, and on the ſide of it a Meadow, full of white flowers, ſo exceeding beautiful, as ſhe never ſaw the like, nor was able to expreſs. Near the Well appeared *S. Andrew* in a very beautiful, and venerable Form, who ſaid to her: *Theſe are Othergates Children, than thoſe, you deſire.* She was unwilling, the conſolation, ſhe took therein, ſhould ever have ended, yet it laſted but a while. She underſtood plainly, that it was *S. Andrew*, without any ones telling her; and that it was the will of God, a *Monaſtery* ſhould be built there, whereby is evident, that the *Viſion* was as well Intellectual, as Imaginary; and that there can be no miſtake, nor Illuſions of the Devil therein.

Firſt, there was no miſtake, ſince it produced a good effect; for, from that inſtant ſhe never more deſired Children; but it remained ſo imprinted on her heart, that that was Gods will, that ſhe no more prayed for, nor wiſhed, Children; and ſo began to conſider, what courſe ſhe ſhould take to execute the will of God. And, that it was no Illuſion of the Devil, is manifeſt likewiſe, by the effect, that followed thereon; ſince that, which comes from him, can produce no good, ſuch, as this; that already a *Monaſtery* is Founded, where God is ſo well ſerved: beſides that this hapned above ſix Years before the *Monaſtery* was Erected; whereas the Devil cannot know things to come. Being therefore much ſtrook with this *Viſion*, ſhe ſpake to her Husband, that, ſince it pleaſed *God* to give them no Children, they ſhould with their Wealth build a *Monaſtery*, for *Nuns*. He, being ſo very good, and loving her ſo dearly liked it well, and they began to deliberate, where it ſhould be: ſhe had a mind to the place where ſhe was born, but her Husband allegded many

many reaſonable, and juſt Impediments, whereby ſhe was convinced, it would not do well there. Whilſt this was in agitation, the *Dutcheſs* of *Alva* ſent to ſpeak with *Francis Velaſquez*; and, when he came, ſhe wiſhed him to return to *Alva*, and dwell there, for the managing an Office, and Employment, which ſhe beſtowed on him in her *Court*, and he accepted, though leſs beneficial, than that, he had in *Salamanca*. His Wife, when ſhe heard it, was much troubled at it; for (as was ſaid) ſhe abhorred the place; but, being aſſured, that ſhe ſhould have no more Lodgers put upon her, was ſomewhat pacified, yet ſorry notwithſtanding, as chuſing rather to live at *Salamanca*.

Francis ſoon got a houſe, and ſent for his Wife; who came much diſcontented, and more, when ſhe ſaw the houſe; for, it had but litle ſtore of Lodging, though a far, and large Seat; ſo that ſhe was greatly diſquieted all that night. The next Morning, when ſhe came into the Court, ſhe ſaw at the ſide of it a Well, and ſtraight called to mind, that it was juſt the ſame, with every thing elſe, neither more, nor leſs, which ſhe ſaw, when *S. Andrew* appeared to her; ſhe ſaw, *I* ſay, the place, not the *Saint*, nor the Meadow, nor the Flowers; though ſhe both had and ſtill hath them imprinted in her Imagination. As ſoon as ſhe ſaw it, ſhe was troubled, and purpoſed to build a *Monaſtery* there, and from that time was very well contented to live at *Alva*, and reſolved not to remove thence: Whereupon, they began to buy ſome houſes adjoyning, till they had room enough to do what they had a mind. She was very ſolicitous in thinking, what *Order* to haye it of; for ſhe deſired the *Nunns* ſhould be few, and very ſtrict: when, communicating her intention to two *Religious* men of ſeveral *Orders*, very Vertuous, and Learned, they both told her, it would be better to undertake ſome other pious Work; for, *Nunns* for the moſt part lived diſcontented, and divers other things they alledged, all extravagant: becauſe the Devil, diſliking it, ſought to hinder, and diſturb this buſineſs of the *Monaſtery*, by ſetting a fair gloſs on the reaſons, that theſe *Religious* men produced; and they, ſo earneſtly perſwading that it was not convenient, and the Devil, who interpoſed himſelf, buſie to diſturb her, made her affraid, troubled, and in concluſion to change her mind, reſolving not to do it; and ſo ſhe told her Husband; it ſeeming to them, that, ſeeing ſuch perſons ſaid, it was not good, and their Intention was to do ſomething acceptable to God, they might ſafely deſiſt from their firſt deſigne. So they agreed to give for a Wife to her *Nephew*, her *Siſters* Son, one whom ſhe dearly loved, a *Niece* of her *Husbands*; and ſo beſtowing on theſe the greateſt part of their Eſtate, with the reſt to provid the beſt they could for their own Souls:

ſouls: this her *Nephew* being very vertuous, and very young. In this reſolution they both continued very firm, conſtant, and fully ſatisfied. But, our Lord having otherwiſe appointed, this their agreement availed litle; for, ſcarce a fortnight was paſſed after this accord, when ſuch a violent fever ſeized the young man, that in very few daies our *Lord* took him to himſelf. She was extream ſad thereat, and terrified, imputing the cauſe of his death to that determination, ſhe made, of omitting that, which *God* would have had done, for the enriching of a *Nephew*: remembring what befell the *Prophet Jonas*, for not obeying *God*; ſo, it ſeemed, *God* had puniſhed her, taking from her that *Nephew*, ſhe ſo tenderly loved. From that day forward ſhe reſolved in good earneſt, not to deſiſt, for any thing, from purſuing this *Foundation*. The ſame reſolution made her husband, though how to put it in execution they knew not; for, it ſeems *God* infuſed then into her mind that which is now effected; but they, to whom ſhee related, and deſcribed, how ſhe would have the *Monaſtery* to be, laughed at her; conceiving, ſhe would never get thoſe things, ſhe deſired: he that moſt diſcouraged her was a *Franciſcan* Father, her *Confeſſor*, a learned, and eminent perſon, who afflicted her much.

About that time it fell out, that this *Religious* man went to ſome place, where he had notice of theſe *Monaſteries* of our *Lady* of *Mount Carmell*, which were then founding: he informing himſelf well concerning them, at his return told her, he had now diſcovered, how ſhe might erect a *Monaſtery* after that faſhion, ſhe had mentioned, and deſired; recounting to her what had paſſed, and wiſhing her to treat the buſineſſe with me; as ſhe did. There hapned a great deal of trouble in according; for, I have always laboured, that the *Monaſteries* by me founded with rent ſhould have competent maintenance, that the *Nuns* might not be neceſſitated to run to their kindred, nor to any elſe: but that all neceſſaries for Diet, and Cloathes ſhould be provided them, and given them by the *Monaſtery*; and that the ſick, and infirm ſhould be well looked to, and governed; for, from their want of neceſſaries, grow many inconveniences. And to the erecting many *Monaſteries* in poverty, without revenue, I never wanted courage, and confidence with aſſurance, that *God* will never fail them; whereas, to erect them with revenue, (and that but ſmall) every thing failes me; and therefore I hold it better, not to found them. At length they yielded to reaſon, aſſigning a competent revenue for the number appointed: and, which I eſteemed highly of, they quitted their own houſe, to beſtow it on us, and went to another very inconvenient. The *B. Sacrament* was ſet

up, and the *Foundation* finished the day of *S. Pauls Conversion*, in the year 1571. to the honour, and glory of *God*; where in my opinion, his *Divine Majesty* is greatly served. He vouchsafe to advance it more, and more.

I had begun to declare some particulars of certain *Sisters* of these *Monasteries*, conceiving, that, when these came to be read, those now in being, whereof I make mention, would not be living; and that those who come after may be encouraged to carry on so good beginnings: but afterward, methought there would not want some, to relate them better, and more particularly; and without servile fear, I have; imagining, that they will judge me a party; and therefore I have omitted divers things, which he, that hath seen, and known, cannot chuse, but think to be miraculous, because they are supernatural: But of these I had no mind to relate any; nor yet of those, which it is apparent, our *Lord* hath done upon their prayers. In reckoning the years, wherein the *Foundations* were made, I suspect some mistake, though I have used all possible diligence therein; for, as I remember them (which imports not much, because this may be corrected afterward) I mention them, according to my best observance; and, if there be any errour, the difference will be but small.

CHAP. XXV.

Of the Foundation *of the* Monastery *of* Segovia.

I Have already declared, how, after founding the *Monastery* of *Salamanca*, and that of *Alva*; and before that of *Salamanca*, had any house of their own, I was commanded by Father *Fr. Peter Fernandez*, at that time *Commissary Apostolick*, to go for three yeares to the *Monastery* of the *Incarnation* at *Avila*; and how (perceiving the necessity of the *Monastery* at *Salamanca*;) he enjoined me to return thither, that, a house of their own being bought for them, the *Nunns* might remove into it. Being there one day in prayer, our Lord bade me go found a house at *Segovia*. Methought it was impossible; because I might not go from hence without a command and I knew, that Father *Fr. Peter Fernandez Commissary Apostolick*, had no mind I should found any more: I saw likwise, that, the three yeares, I was to spend in governing that of the *Incarnation*, being not yet expired, he had reason for not granting me this Licence. Being solicitous herein, our *Lord* bade me

me ask his licence; for, he would give it me. He was then at *Salamanca*, and I writ to him, that since he knew, I was under a command from our *Father Generall*, that when ever an opportunity presented it self, for founding in any place, I should not let it slip; and that now at *Segovia* a fit occasion offered it self, the *City* and the *Bishop* having consented to the erecting one of these *Monasteries*; if his *Reverence* pleased to command it, I would found it; which I signified to him, for discharging my conscience, and should rest very well contented, and satisfied with what ever he should enjoine (I think these were the words, somwhat more or less) and that I conceived, it would be a service to *Almighty God*. It plainly appeared, that it was our *Lords* pleasure, because he presently answered me, that I should go about it; and sent me a licence; at which I much wondred, considering what I had formerly known by him in the like case. From *Salamanca* I procured a house to be hired; for I had learnt by the *Foundations* of *Toledo*, and *Valladolid*, that it was better to look out a house of their own for them after possession was taken, for many reasons. The chief, because I had not as yet a farthing to purchase one; and, after possession already taken, our Lord soon provided us; and so I had also time to choose a more convenient seat. There lived here a *Lady*, a Widow, who had been wife to a *Majorasco*, her name was *Donna Anna de Ximena*: she came once to see mee at *Avila*, and was a great servant of God, and her vocation had always been to become a *Nun*: so, in the erecting of this *Monastery*, she was admitted with a Daughter of hers, one of a very good life: and, for the troubles she had suffered, both Wife, and Widow, our *Lord* gave her a double content in seeing her selfe now entred into Religion. They had always been, both Mother and Daughter, persons very retired, and eminent Servants of God.

This good *Lady* hired a House, and furnished us with all that, she knew we needed, both for the *Church*, and our selves: this I sufficiently experienced, for I had litle trouble herein. But, that there might be no *Foundation* without some affliction, besides that I went thither with a strong feaver, and no stomack, with severall inward maladies of aridity, and strange darkness in my soul, as likewise diverse sorts of corporal distempers; for the violence of these had held me three months; and, for that half year, that I staid there, I was continually sick; this also hapned, which I shall now relate. I had leave of the *Bishop* [*Didacus de Covarravias*] and the *City*, to found, but would not enter in save privatly by night, on the *Vigil* of *S. Joseph*, and the next day, being that *Saint's* Festivall, we set up the *B. Sacrament*. It was a pretty while since that

I had this leave; but, living in the *Monaſtery* of the *Incarnation*, and having another Superior beſides our moſt Reverend *Father Generall*, [*Peter Fernandez*] I could not found [without his licence alſo]. I had likewiſe the *Biſhop's* leave (reſident there when the City requeſted it of him) only by word of mouth, which he gave to a Gentleman called *Andrew de Ximena*, who procured it for us, not troubling himſelf to get it in writing; nor did I think it neceſſary; but I was deceived: for, his *Vicar*, who was not acquainted therewith, underſtanding, that a *Monaſtery* was made there, came ſtraight that very morning, exceeding angry, and forbad *Maſs* to be ſaid any more, and would have impriſoned him that ſaid it, who was a *Diſcalced Frier*, Father *John della Croce*, who came with Father *Julian a' Avila*, and another Servant of *God*, that likewiſe accompanied me, named *Antonio Gaitano*. This was a Gentleman of *Alva*, whom our *Lord* had called, having been many years immerſed in ſecular affairs, which he afterward ſo trampled underfoot, and deſpiſed, that he minded nothing but how to ſerve God beſt. Becauſe in the *Foundations* that follow, mention will be made of him, he having greatly aſſiſted me, and laboured much, I have only ſpoken at preſent, who he his; for, ſhould I recount his vertues, I ſhould not end ſo ſoon. The vertue that made moſt to our purpoſe was his being ſo extremly mortified, that there was never a Servitor of all that came with us, that took ſo much pains, where need was, as he. He is a man of much prayer, and our Lord hath done him ſo great favour, that all that which to others ſeems difficult, and cauſeth regret; delights him, and to him is eaſy: ſo is all the pains taken in theſe *Foundations*; for it appeares evidently, that *God* ſelected both him, and *Father Julian de Avila* for this Purpoſe; though *Father Julian* began before, at the very firſt *Monaſtery*. I believe, that, for ſo good company's ſake, our *Lord* made every thing proſper with me. Their diſcourſe in travelling was always about divine matters, to inſtruct them, that accompanied, or met, us: ſo that, on all occaſions, they ſerved his *Divine Majeſty*.

It is fit, my *Daughters*, that, when ye read theſe *Foundations*, ye underſtand, how much we are obliged to them, that (they having without any private intereſt taken ſo much pains for the good, you enjoy, of being in theſe *Monaſteries*) ye may recommend them to *God*, and they may reap ſome benefit from your prayers: for, certainly, if ye conſidered well the tedious nights, and days, they endured, and their pains in travelling, you would do it very willingly.

The *Vicar* would not go from our *Church* without Leaving an *Officer*

Officer at the gate; I know not to what end: it ſerved to frighten a litle thoſe, that were by. For, nothing troubled me, that hapned after taking poſſeſſion: all my fears were before. I ſent to call certain perſons, akin to one of my companions, whom I had brought, being of the beſt rank, in that place, that they might ſpeak to the *Viçar*, and acquaint him, that I had the *Biſhops* leave. He knew it very well, as he afterward acknowledged; but he would have had us given him an account thereof; and I conceive that ſo it had been worſe. In concluſion, they made this agreement with him, that he ſhould permit the *Monaſtery*, but that the *B. Sacrament* ſhould not be kept there. Which at preſent troubled us not much; and thus we continued ſome Months, till a Houſe was bought, and with it ſeverall ſuits: we had had Long debate with the *Franciſcan Fathers* abought a Houſe adjoining that was purchaſed; and for this other, with thoſe *de la Merced*, and with the *Chapter*, who had a rent upon it. *O Jeſus*, what a vexation it is, to conteſt with varying judgments! When it ſeemed quite ended, it began anew; becauſe the giving them what they asked, ſufficed not; for preſently ſprung up ſome other obſtacle; which in the relating ſeems nothing, but, in the enduring it, was a great matter. A *Nephew* of the *Biſhops* did all he could for us, being *Prior*, and *Canon* of that *Church*; and alſo *Herrera a Licentiate*, a great Servant of *God*. At laſt a concluſion was made with the *Chapter*, by giving them a good ſum of Mony: we continued in ſuit with the *Fathers de La Merced*, ſo that, in going to the new houſe, we were to paſs very privatly: when they ſaw us there (for we went a day, or two before *Michaelmas*) they were content to compound with us for mony. The greateſt affliction, that theſe intrigues put me to, was, that I wanted not above Seven, or Eight days of finiſhing the three yeares of my office of *Prioreſs* in the *Incarnation*, and this time expired, was neceſſarily to be there. Our *Lord* was pleaſed, that all things were compoſed ſo well, that no difference remained; and two or three days after I went to the *Incarnation*. His moſt holy Name be for ever bleſſed, who hath continually done me ſo great favours: and let all his Creatures praiſe him. Amen.

CHAP.

CHAP XXVI.

Of the *Foundation* of the *Monaſtery* in *Veas*.

WHen (as I ſaid) I was commanded to go from the *Incarnation* to *Salamanca*, being there then, a Meſſenger came on purpoſe from *Veas* with letters directed to me from a *Gentlewoman* of that place, and the *Curate* of the Town, and ſome others, requeſting me to come and found a *Monaſtery* there; for, they had a houſe for it already, and nothing wanted, but my comming thither. I enquired of the Meſſenger, who reported very well of the country, and juſtly; for, it is very pleaſant, and of a good aire: but, conſidering the great diſtance, and tedious journy, that was from *Salamanca* to *Veas*, it ſeemed an improper buſineſſe; eſpecially ſeeing it muſt be done with the *Apoſtolick Commiſſary's* command, who was an enemy, at leaſt, no friend, to the founding *Monaſteries*. So I purpoſed to anſwer, that I could not do it, without ſaying any thing elſe: afterward, methought, *Father Commiſſary* being then at *Salamanca*, it would not be well, to do thus without his advice, by reaſon of the injunction, laid on me by our moſt *Reverend Father Generall*, not to leave founding. When he ſaw the letters, he ſent to tell me, that he thought it not fit to diſcourage them, with whoſe devotion he was much edified; that I ſhould anſwer them, that ſo ſoon as they could get leave from the *Council* of the *Orders* (becauſe the place belonged to a *Commendam* of *S. James*) I ſhould be ready to found it; but that I might be confident they would not be able to get it; for, he knew of ſeverall perſons, that in divers years could not obtain from the ſame *Commendators* the like faculties; in fine, that I ſhould not return them an ill anſwer. I ſomtimes think on this, and how when our Lord wills a thing, though we intend it not, it comes to paſs, that without our minding, and perceiving it, we prove the inſtruments therof; as here *Father Peter Fernandez* the *Commiſſary* was: whereupon, when they had got this leave, he could not deny it; but it was effected in this wiſe.

This *Monaſtery* of the Glorious *S. Joſeph* in the town of *Veas* was founded on *S. Matthias's* day in the year 1573. the beginning whereof was on this manner following, to the honour, and glory of God. There lived in this Town a *Gentleman* called *Sancio Rodriguez de Sandoval*,

dead; of noble extract, and abounding in temporal wealth, having to his wife a Gentlewoman, named *Donna Catharina Godinez*: among other Children, which our Lord gave them, were two Daughters, who were afterward the *Foundreſſes* of this *Monaſtery*. The Elder was called *Donna Catharina Godinez*; the yonger *Donna Maria de Sandoval*. The Elder was fourteen yeares old, when our *Lord* called her to his ſervice, till which age ſhe was very far from abandoning the world, nay, ſhe ſet ſo great a value on her ſelf, that when her Father, intending to marry her, proffered her any match, ſhe thought every one too mean and low for her. She, being one day in a chamber, within her Father's (who was not riſen out of bed) caſually happened to read on the *Crucifix*, that was there, the *Title of the Croſs*; and, in reading it, preſently our *Lord* totally changed her. She had been thinking but a litle before on a Match, propoſed to her, but too good for her, and ſaid to her ſelf; *What a ſmall matter contents my Father, who conceives it enough, if I marry but a Majoraſco! wheras I intend, the honour of my family ſhall begin in me.* She had no inclination to marry, as judging it a baſe, and low thing to be ſubject to any; nor did ſhe diſcern whence this her pride aroſe. Well knows our *Lord*, what means to cure us by: eternally bleſſed be his mercy. Having read the *Title*, ſhe ſeemed to have received great light in her Soul to underſtand the truth; as if the Sun ſhould ſhine into a dark room: and with this light ſhe fixed her eyes on our *Lord* hanging on the *Croſs*, ſheding his blood; and conſidered, how ill treated he was, and his ſtupendious humility: on the contrary, what a different courſe ſhe took, going by the way of pride. Hereon ſhe employed her thoughts ſome ſpace, our *Lord* holding her in a rapt, or ſuſpenſion, wherein his *Majeſty* gave her a clear knowledge of her own miſery, and baſeneſs, and a mind, that even all others ſhould know it. She was taken with ſuch an ardent deſire of ſuffering for *God*, that ſhe wiſhed, ſhe might undergo even what the *Martyrs* endured: and likewiſe with ſuch a profound abaſement of humility, and deteſtation of her ſelf, that if it might have been without offending *God*, ſhe could have been content, to have been eſteemed a debauched and infamous Woman, that all might abhor her: and hereupon ſhe began to contemn her ſelf, enflamed with a deſire of doing penance, which afterward ſhe really put in execution. There immediatly ſhe made a vow of *Chaſtity*, and *Poverty*, and was ſo deſirous to be ſubjected to anothers will, that, meerly for this, ſhe would have been glad to have been tranſported, and lived a ſlave in the *Country* of the *Moors*.

All theſe Vertues laſted in her, ſo that it plainly appeared to be a Super-

Supernaturall favour of our *Lord* as hereafter ſhall be declared, to the end all may praiſe him. Bleſſed be thou for ever, *O my God*, to all eternity, who in an inſtant deſtroyeſt a Soul, and again re-makeſt it. What is this, *O Lord*? I would ask here that, which the *Apoſtles* demanded, when thou healedſt the Blind man, queſtioning, whether his parents, or he, had ſinned: ſo I ask; Who merited ſo Soveraign a grace? Not ſhe; for, it is already ſhewn, what kind of thoughts you drew her out of when you ſo diſſolved her. O how great are your judgments, *Lord!* You know what you do; and I know not what I ſay: for your works and judgments are incomprehenſible. Be you eternally glorified, who can do greater things; elſe what would become of me? But, had not her mother peradventure ſome ſhare herein? ſince ſhe was ſo good a Chriſtian, that it may be your *Majeſty* (as very kind) did think meet, that in her life time, ſhe ſhould ſee as eminent vertue in her Daughters. Somtimes I conſider, that you beſtow the like favours on thoſe that love you; and are ſo abundantly kind to them, as to give them alſo wherewith to ſerve you.

Whileſt ſhe was muſing hereon, ſo great a noiſe was heard over the Chamber where ſhe was, as if it had fallen quite down; and it ſeemed, that it came from that corner of the room, where ſhe her ſelf was, and heard there certain huge roarings, and yells, that laſted for ſome time. So that her Father, who was in the other room adjoyning, and (as I ſaid) was not riſen out of bed, being extreamly terrified therewith, began to tremble, and diſtractedly ſtraight threw his Night-gown about him, and taking his Sword, went in thither to his Daughter, and looking Pale upon it asked her, what was the matter. She anſwered, ſhe ſaw nothing; and, looking alſo into another room behind this, when he eſpied nothing, he bad her go to her Mother; and charged his Wife not to let his Daughter be alone, telling her what he had heard. Hereby ſufficiently appears, how much diſpleaſed the Devill is to have a ſoul taken from him, which he accounts as gained, and his own: but, he being ſuch an enemy of our good, I wonder not, that ſeeing the merciſull *Lord* to beſtow ſo many favours together, he was much affraid, and for rage, made ſo great a ſhew of his reſentment thereof in particular; for, he knew, that by the Treaſure, which was in that ſoul, he ſhould conſequently loſe ſeveral other Souls, which he reckoned his: for, I take for granted, that our *Lord* never confers ſo eminent favours, without imparting ſome ſhare, and benefit thereof on more, than that party to whom they are done. She at no time ſpoke hereof, but continued exceedingly deſirous of entring into ſome Order, aud with much importuni-

ry requested it along time of her parents, who would never consent thereto.

At last at the end of three years, after her earnestly intreating it, when she saw, she could not obtain it, one day, being *S. Josephs* festivall, she put her self in a plain, and modest habit, acquainting only her mother herewith, (whom she could easily have prevailed with, to let her become *Religious*) but durst not mention it to her Father, and so thus dresst went to *Church*; that, being once seen in this attire by people abroad, her parents might not afterward take it from her, or forbid it her, though she in the sequele endured enough. During these three yeares, she every day kept her Hours of prayer, and mortified her self what she could, as our *Lord* directed her. She went often into a Yard belonging to the house, and there washed her face, exposing it afterward to the Sun, to disfigure her self, that none might desire her in Marriage; for, they very much importuned her to marry. She was so averse from seeking to command any one, though she had the charge and government of the house, that after she commanding some things to the maids (for she could do no less) she watched till they were asleep to kiss their feet, as troubled, that they should serve her, being, in her opinion, better than her self. Her Parents employing her in the day, she spent almost all the night, instead of sleeping, in prayer: so that many times she had so litle sleep as seemed impossible, had it not been a thing *Supernatural*. Her penances, and disciplinings were numerous, and strange, because she communicated them to none, nor had any to hinder, or direct her. Among others, she happened one *Lent* to were upon her naked flesh a *Coat* of *maile* of her Fathers. She retired into some secret place to her prayers, where the Devil exercised her with notable delusions: many times she began her prayers two houres before Midnight, and gave not over, nor reflected thereon, till it was broad day.

In these Exercises she spent, some foure years, and afterward our *Lord*, because she was to serve him in greater matters, sent her very sore and Painfull diseases, as a continual Fever, a Dropsy, the passion of the Heart, and a Cancer, which afterward they cutt off: and in these maladies she continued about Seventeen Years, wherein she was well but a few days. In the fifth year of her sickness her Father died: and her Sister *Donna Maria*, when Fourteen years old, about a year after her, made a strange change, and likewise put her self into a plain, and decent habit, though formerly she had been a lover of gallantry, and vain fashions; and began to addict her self to prayer. Their Mother furthered them in all good exercises, insomuch as she gave them leave to trample

world under their feet; for, being *Gentlewomen* well descended, they employed themselves in a very vertuous, and Pious service of teaching, without taking any stipend, litle Children to work, and read; the better to instruct them in Prayer, and the Christian Doctrine. This did much good; for many resorted thither, in whom at this day are seen the good habits, which there in their childhood they learnt. It lasted not long; for the devil, displeased at so good a work, perswaded the Childrens Parents, that it was a disparagement, and an argument of beggary, and Penuriousnesse, to let their Children be so taught on free cost: this, together with the Sickness that molested, and troubled her, made it be left off.

Five years after the Father of these *Gentlewomen*, deceased also their *Mother*; and, since *Donna Catharina's* call was still to be Religious, but her Parents would never consent thereto, she now consulted about accomplishing it speedily. And becaufe there being no *Monastery* in *Veas*, she intended to go some whither else, their kindred advised them that, in regard they had an estate sufficient to build a *Monastery*, it would be an acceptable work to procure one rather to be erected in their own country, and there become *Nunns*, which would prove a greater service to *God*. But the place being of the *Commendam* of *S. James*, there needed the licence of the *Council* of *Orders*; and so she began to endeavour the procuring it: but it proved so difficult to obtain, that Four years were spent, with great costs, and many troubles sustained; yet, till a Petition was delivered to the *King*, nothing Prevailed. Such (I say) was the difficulty, that her kindred told *Donna Catharina*, that it was in vain to hope, she could therein come off with any satisfaction; and that she should quite desist from thinking more thereon: and, seeing she almost continually kept her Bed through extreme sickness (as hath been said) they told her, that no *Monastery* would admit her for a *Nunn*. She answered, that if within a Month our *Lord* gave her health, they might know by that signe, his *Divine Majesty* was pleased, the *Monastery* should be built; and that she her self would go to Court for a Licence. When she spake this, she had kept her Bed above half a yeare; and for about eight yeares before, she was hardly able to stir out of it of her self alone: and in those eight years she had a contiual Hect ck Fever, the Tisick, Dropsy, an Inflamation of the Liver, so violent, that it scorched her exteriorly, and burnt her very Shift, so that the heat was felt through her garments and coverings; a thing seeming incredible; and I my self would needs inform my self conerning it of the *Physician*, who then attended her, being extremely astonished there-

at,

thereat. Besides, she had the running Gout, and the Sciatica.

On *Saturday*, being *S. Sebastians Vigil*, our *Lord* gave her such perfect health, that she knew not how to conceale it, that the miracle might not be divulged. She reports, that, when our Lord would cure her, she felt such an inward trembling, that her *Sister* thought, she was going to another Life; and instantly she perceived in her Body an extraordinary change; and in her soul, she saith, she discerned another; insomuch as she was evidently bettered; and her health afforded her very great contentment, in that it enabled her to prosecute the erecting of the *Monastery*, for, she regarded not the suffering. For, from the beginning of *Gods* calling her, she conceived such a reall detestation, and hatred of her self, that all affliction seemed small to her: she affirms, that she had such a vehement desire of suffering, that she besought *God* with all her heart to exercise her herein in all ways possible. The *Divine Majesty* was not wanting in accomplishing this her desire; for, in those eight years they let her blood above five hundred times, besides so many Scarifications, as are seen in her body still: they made her some whereinto they put salt, the *Physicians* affirming, it was good to draw out the venome, and the malignity of the paine of her side; this torture she endured above twenty times. And, which is more to be admired, immediatly, as soon as the *Physician* prescribed one of these remedies, she exceedingly longed till the time came, wherein they were to apply it, without any fear at all; nay she encouraged the *Physicians* in the making of their cauteries, and applying burning irons, wherof she endured many, by reason of a *Cancer*, and on other occasions that required them. She saith, the cause, that induced her to desire them, was, to try, whether the desires, she had, of becoming a *Martyr*, were true. When she perceived her self so suddenly recovered, she consulted with her *Confessor*, and *Physician*, about changing the aire, and removing to some other place, to the end they might give out, that her changing the aire had cured her: but they refused; nay the *Physicians* themselves published the miracle; for they already judged her incurable, by reason that she voided Blood at her mouth so corrupt, that they affirmed it to be pieces of her Lungs. She kept her Bed three days, because she durst not rise, lest they should discover it: but, as sickness cannot be hid, so neither could her miraculous recovery; whence this availed her litle. She told me, that, the *August* before, being one time in prayer, she besought our *Lord* either to take from her that vehement desire, she had, of becoming *Religious*, and founding a *Monastery*, or so dispose of things, that it might be effected. When with great certitude she was inwardly assured by our *Lord*, that she should be well short-

ly, that in *Lent* ſhe ſhould be able to go her ſelf for a *Licence*: and ſhe alſo affirms, that, in all that time, though her diſeaſes much increaſed upon her, yet ſhe never loſt the hope, which our *Lord* had given her, of doing her this favour: and, although twice they gave her *Extreme Unction*, and once ſo near dying, that the *Phyſician* ſaid, they needed not go for the *Oils*, becauſe before it came, ſhe would be dead, yet ſhe quitted not her confidence in our *Lord*, that ſhe ſhould dy a *Nun*. I ſay not, that in that ſpace, to wit, from *Auguſt* to *St. Sebaſtians* day, they anointed her twice, but before. Her Brothers, and kindred, when they ſaw the favour, and miracle, our *Lord* had done, in giving her health ſo ſuddenly, durſt no longer hinder her from entring into *Religion*, and from going to *Court* about the *Foundation*; though it ſeemed an extravagancy to them. She ſtaid at *Court* three Months, and, finding that ſhe could effect nothing, at length determined to preſent a *Memoriall* to the *King* himſelf; who, underſtanding, that a *Monaſtery* was to be built for *Diſcalced Carmelite Nuns*, gave her leave ſtraight.

In compaſſing to erect this houſe, it appeared manifeſtly, that ſhe had already negotiated it with *God*, who was pleaſed, that the *Superiours* ſhould conſent therto, that were ſo far off, and alſo the Revenue ſmall enough. What his Majeſty wills, cannot faile of being effected. The *Nuns* came at the beginning of *Lent*, in the year 1574. and were received by the people with great ſolemnity, rejoicing, and proceſſion. There was a generall, and extraordinary Joy; even the children ſhewed, it was a work, wherein our *Lord* would be ſerved, and take delight. The Monaſtery was founded, and called *S. Joſeph's de Salvatore*, the ſame *Lent*, on *S. Mathias's* day.

The ſame day the two *Siſters* took the habit with ſingular contentment: *Donna Catharina* grew every day more healthy, her humility, obedience, and deſire of being diſeſteemed ſufficiently manifeſting, that her intentions were reall for the ſervice of our *Lord*, who be for ever bleſſed. *Amen*.

This *Siſter* among other things told me, that above twenty years ago ſhe went to bed one night with a great deſire of finding out the perfecteſt *Order*, that was upon earth, therein to become a *Nun*, and ſhe dreamt (to her thinking) that ſhe went in a very narrow path, and extreme dangerous for falling into certain huge precipices, which appeared to her: and ſhe ſaw a *Diſcalced Friar* (for, ſeeing afterward *John de la Miſeria*, a *Lay-Brother* of our *Order*, that came to *Veas*, whilſt I was there, ſhe ſaid, he ſeemed to her the ſame, whom ſhe had beheld in her Dream) who bad her, *Siſter, come along with me*; and brought her to a *Monaſtery*, that had a great

a great number of *Nuns*, where was no light, but that of some Candles lighted, which they carried in their hands. She asked, what *Order* they were of; and all being silent, they lifted up their veils, and smiling, shewed their chearfull visages: and she averrs, that she saw the same faces, which since she hath seen of the *Sisters*: and that the *Prioress* took her by the hand, and said, *Daughter, I would have you be here*; shewing her the *Rule* and *Constitutions*. And, when she awaked out of her Dream, she remained in such joy, as she seemed to have bin in Heaven; and afterward writ down what she remembred of the *Rule*. For a long time she acquainted neither her *Confessor*, nor any else with it; and she met with none, that could inform her concerning this *Order*.

Afterward came thither a *Father* of the *Society* of *Jesus*, who was acquainted with her desires, to whom she shewed, what she had writ; telling him, that if she could find out that *Order*, she would willingly enter into it presently. The *Father* was acquainted with these *Monasteries* of ours, and should have told her, that it was the Order of our *Lady* of *Mount Carmel*; though he did not express himself so clearly, as to make her particularly understand this, but mentioned only the *Monasteries*, I had founded: and therupon she sent a Messenger to me, as I said before. When my Answer came to her, she was so very ill, that her *Confessor* bade her quiet her mind, for that, though she had bin already admitted into a *Monastery*, yet they would eject her again; how much more at present would they boggle at the receiving her in, being in her condition? she was extremly grieved hereat, and turning to our *Lord*, said, with an enflamed affection to him, *My Lord, and my God, I know thou art he, that canst do all things: O Life of my soule, either take from me these desires, or shew me a way to accomplish them.* This she spake with exceeding great confidence, beseeching the most *Blessed Virgin our Lady*, by the grief, she felt, when she beheld her *Son* dead in her arms, to intercede for her. At that instant she heard a voice in the interior of her soul, that said to her; *Believe, and hope, that I am he, that can do all things; thou shalt recover thy health; for, he that could hinder so many diseases, all of them mortall, from taking effect, can more easily remove them.* These words, she saith, gave her such courage, and afforded her such certainty, that she could not doubt, but that she should accomplish her desire; though she were troubled, with divers other maladies, that seized her, till our *Lord* gave her her health, as was said. Indeed that, which she endured, seems incredible, had not I informed my self from the *Physician*, from those of the house, and from others; for else, for one so bad as I am, it had bin no great matter to think, that more was reported, than was true, in the aggravating of her sickness. Though she be now som-

what infirm, yet hath ſhe her health ſo, as to be able to obſerve our *Rule*: ſhe finds a ſtrange alacrity, ſhewing on all occaſions ſuch humility, that we all praiſe *God* for it. They both gave their whole eſtates to the *Order*, without making conditions; ſo, that, though we would not have admitted them for *Nuns*, they could never have required them back. She is ſo exceedingly weaned from her kinred, and country, that ſhe deſires ever to be far from them, and hereto much importunes her *Superiors*: though ſo obedient withall, that, for this reaſon, ſhe lives there contentedly enough: and in obedience it was, that ſhe took the *Veile*; for there was no perſwading her to be *a Quire-Nun*, but *a Lay-Siſter*, till I writ to her, ſaying many things, and chiding her for her litle obedience, in willing any other thing, than that, which the *Father Provinciall* willed: that this was not a way of greater Merit: with other things, treating her roughly: but herein ſhe finds greater delight, when ſhe is thus ſpoken to. Hereupon her conſent was gained, though much againſt her will. I find nothing in this ſoule, that tendeth not to the well-pleaſing of *God*; and of the ſame opinion are all the *Nunns*. His *Divine Majeſty* vouchſafe to grant her perſeverance, and an encreaſe of thoſe vertues, and graces, he hath given her, for his greater ſervice, and glory. *Amen.*

CHAP. XXVII.

Of the *Foundation* of the *Monaſtery* of *Sevill.*

BEing at *Veas* expecting the licence of the *Council* of *Orders* for the *Foundation* of *Caravacca*, there came to ſee me a *Father* of the *Diſcalceates* of our *Order*, named *Father Fr. Hieronymus Gratianus de Matre Dei*, who a few years before had taken the Habit, living at *Alcala*, a man of great learning, high eſteem, and ſingular modeſty, and who all his life long had been ſo eminently vertuous, that it appears evidently, the *Virgin* our *Lady* had ſelected him for the good of this *Primitive Order*. He dwelling at *Alcala*, far enough from thinking on taking our habit, (but not of being *Religious*) for, though his parents, becauſe in much favour with the *King*, and perceiving their Son's excellent parts, had another deſign, yet was he far otherwiſe inclined; his Father, who was the *Kings Secretary*, deſired, he ſhould apply himſelf to the exerciſe of his Pen, attending on him in his Office of *Secretary*; but he, though he were very yong, ſo diſliked it, that, by exceſſive weeping, he obtained his leave to ſtudy, and follow, *Divinity*. He treated about entring into the *Society*

ciety of *Jeſus*, and had been admitted, but that on a certain occaſion thoſe Fathers ſaid, he muſt expect a *few* days longer. He told me, that all his ſecular recreations, and conveniences, he enjoyed, did but torment him; as conceiving that, not the right way to Heaven. He conſtantly kept his ſet-hours of prayer; his retirement, and chaſtity were extraordinary.

About this time, an intimate friend of his, a *Doctor* too, called *Fr. Joannes de Jeſu* took the habit of our *Order* in the *Covent* of *Paſtrana*. I know not, whether upon this occaſion, or from his undertaking to write of the greatneſs, and antiquity of our *Order*, it was, that he began to take affection to it, and had his firſt motive of becoming *Religious*; in regard he was ſo delighted with reading all the Paſſages of it, and the citations of grave Authors, that (he ſaid) he many times ſcrupled the interrupting his ſtudy of other things, by not being able to take himſelf off of theſe; but that he beſtowed his hours of recreation hereon. O the wiſdom, and power of *God*! how unable are we to avoid what he will have done! Our *Lord* well ſaw, what need this work, begun by him, had of ſuch a perſon. I often praiſe, and thank him for the favour, he hath ſhewn us herein: for, if I would have deſired of his *Divine Majeſty* a perſon, that in theſe firſt beginnings might reduce all the things of our Religion into ſome good ſtate, and order, I could not have deviſed how to have asked ſuch a one, as, in him, his *Majeſty* hath beſtowed on us. Be He bleſſed for ever.

He therefore being far from ſuch a thought, as the taking this habit; was intreated to go to *Paſtrana*, to ſpeak with the *Prioreſs of* a *Nunnery* of our *Order* (which as yet was not removed from thence) about admitting one into it. What ſtrange ways the *Divine Providence* takes! For, had he been reſolved to go thither to take the Habit, poſſibily, he had met with ſo many, that would have diſſwaded, and oppoſed him, as it had never been done. But the *Virgin* our *Lady*, to whom he is greatly devoted, was minded to reward him, by beſtowing her Habit on him. And I conceive, ſhe was the inſtrument of *Gods* doing him this favour; and likewiſe the ſame glorious *Virgin* was (I believe) the cauſe of his taking it, and being ſo well affected to our *Order*: our *B. Lady* not willing, that one, ſo deſirous of ſerving her, ſhould want the occaſion, and opportunity of putting it in execution: it being her cuſtome, to favour thoſe, who would gladly benefit themſelves by her Patronage.

Being but a Child in *Madrid*, he went very often to an Image of our *Lady*, whereto he bare great devotion (I remember not where it ſtood) he called her his *Miſtreſs*, and frequently viſited it. She, certainly, obtained for him of her *Son*, that purity, wherewith he always lived. He ſaith, She ſeemed to him ſomtimes, to have had her eyes ſwollen with weeping,

weeping, for the many offences committed againſt her *Son*. Hence aroſe in him an impetuous, and vehement deſire of the Salvation of Souls, and a paſſionate reſentment, when he ſaw *God* offended. He is ſo ſtrongly affected with this deſire of the good of Souls, that, what ever pains it coſt him, ſeems ſmall, if he conceive he doth any ſervice thereby: this I have ſeen by experience in many troubles, which he hath undergone.

Now the *B. Virgin* bringing him to *Paſtrana* upon another deſigne, not intended by him; for, he propoſed to himſelf the going to procure the habit for one, that deſired to be a *Nun* there, *God* was pleaſed to beſtow it on him. O the ſecret ways of *God*! and how (without our intending it) he goes diſpoſing us for the doing us favours! as he recompenced this ſoul the good works, he had done, and the good example he had always given; and the great deſire he had, of ſerving his glorious *Mother*: for ſurely his *Majeſty* muſt ever requite this with ample retribution. Being come to *Paſtrana*, he went to ſpeak with the *Prioreſs* about admitting that perſon a *Nun*; and it ſeems, that he rather treated with her that ſhe ſhould obtain of our *Lord* his own entrance into the *Order*. For, as ſoon as ſhe ſaw him, his manner of converſe, and way of proceeding pleaſed her much; and it is ſo taking, that it moſt-what forces thoſe that deale with him to love him (a ſpeciall favour of our *Lord*) ſo that he is exceedingly beloved of all his inferiors, Men, and Women. For, though he leaves no fault unpuniſhed, proceeding herein with extreme exactneſs, aiming at the *Orders* advancement, yet he doth it with ſuch a mild, and gratefull ſweetneſs, that it ſeems, none can complain of him. Therefore (as I ſaid) the *Prioreſs*, as likewiſe the reſt, being ſo pleaſed with him, hath a great deſire, he ſhould come into our *Order*, and expreſſed her mind herein to the *Siſters*, repreſenting to them, of what importance it would be to the *Order* (for there were, then, very few, or none, ſuch) that they all might earneſtly pray to *God*, not to let him go away again, without taking the habit of a *Diſcalceate*. This *Prioreſs* is a very great Servant of *God*, and I believe, that her prayers alone might ſuffice, for the obtaining of our *Lord* what ſhe deſired; how much more with the aid of ſuch good ſouls as lived there? they all took the matter into ſerious conſideration, and with faſtings, diſciplinings, and prayers, continually beſought his *Majeſty*, and ſo he was pleaſed to do us this favour: for, when *Father Gratian* went to the *Covent* of the *Diſcaleed Friers*, and beheld ſuch religious obſervance, and good accommodation for ſerving our *Lord*, (and above all, that it was the *Order* of his *Glorious Mother*, whom he ſo much deſired to ſerve) his heart began to relent, and incline to return no more to the World. And though the devill objected

objected to him many difficulties, in particular, the grief that his Father and Mother would receive hereupon, who exceedingly loved him, and hoped, he would prove a great stay to the whole family (being full of children, both Sons, and Daughters) yet he, leaving this care to *God*, for whose sake he forsook all, determined now to become a devoted Servant of our *B. Lady's*, and take her Habit: so, it was given him to the great joy of all, especially of the *Prioress*, and *Nunns*, who ceased not to praise, and render many thanks to our *Lord*, conceiving, that *God* had done them this favour for their prayers. He passed his year of *Probation* with such humility, as might beseem one of the meanest *Novices*. Particularly his vertue was tried at a time, when, the *Prior* being absent from the *Monastery*, there was left *President* a *Frier*, one very yong, without learning, and of a mean talent, and prudence for governing, as having no experience, because but lately admitted into *Religion*. It was strange to see, after what sort he governed the *Religious*, and the Mortifications, he imposed on them; and, every time I think thereon, I am amazed, how they could suffer it: but it was found afterward, that he was extream melancholick; and, wherever he hath come, he hath caused great trouble, though when under subjection, and there hath bin much a do with him; how much more then, think ye, when in command? for, *Melancholy* hath much power over him. He is a good *Religious* man; but *God* somtimes permits such errours to be committed, in putting such persons in office, that the vertue of Obedience may be perfected in those, he loves: so was it here. In recompence hereof, *God* hath bestowed an extraordinary light, in point of Obedience, on *Father Fr. Hieronymus de Matre Dei*, for teaching it to his subjects; as one, who had made so good a beginning, by practising himself therein. And, that he might not want experience in every thing which we need, he had, three months before his *Profession*, violent temptations; but he, like a stout *Captain*, designed for the *Sons* of the *Virgin*, manfully defended himself against them, and, the more the devill assaulted him, and pressed, to make him quit the Habit, so much the more he then fortified himself, by ingaging not to quit it, and fixing his mind resolutely to take the vowes. He gave me a certain *Tract*, he composed, during those temptations, which occasioned great devotion in me; whereby is sufficiently discovered the strength *God* gave him.

It may seem impertinent, that he should communicate with me so many particulars concerning his soule, but perhaps our *Lord* permitted it, that I might insert them here, to the end he might be praised in his Creatures: for I know, that neither to his *Confessor*, nor to any other person, he hath discovered so much. Somtimes he had occasion to think, that I might

have ſom experience in ſuch things, both from my many years, and what he hath heard of me. In diſcourſing of ſeveral other matters, he hapned likewiſe to mention theſe, and other things, which I mean not to relate, leſt I be too tedious. I have bin here very ſparing, to the end that, if this writing at any time come to his hands, it may not diſpleaſe him: nor could I well be more, nor think fit, (ſince, if ever he ſee this it will be long firſt) to forbeare the mentioning one, who had bin ſo inſtrumentall in this reſtauration of the *Primitive Rule*. For, though he was not the firſt that began it, yet the time was, when I could have bin ſome times diſpleaſed, that it was begun, if I had not had much confidence in ſuch a great favour of *God*. I ſpeak of the *Covents* of the *Friers*; for, through his goodneſs thoſe of the *Nuns* have always to this preſent proſpered well; but thoſe of the *Friers*, though they proceeded not ill, yet ſhewed, they were beginning to fall very ſhortly: becauſe having no *Provinciall* of their own, they were governed by the *Relaxed Fathers*. Thoſe who are able to govern, as the Father *Fr. Antonio de Jeſu* being one of them that began it, they did not approve, or favour him ſo, as to give him this authority; nor yet had they particular conſtitutions given them by our moſt *Reverend* Father *Generall*. In every *Covent* they did what they liſted; till they came to be governed, and live of themſelves, apart from the *Calceates*, they underwent huge troubles: for, ſome liked one thing; others another; ſo that ſomtimes I was much diſpleaſed, and grieved therewith. This our *Lord* remedied by means of Father *Fr. Hieronymus de Matre Dei*; For, they made him *Commiſſary Apoſtolick*, and gave him authority and command over the *Diſcalced*, Men, and Women; he made *Conſtitutions* for the *Friers* (for, we *Nuns* had them already from our moſt *Reverend Father Generall*; and ſo he made them not for us, but for them) by the *Apoſtolicall* authority, which he had; and by his other excellent parts, which our *Lord* had given him, as was ſaid. The firſt time that he viſited them, he put every thing in ſo good order, that it evidently appeared, he was aſſiſted by the *Divine Majeſty*, and that the *B. Virgin, our Lady*, had choſen him for the advancing of her order: whom I moſt earneſtly beſeech, to obtain of her *B. Son* continuall favour, and grace, that it may proceed ſtill further in his holy ſervice. *Amen.*

CHAP.

CHAP. XXVIII.

She Prosecutes the FOUNDATION of S. JOSEPH of MOUNT CARMEL in SEVIL.

WHen I said, that the *Father Dr. Hierom Gratian* came to *Veas* to see me, we had never seen one another before, though I much desired it; but there had passed *Letters* between us sometimes. I was exceeding glad, when I understood he was come; for I extreamely wished for him, by reason of the good reports, that were made me of him: and I was so well satisfied concerning him, that, methought, those, who had commended him to Me, knew not to the full his rare qualities, and worth. And, being so overcome with troubles, me thought, by only seeing him, our *Lord* represented to me the great good, that by his means should befall us: wherupon I was so exceedingly delighted; and overjoyed at this time, that indeed I much wondred at my self. He had no *Commission* then, save only for *Andaluzia*; but, being at *Veas*, the Nuntio sent for him, and made him *Commissary* also of the *Province* of *Castile*, over the *Discalced*, both Men, and Women. The joy, I felt, was so great, that I could not satiate my self, for those days, with rendring thanks to our *Lord*, and I would willingly have done nothing else.

At that time was brought the licence [from the *Council* of *Orders*] for founding in * *Caravacca*, very much differing from what my design required; wherupon it was necessary to remedy it at Court. I disliked the staying so long at *Veas*, and would have returned to *Castile*, having writ to the *Foundresses*, by no means to found it, except a certain particular, wanting in the Licence, were requested, and obtained; for wich reason it was requisite to send to *Court*. *Father Hierom* (to whom that *House* was to be subject, because he was *Commissary* of all the *Province* of *Andaluzia*) being then here, I could do nothing without his consent; and so I communicated the business with him. It seemed to him, that, I going hence, the *Foundation* of *Caravacca* should rest a while; and likewise, that it would be a great service to *God*, to found a House in *Sevil*, which he judged very easy, having bin requested thereto by some eminent, and rich persons, who would presently bestow a house: and, besides, the *Archbishop* of *Sevil*, who greatly favoured the *Order*, it was conceived, would take it kindly, and esteem it a welcome office; so, we agreed, that I should go to *Sevil* with the *Prioress*, and *Nuns*, whom I had designed for *Caravacca*

* *See Chap. 31.*

vacca. I have ever refuſed to erect our Monaſteries in *Andaluzia*, for certain reaſons: for, when I went to *Veas*, had I known, it was in the Province of *Andaluzia*, I ſhould at no hand have gone thither: but there was a miſtake, for, though the town be not in *Andaluzia* (which begins, I think, 12. or fifteen Miles further) yet is it depending on that *Province*. When I ſaw, it was my *Superiors* pleaſure, I preſently ſubmitted; for, this grace our *Lord* hath beſtowed on me, that I think, they proceed rightly in all: though I was then reſolved for another *Foundation*, and had alſo very weighty reaſons for not going to *Sevill*.

Preſently they began to make poviſion for the Journey, becauſe hot weather came on apace. *Father Gratian*, the *Apoſtolicall Commiſſary* departed, being ſent for by the *Nuncio*, and we went toward *Sevil* with my good Companions *Father Julian d' Avila*, *Antonio Gaitano*, and a *Diſcalced Frier*. We went in certain Waggons very cloſe covered; for this was always our manner of travelling: and, being come to our Inn, we took a Chamber, good, or bad, as it fell out, and ſet a *Siſter* at the door, who received all we had need of; in ſo much as neither thoſe, who came along with us, entred in thither. By making great haſt we reached *Sevil* the *Thurſday* before *Trinity Sunday*, having ſuffered extream heats by the way: for (beſides that we travelled alſo on the *Holy days*) I tell ye, *Siſters*, that, when the Sun beat with all his force upon the Waggons, to go into them, was to go into a *Purgatory*. Somtimes, by thinking on *Hell*, otherwhiles conſidering, that ſomthing was done, and ſuffered for *God*, the *Siſters* paſſed on very chearfully, and contentedly. For, the ſix *Nunns*, that came with me, were ſuch perſons, as, me thought, I durſt venture to go with them into the *Moors* Country, and they would have had the courage, or, (to ſay better) our *Lord* would have given it them, to have ſuffered for His ſake; for, ſuch were their diſcourſes, and deſires. They were likewiſe much exerciſed in Prayer, and Mortification; for, being to live ſo remote, I procured to have ſuch, as ſeemed moſt fit for that purpoſe; and all was but neceſſary, conſidering the troubles, they endured; ſome whereof, and thoſe the greateſt, I will not relate; becauſe they may concern ſome perſon particularly.

One day, it was before *Pentecoſt*, our *Lord* ſent them a great Croſs, which was, that a violent fever ſeized me: I believe, their prayers, and cries to *God* prevailed, that the diſeaſe continued no longer; for I never had fever in my life, but it was alſo very long: it was ſuch, that I was beſide my ſelf, like one frantick. They often brought me water, but it was ſo heated by the Sun, that it refreſhed me litle. I will not omit the acquainting you with the bad lodging, I found in this exigence, which was a little

a little Chamber next the roof, much expoſed to, and heated by the Sun, without any Window; and, if the door were but opened, it was all filled with Sun ſo, as it could not be endured. Ye are to obſerve, that this climate is not like *Caſtile*, but more ſultry, and intolerable. They made me ly on a Bed, than which I ſhould have thought it better, to have lien all along upon the floor; becauſe it was on one ſide ſo low, and on the other ſo high, that I knew not how to ſtay there; it ſeemed, as it were, all of ſharp Stones. What a thing ſickneſs is! for, with health every thing is born eaſily: In fine, I held it beſt to riſe, and that we ſhould ſet forward on our Journey; eſteeming it better, to endure the Sun in the open field, than in that cloſe Chamber. What will become of thoſe poor creatures, that are in Hell? that are forced to continue always fixed, and can never change? for, though all be ſuffering, yet the ſhifting from one miſery to another, ſeems to afford ſome eaſe. I have ſomtimes felt a very violent pain in one part; and, though another no leſs tormenting hath ſeized me in another, methought, by meer changing, I have found eaſe; and ſo it hapned here. I was not troubled (as I remember) at my being ſick; but the *Siſters* were exceedingly grieved thereat. Our *Lord* was pleaſed, that the violence, and extremity of the Malady laſted not beyond that day.

Going litle further (whether two days Journey, or no, I know not) another accident befell us, that put us to ſome trouble; paſſing by Boat the river *Guadalquivir*; for, conveying over the Waggons, it was not poſſible, to follow the Rope directly, which was acroſs the River, and guided the Boat, but we muſt wind about ſomwhat, though thus alſo the rope helped us, a litle, we alſo winding it. But it happened (I know not how) that thoſe, who held it, let it go; and the Boat, looſed from the Rope, and without Oars, went with one of our Waggons down the River. Whilſt we had not as yet loſt the Rope, our men, laying hold of it with all their ſtrength, made ſhift to ſtay it; but ſuch was the violence of the Stream, that the Rope drew them backward, and threw them down; till, able to do no more, they let it go. All made lowd cries, and we put up our prayers to *God*. The Boatman moved compaſſion in me, ſeeing him ſo troubled, much more than did the danger it ſelf. And indeed a Son of his cauſed great devotion in me, which I ſhall never forget; he ſeemed to me to be Ten, or Eleven years old; and this litle one was ſo extremely grieved, to ſee his Father in that diſtreſs, that I much praiſed our *Lord* for it. All this a *Gentleman* beheld from a Caſtle that was near; and, moved with pity, ſent ſome to help us. But, as his *Divine Majeſty* always with troubles affords likewiſe his mercies; ſo was it here: for, it hapned, that the Boat ſtrook upon a Sand, where was little Water, and ſo was capable of help.

Afterwards

Afterwards we ſhould ſcarce have found our way, it being night, had not one, that came from the Caſtle to help us, ſerved us for a Guide. I thought not to treat of theſe matters at all, which imports litle; for elſe I were able to ſay much of miſadventures in the Journies: I know well, I have bin unſeaſonable in enlarging my ſelf in this.

A much greater trouble to me, than theſe mentioned, was that, which befell us the firſt day of *Pentecoſt*. We made haſt to reach *Cordova* in good time, that we might hear *Maſs* without any ones ſeeing us: and, for the more privacy, they directed us to a *Church*, that ſtood beyond the Bridge: we were now about to paſs it, and here we met with another obſtacle; for, the Waggons might not paſs the bridge, without the *Governours* licence, which we had not; and, before we got it, above two hours were ſpent, becauſe he was not riſen; and meanwhile many came about the Waggons, to ſee who were there. This we litle heeded; for, they could not ſee us being covered ſo cloſe up. When the Licence was come, another trouble befell us; for, the Waggons could not paſs through the Gate of the Bridge; ſo that, for this, they were to be ſtraitened; and, about that, I know not how, was ſpent another hour. At length, when we came to the *Church*, where *Father Julian d' Avila* was to ſay *Maſs*, we found it full of people, It bearing the title of the *Holy Ghoſt*, and there was kept a great feſtivall, and a *Sermon*: which we knew not of. When I ſaw this, it troubled me exceedingly; and, in my opinion, it had bin better, to have gone away without hearing *Maſs*, than have entred into ſuch a throng of people. *Father Julian* thought not ſo; and, he being a *Theologue*, we all adhered to his judgment; for, the reſt haply would have followed mine elſe; and it had bin ill done, though I know not, whether I ſhould have relied meerly upon my own opinion. We alight near the *Church*; and, though none could ſee our faces, becauſe we always wore large Veils, hanging down before, yet it was enough to be ſeen with them, and with the white Cloaks, that we uſe to wear, and the Sandals on our feet, to move all to curioſity; as it did. That ſudden heart-ake, and trouble, was enough to take away my Feaver, which, doubtleſs, was a great diſturbance to me, and to all. At our entring into the *Church* met me an honeſt Man, becoming our Guide, and breaking the Crowd: I earneſtly requeſted him, to lead us to a *Chappell*; he did ſo; locked it, and left us not, till he brought us out of the *Church*. A few days after he came to *Sevil*, and told a *Father* of our *Order*, that, for this good office performed to the Servants of *God*, our *Lord* had done him the favour of having a great eſtate befallen him, which he never dreamt of. I tell you, *Daughters*, though this haply may ſeem nothing to you, to me it was one

of

of the worſt accidents, I ever had; for, the violence, and thronging of the people was, as if Bulls had broken in: therfore I longed to be gone thence, though I ought not; having, after this a worſe paſſage through the publick feſtivall of their *Whitſun-ſports*; but this we avoided, by taking a way, that was under a Bridge.

Being come to *Sevil* to the houſe, which *Father Marian*, as I adviſed, had hired for us, I thought that now all was done; becauſe the *Archbiſhop* much favoured the *Diſcalced*, and had ſomtime writ to me, ſhewing me great kindneſs: yet all prevented not my undergoing vaſt trouble alſo in this *Foundation*; becauſe ſo *God* appointed. The *Archbiſhop* was much againſt *Monaſteries* for *Nuns*, founded with Rent, and he hath reaſon. The miſtake was (or rather, it was the Providence of *God*, that ſo this work might be effected) that, if they had told it him before I was on my way, I am confident, he would not have given leave, and ſo no *Monaſtery* had been erected there. But the *Father Commiſſary*, and *Father Marian* (who was exceeding glad of my coming) conceiving, that it would be a very high piece of ſervice, and that my arrivall would be exceeding welcome to him, told him not of this before: and ſo by this, as I was ſaying, might be committed a great error, they intending only good. For, in all the other *Monaſteries* erected, the firſt thing I did, was, procuring the *Ordinary's* licence, as the *Holy Councill* enjoins: here we not only took it for granted, but thought, we did him a ſpeciall ſervice (as indeed it was): this I came to know afterward, but in effect it was our *Lords* pleaſure, that no *Foundation* ſhould be erected without great troubles to me; ſome on one manner, ſome on another.

So being come to the houſe, which (as I ſaid) we had hired, I thought to take poſſeſſion preſently, as I uſed to do, that we might ſay the *Divine Office*. Father *Marian*, who was there, began to deſire me to deferr (for he would not plainly tell me all, leſt it might afflict me) but, his reaſons, he brought, being not ſufficient, I perceived where the difficulty lay, to wit, in the *Archbiſhops* unwillingneſs to grant the Licence: and ſo he told me, that he thought fit, that the *Monaſtery* ſhould have Rent, or ſome ſuch thing; for, I now remember it not. At laſt he told me, that he had no mind to licenſe any *Monaſtery* of *Nuns*; nor, ſince he was *Archbiſhop* (having been ſo many years of that place, and of *Cordova*, and alſo he is a great ſervant of *God*) had ever granted ſuch licenſe; eſpecially, for a *Monaſtery* founded in poverty, he would never do it. This was in plain terms, that the *Monaſtery* ſhould not be erected. On one ſide, I diſliked this, becauſe it was in the City of *Sevil*; for, though I had had means to do it, yet I founded no *Monaſteries* with Rents, except in

in litle Torons; where either they ſhould not be built, or ſhould have ſufficient maintenance. On the other ſide I ſaw, I had but one farthing left of the expences of our Journey, having brought nothing with us, but that we carried on our backs, and ſome woollen Shifts, and ſmall Clothes, and what we needed to cover us in the Waggons: ſo that, they who came along with us being to return, we were fain to borrow Mony, which a friend there of *Antony Gaitan's* lent us; and *Father Marian* procured ſome, for furniſhing the Houſe: neither had we an Houſe of our own, ſo as it ſeemed a thing impoſſible. At laſt (by the importunity, I conceive, of *Father Marian*) the *Archbiſhop* gave leave for them to ſay *Maſs* there on *Trinity Sunday*, which was the firſt; and he ſent to forbid the ringing any Bell, or hanging any up; but that was done already. Thus it continued above fifteen days; ſo that, on my own head, had it not bin for *Father Commiſſary*, and *Father Marians* ſake, without any diſpleaſure of mine at all, I would have returned to *Veas* with my *Nuns*, for finiſhing the *Foundation* of *Caravacca*. I had a much greater diſpleaſure in reſpect of the time, wherein I was ſo delayed (I ſuppoſe it was above a Month; for, having a bad memory, I do not well remember it) becauſe our return ſeemed already to me leſs intolerable, than the not divulging preſently of our Houſe to be a *Monaſtery*. Father *Marian* would never let me write to the *Archbiſhop*, but by little and little ſweetned him, carrying him *Father Commiſſary's* letters from *Madrid*.

One thing well pacified me from having much ſcruple, that the *Monaſtery* was not yet ſuddenly declared; which was, that *Maſs* was ſaid here with his Licence; and that we always ſaid the *Divine Office* in the *Quire*. The *Archbiſhop* omitted not ſending to viſit me, and to tell me, that he would ſhortly come to ſee me. He likewiſe ſent a *Prieſt* of his to ſay the firſt *Maſs*; all which, I plainly diſcerned, ſerved for nothing elſe (in my opinion) but to afflict me, although the cauſe of it was neither for my ſelf, nor my Companions, but for that, which *Father Commiſſary* ſuffered. For, he, having commanded me to go from *Veas* for this *Foundation*, was in a great expectation to hear ſome good iſſue; and, if any diſagreement had hapned, would have been exceedingly troubled thereat: and I had divers ſufficient motives, and grounds, for diſſolving, and voiding the whole buſineſs. At the ſame time came our *Relaxed Fathers* to enquire how, and by what authority the *Monaſtery* was erected: I ſhewed them the *Patent*, that I had from our moſt *Reverend Father General*, wherewith they were ſatisfied; for, had they known what the *Archbiſhop* did, I believe this would not have ſufficed them; but this was not diſcovered; nay, they all imagined it much to his mind, and liking. It pleaſed *God*, that

that the *Archbiſhop* came to ſee me, whereupon I repreſented to him the grievance, he did us; and at laſt he told me, it ſhould be as I would: and from thenceforward he hath ſtill on all occaſions favoured us.

CHAP. XXIX.

She proſecutes her diſcourſe of the FOUNDATION *in* SEVIL; *and what paſſed, till they had a dwelling of their own.*

ONe would not think, that in a *City* ſo large as *Sevil*, and a people ſo wealthy, I ſhould have had leſs furtherance, and means for founding, than in all other Towns, and places, I came in: yet I was ſo farr diſcommodated there, that I ſomtimes thought, it was not fit for us to have a *Monaſtery* in that City. I know not whether this be not the ſame Climate, or no, which I have heard tell of, where the Devils by *Gods* permiſſion have more power to tempt: for here they aſſaulted me ſo furiouſly, that, in all my life I never ſeemed ſo puſillanimous, and cowardly, as I did here. I tell you true, I knew not ſomtimes, whether I were my ſelf; though the confidence I uſe to have in our *Lord*, did not leave me: but my nature was ſo altered from what it was ordinarily, after my being employed in ſuch matters, that I diſcerned plainly, our *Lord* had for a while withdrawn his hand, to the end, it might remain a while in its own being, and I might ſee, that, if formerly I had any courage, it was not mine. Now I having ſtaid there, from the time, I mentioned, till a little before *Lent*, never had thoughts of buying a Houſe, nor had wherewithall, nor yet one to give ſecurity, as in other places. They, who had ſpoken great matters, and made large proffers to *Father Commiſſary*, deſiring him to ſend the *Nuns*, for there where Women, that would take the habit, appeared not, that I ſaw in our behalf: and they, who, before our coming, requeſted to be admitted, afterward affrighted at the rigour of our life, durſt not; ſuſpecting, they might not be able to hold out: only one was admitted, of whom hereafter. Now the time approached of my being commanded away from *Andaluzia* to return to *Caſtile* for other affairs, that there preſented themſelves. I was extreamly troubled to leave the *Nuns* without a Houſe; though I ſaw I ſerved for nothing there; becauſe the favour, which *God* on ſuch occaſions uſually doth me, of having ſome one to aſſiſt me in ſuch undertakings, here failed me.

It pleaſed *God*, that a *Brother* of mine ſhould then come hither from

the *Indies*, where he had been above four and thirty years; his name was *Lorenzo de Zepeda*, who diſliked it more than I, that the *Nuns* ſhould be without a Houſe of their own: he helped us much, eſpecially in procuring the taking of that Houſe, where now they live. But I did nothing elſe ſave make my addreſs to his *Divine Majeſty*, beſeeching him moſt earneſtly, not to diſmiſs me without getting them a Houſe; and I procured the *Siſters* to requeſt the ſame, and alſo to recommend themſelves to the glorious *S. Joſeph*: ſo we made many prayers, and proceſſions to the *Virgin our Lady*. With this, and the ſeeing my *Brother* reſolved to aſſiſt us, I began to treat about purchaſing ſome Houſes; but, when the agreement ſeemed almoſt concluded, all was defeated. Being one day in prayer,, Beſeeching our *Lord*, that, theſe being his *Spouſes*, and ſo paſſionately deſirous to pleaſe him, he would provide them a houſe; he ſaid to me, *I have heard you already, leave it to me.* I was exceeding glad, conceiving, I had one already: and ſo it was. We conſulted of buying one, that liked all, becauſe it ſtood in a good place; but it was ſo old, and ill-built, that we were to reckon of rebuilding it, and buying only the ſeat for litle leſs priſe, than that houſe coſt, they now have. The buſineſs being already agreed on, ſo that nothing wanted but drawing the Writings, I was litle or nothing ſatisfied therewith; for, methoughts, it conſiſted not with the laſt words, I had heard in Prayer; for thoſe words implied, as I underſtood them, that he would give us a good Houſe. So it pleaſed *God*, that the Landlord, who ſold it, though much a gainer, put a ſtop to the drawing, of the Writings, when it was almoſt concluded: and ſo, without any fault made, we could relinquiſh the Bargain; which was a ſpeciall favour of our *Lord*; for, thoſe, that were there, would have been troubled as long as they lived there, and never have done building, and fitting it, yet wanted where withall.

The principal cauſe hereof was a *Prieſt*, a great Servant of *God*, who almoſt at our firſt arrivall here, underſtanding, we had no *Maſs*, came, and ſaid every day; though lodging far from us, and the weather extreme hot: his name was *Garzia Alvarez*, a perſon exceeding vertuous; and, as ſuch, reputed in the City for his good works, whereto he continually addicted himſelf: and, had he been rich too, we ſhould have wanted nothing, through his aſſiſtance. He well knew what a Houſe it was, and therfore judged it ridiculous to pay ſo dear; and ſo he told us every day, and endeavoured to ſtop any further mention therof. He and my *Brother* went to ſee that, where they now live, and came back ſo taken with it (and good reaſon, ſince our *Lord* would have it ſo) that in two, or three days the writings were drawn up. It was not a litle we ſuffered

in

in paſſing to this Houſe; for, he that dwelt in it would not quit it, and the *Franciſcan Fathers* living hard by came immediately, and wiſhed us in no wiſe to go thither. We may thank *God*, that the Writings were not authentick, nor drawn ſo very ſure, but that the Bargain might be broke; for we were in danger to pay ſix thouſand Crowns, that the houſe coſt, without being able to get poſſeſſion. The *Prioreſs* did not deſire our leaving it, but prayed *God*, that agreement might not be broken; for our *Lord* gave her greater faith, and courage, than Me, in that which belonged to this Houſe; and in every thing elſe, ſhe being much better, than I. We continued above a Month in this diſtraction; and afterward it pleaſed *God*, that one night very privatly we removed thither, the *Prioreſs*, and I, and two *Nuns* more, that the *Friers* might not know, till after poſſeſſion taken, being in great fear. They that accompanied us ſaid, that ſo many ſhadows, as they ſaw, ſeemed to them *Friers*.

At break of day the good *F. Garzia Alvarez*, who came with us, ſaid the firſt *Maſs* in it, and ſo we were out of fear. O my *Jeſus*, how many ſuch have I undergone for the taking poſſeſſion! I conſider, if going for no bad intent, but the ſerving *God*, cauſe ſuch a terrour, what muſt thoſe perſons feele, who undertake matters directly againſt both *God*, and their Neighbour? I know not what gain they can make, when thus counter-poiſed. My Brother was not there, repenting himſelf a while by reaſon of a certain errour made in the *Inſtrument*, which, being drawn up in haſt, is no wonder; and it was a great prejudice to the *Monaſtery*; but, He being the ſecurity, they would have ſent him to priſon, which would have troubled us exceedingly, becauſe he was a Stranger; yea we were ſo long moleſted, till he lay down ſome goods, upon which they took ſecurity. Afterward the buſineſs went on well, though for a time we had ſome Suits. We were ſhut up in ſome Rooms below, and my *Brother* he ſtaid all day with the Workmen, and provided us Victuals, as likewiſe he had done long before: for, in regard all then knew not, that there was a *Monaſtery* (becauſe we lived in a private Houſe) little Alms came, except from a holy Old Man *Prior* of the *Carthuſians*, called *de las Cuevas*, a great Servant of *God*. He was born at *Avila*, of the family of the *Pantoſcians*. Our *Lord* hath made him exceedingly kind to us from the time he came hither; and, I ſuppoſe, he will to his death continue to do us good every way. Wherfore, *Siſters*, it is but juſt, ye ſhould recommend to the *Divine Majeſty* one, that hath ſo eminently aſſiſted us, if ye ſhall read this (or whoever elſe have favoured us, alive or dead) for to that end I here mention them; to this holy Old Man we are indebted much.

We continued thus (as I think) above a Month; for, in reckoning days,

I have a bad memory, and ſo may miſtake; underſtand ſtill a little more, or leſs, ſeeing it matters not concerning days. During this Month my *Brother* laboured exceedingly in making of ſome rooms a *Church*, and in fitting of every thing, ſo that we took no pains. All being finiſhed, I deſired without noiſe to have the *B. Sacrament* ſet up, being extremely unwilling to give offence, where it may be avoided; and ſo I told *Father Garzia Alvarez*. But he further conſidered of it with *Father Prior* of the *Carthuſians*; who, had it been their own buſineſs, could not more earneſtly, and induſtriouſly have perſued it. It liked them, that the *Monaſtery* might be the more noted in *Sevil*, to have the *B. Sacrament* ſolemnly introduced; whereupon they went, and adviſed with the *Archbiſhop*, who was of the ſame opinion: and ſo they agreed amongſt them, that the *H. Sacrament* ſhould be taken from ſome *Pariſh*, and thence brought in great ſolemnity to our *Church*; the *Archbiſhop* for that purpoſe giving order, that it ſhould be attended on by the *Clergy*, and ſome *Confraternities*, and the ſtreets be hung.

The good *Father Garzia Alvarez* adorned our *Cloyſter* (which then ſerved for a paſſage) and the *Church* very neatly, and erected many fair *Altars*, honouring the ſolemnity with curious Inventions. Among others, there was a Fountain of *Orenge-flower* Water, without our procuring, or deſiring it, nay againſt it; though afterward it cauſed great Devotion in us, and we rejoiced, that our feſtivall was ſo ſolemnly kept, and the Streets ſo handſomly adorned. There was likewiſe ſuch excellent *Muſick* of Voices, and Inſtruments, that the holy *Prior* of the *Carthuſians* told me, he had never ſeen ſuch a ſolemnity in *Sevil*; ſo that it manifeſtly appeared to be the Work of *God*. Himſelf, which he uſed not, went in the *Proceſſion*: and the *Archbiſhop* placed there the *B. Sacrament*. Ye ſee here, *Daughters*, the poor *Diſcalceates* now honoured by all people; and yet a litle before, it ſeemed, they could not ſo much as get a little Water to drink, though the River there hath great ſtore. The concourſe of people flocking to this ſolemnity was incredible.

There hapned one very ſtrange Accident, by report of all that ſaw it. Many Vollies of ſhot, and Fireworks were made: After *Proceſſion* ended, when it was even Night, they had an humour to diſcharge more; and, how I know not, the Fire light into ſome of the Powder, ſo that it was taken for a wonder, that he that kept it was not killed. The Flame aſcended to the Top of the *Cloyſter*; and, the Arches being adorned with ſome yellow, and crimſon Taffatas, it was conceived, they would be burnt to aſhes, whereas they were not hurt at all, litle, or much: but that which cauſed the wonderment was, that the floor, under the Arches where the

Taffatas

Taffatas were, was blacked with the ſmoke, and the Taffatas, which were above, without any blemiſh, as though the fire had not come near them: which, when they ſaw, all were amazed thereat, and the *Nuns* rendred thanks to our *Lord*; becauſe they had not wherewith to buy new Taffata. The Devill had ſuch a ſpite at this ſolemnity, that was made, and to ſee another Houſe of *God* erected, that he would fain have revenged himſelf ſome way; but his *Majeſty* would not ſuffer him. He be for ever bleſſed. *Amen.*

CHAP. XXX.

She continues the ſame diſcourſe of the FOUNDATION *of* S. JOSEPHS MONASTERY *in* SEVIL. *She relates ſome things, of the firſt* NUN, *that entred.*

YE may eaſily, my *Daughters*, imagine the Joy, we had that Day. For my ſelf, I can affirm, mine was very great; but eſpecially, when I ſaw, I left the *Siſters* in ſo convenient a houſe, in a good ſeat, and the *Monaſtery* known; and wherein they had already *Nuns* able to diſcharge the greateſt part of the Purchaſe thereof; ſo that with the Portions of thoſe, that wanted of the Number, how little ſoever they brought, they might be out of Debt: and, above all, the having had ſome trouble gladded me. But when I thought, I ſhould have had a little time to reſt in, it was requiſite again to ſuffer: for, this feſtivity was the *Sunday* before *Pentecoſt*, in the year 1576. and preſently the *Monday* following I went away, becauſe extreme hot weather was coming on; and I deſired, if poſſible, not to travell on the *Feaſt* of *Pentecoſt*, but keep it at *Malagon*: for, I had a good mind to have ſtayed there ſome days, and, in ſtead of this, I was ſpeedily haſted away. Our *Lord* was not pleaſed to let me hear *Maſs* even once in that *Church*. The *Nunns* were exceedingly troubled, and their joy embittered with my departure, which they much reſented. For, we had been all that year together, and ſuffered together afflictions ſo great (for, as I ſhould, the greateſt I mention not here) that, to my thinking, (except the firſt *Foundation* of *Avila*, with which none may compare) not any one hath coſt me ſo much, as this; for that theſe troubles were for the moſt part interior. His *Divine Majeſty* grant, he may be ever ſerved therein; for, in this reſpect, all ſufferings are ſmall:

And

And so I hope it will be; seeing his *Majesty* begins to attract some excellent Souls to this *Monastery*: for, as for the five that remained there, of those I had brought with me, I have spoken before how good they were, though it be the least that could be said.

Of the *First* that was admitted, I have a mind to say something, because it is a thing that will delight you. She is a yong *Gentlewoman*, Daughter to a Father and Mother very good Christians, and devout, her Father a *Mountainer*. She being a Child about seven years old, an Aunt of hers desired her of her Mother to bring up, having no Children: when she came to her house, she kindly entertained her, and bore her great affection, as was fit. But three Women, that, before the child came to the house, had hopes of enjoying her estate (and now it was evident, that, bearing a singular love to her, she intended to reserve it most for her) plotted about the removing this Obstacle by a device of the devill; which was, to accuse the Girle of a purpose to make away her *Aunt*; and that, for this end, she had given one of them I know not what Mony, to buy her some *Mercury*. This was told the *Aunt*; and, because all three agreed in the same tale, she presently believed it; and the Mother of the Child also; who being a very vertuous Woman, took the Girle, and carried her home; supposing, that in her, she brought up a very wicked Woman. This *Beatrice de Matre Dei* (for, so she is now called) told me, that her Mother for above a year whipt, and tortured her every day, making her also ly and sleep on the bare ground, to get her to confess her so heinous crime. When the Child told her, she did it not; yea that she knew not, what *Mercury* was, the Mother thought her much worse, seeing her have the boldness, and courage, thus to deny, and hide it: the poor Woman was afflicted, to see her so hard, and obstinate in concealing this wickedness, as conceiving, she would never mend. It was much the Girle did not run away, to free her self from such misery, and torment; but, being innocent, *God* kept her, that she always spoke truth. And, seeing, his *Majesty* undertakes the defence of the guiltless, he inflicted on two of those Women so grievous a sickness, that they seemed quite distracted; whereupon, taking it for a scourge of their wickedness, and false accusation, they sent privatly for the Child, and asked her forgiveness; and being at the point of death, recanted all: and the third likewise did so too, dying in Childbirth. In fine, all three died in great torment, in recompence of what they made that Innocent suffer. This I learnt not from her only; for also her Mother (seeing her now a *Nunn*) and lamenting the hard usage of her, related it afterward to Me, together with other things, assuring me, that she endured many, and sore Martyrdomes: and, her Mother having no more

more Children, being likewiſe a very good Chriſtian, and devout, *God* permitted her to be the tormenter thus of her Daughter, intending her good: ſhe is indeed a very pious woman, and of great veracity.

The Girle, being ſomwhat above twelve years old, by reading a Book, that relates the life of *S. Ann*, a *Carmelitcſs*, conceived great devotion toward the holy *Hermites* of *Mount Carmel*; becauſe the Book tells, how *S. Anns* Mother (called I think *Emerentiana*) went often to confer with them: and from this time ſhe began to entertain ſuch devotion to this *Order* of the *Virgin our Lady*, that ſhe preſently made a Vow of *Chaſtity*, and of becoming her *Nun*. She was much alone; and, when ſhe could, addicted herſelf wholly to Prayer, where in particular *God* vouchſafed her eminent graces, and our *Lady* very ſignall favours. She would fain have been a *Nun* preſently, but durſt not by reaſon of her Parents; nor knew ſhe, where to find this *Order*. And it was remarkable; that, there being in *Sevil* a *Monaſtery* of our *Lady* of *Carmel* of the *Rule relaxed*, ſhe never came to know it, till ſhe heard of theſe *Monaſteries*, I am founding; which was many years after. When ſhe came to a marriageable eſtate, her Parents conſulted, whom to match her to, being very yong: but, having none beſides her, they were ſomwhat troubled at the parting with her: for, though they had had other Children, all died, and ſhe ſurvived, that was leaſt beloved: for, when that, which I mentioned, befell her, ſhe had a Brother alive, who took her part, wiſhing her Parents not to believe ſuch a horrid Crime. A Match was already concluded on; and, ſuppoſing there was nothing more to be done, they acquainted her with it: ſhe anſwered, ſhe had vowed Chaſtity, and that in no wiſe, though they ſhould kill her, ſhe would not conſent to marry.

The devill, who blinded them, or *God*, who permitted it, that ſhe might be a *Martyr*, made them imagine, ſhe had committed ſome miſcarriage, and therefore would not marry. They, conſidering, they had already paſſed their words, and ſeeing it fell out otherwiſe, beat her cruelly, and many ways tortured her, ſo, as they almoſt were minded to hang her; and proceeded ſo far, that they had well nigh ſtrangled her; and it was a chance ſhe died not on it. *God*, who deſigned her for greater matters, preſerved her life. She told me, that in this extremity, ſhe felt, as it were, nothing; for, ſhe remembred what *S. Agnes* had ſuffered (our *Lord* bringing it to her mind) and that ſhe rejoyced, ſhe ſhould dy: hereupon ſhe kept her Bed three Months, unable to ſtir at all.

It ſeems very ſtrange, that of a Maid, who had never parted from her Mothers ſide, having a Father ſo diſcreet, and vigilant (by what I underſtood) they could imagine ſuch a crime; for, ſhe was ever pious, and vertuous

tuous, and ſo liberall, that ſhe gave in Alms, all ſhe could get. Thoſe whom our *Lord* will honour with ſufferings, he finds out ſeverall ways for: though from thence forward, for ſome years he continually diſcovered to them the vertue, and excellency of their Daughter; ſo, that afterward they freely allowed her whatever ſhe would beſtow in Alms: and her perſecutions were turned into careſſes, and affection; but, out of her extreme deſire of being a *Nunn*, every thing was afflictive, and grievous to her; ſo that ſhe told me, ſhe lived a very ſad, and diſconſolate life.

Thirteen, or fourteen years before *Father Gratian* came to *Sevil* (there being no mention at that time of *Diſcalced Carmelites*) ſhe being with her Father and Mother, and two other Neighbours in a certain Room of their houſe, a *Frier* of our *Order* came in, clad in courſe cloth (as now they go) and barefoot: they ſay, he had a look freſh, and venerable, though ſo old, that his beard looked like ſilver threads, and long; who coming near her began to ſpeak to her in a language, which neither ſhe, nor any there underſtood; and, having ended his ſpeech, bleſſed her, croſſing her thrice, and ſaying, *Beatrice*, *God make thee courageous*: and ſo departed. None ſtirred, all the while he ſtaid, but were as it were ſtupid. Her Father asked her, who he was: ſhe thought, he had known him; when deſiring to underſtand further, they preſently riſe in great haſt to look after him, but he was never ſeen more. She was exceedingly comforted, and all the reſt aſtoniſhed; for they ſaw the thing was of *God*: whereupon they much eſteemed her, as was ſaid. All theſe years (fourteen as I take it) paſſed ſince this accident, ſhe continuing ſtill to ſerve our Lord, and beſeeching him to accompliſh this her deſire, being all that while much afflicted.

Afterward, when Father *Hierom Gratian* came thither, ſhe going one day to hear a *Sermon*, that was to be preached in the *Church* of *Triana*, where her Father dwelt (not knowing that Father *Hierom Gratian* was to preach) ſeeing him, ſtept forth to receive the *Benediction* in that habit, and barefoot, the *Religious* Man, ſhe had formerly ſeene, occurred ſtraight to her mind, and that his habit was juſt ſuch; though his viſage, and age differed; for, *Father Gratian* was not thirty. She told me, that ſhe almoſt ſwooned with exceſſive joy; for, though ſhe had heard, that a *Covent* was founded in *Triana*, yet ſhe knew not it was of that *Order*. From that time ſhe was deſirous to confeſs to *Father Gratian*; and *God* would have this alſo coſt her dear; for, though ſhe went often, he would never take her confeſſion; becauſe ſhe being yong, and beautifull, *Father Gratian*, like a wary perſon, declined diſcourſing with ſuch. So, ſhe being

one

One day in the *Church* weeping (though much retired) a Woman coming to her asked, what ſhe ailed: ſhe anſwered, ſhe had long endeavoured to ſpeak with that Father, who was then hearing Confeſſions, and could not get him to take hers. The good Woman bringing her along with her deſired *Father Gratian*, he would hear that Maid; and ſo ſhe made a generall Confeſſion to him. He ſeeing ſo rich a ſoule, was exceeding glad; comforted her, and gave her great hopes, that ſome *Diſcalced Nuns* would come hither; when he would ſoon procure her admiſſion; and ſo it was; for, the firſt thing he commanded was, that ſhe ſhould be the firſt, that was received, he being ſufficiently ſatisfied concerning her ſoule; and ſo ſhe had notice, when we came thither. She uſed great care, that her Parents might not know it; for, they by no means would have yielded to her admiſſion. She was ever wont to go to confeſſion to the *Diſcalced Fathers*, on whom ſhe beſtowed large Alms; and her parents alſo, for her ſake: and, the *Covent* being ſomwhat far off, her Mother went not with her, but got other Women to accompany her on ſuch occaſions. So ſhe agreed with a Woman, for her eminent good works very well known, and reputed in *Sevil*, for a great ſervant of *God*, to take her along with her: and the ſame day of the moſt *Holy Trinity* [the next *Sunday* after their arrivall at *Sevill*] leaving thoſe Women, that uſed to accompany her when ſhe went to Confeſſion, ſhe told them, they ſhould ſtay in a certain place, and ſhe would return again preſently: they ſeeing her in the company of that good ſervant of *God*, were content, and let her take a Bundle, in which her Habit was hid, and a Cloke of courſe cloth ſo that I know not how ſhe could go; but, with the joy ſhe had, all ſeemed litle, and became eaſy to her. She only feared, leſt any one ſhould hinder her, or examine her, why ſhe went laden ſo, it being beſide her ordinary wont. What doth not the love of *God* do? how did ſhe already contemne honour, and forget her ſelf, fearing only the being defeated in accompliſhing her deſire! In this manner ſhe came to our *Monaſtery* in *Sevil*, and preſently we opened her the gate. I ſent afterward to acquaint her Mother with it; who came ſtraight to us like one diſtracted, but was ſoon pacified, and ſaid, ſhe now perceived the grace, *God* had conferred on her Daughter: and though ſhe felt ſome grief, that ſhe might not ſpeak vvith her, yet vvas it not immoderate, as others uſe to have; nay ſhe continued alvvays to give us Alms, as at firſt.

The *Spouſe* of *Jeſus Chriſt* began to enjoy her ſo long vviſhed-for contentement; ſo humble, and delirous of doing all the Houſe-buſineſs, that vve had much ado to take the Broom out of her hand. She that a litle before had in her Fathers houſe lived in ſuch plenty, and delights, her

only recreation, and eaſe (novv) vvas labour. Her joy vvas ſuch, that in very fevv days ſhe grevv fat; at vvhich her Father, and Mother vvondering vvere ſo pleaſed, that aftervvard they vvere glad to ſee her a *Nunn*.

Tvvo, or three Months before the time of her being Profeſſed came, that vvithout ſuffering ſhe might not enjoy ſo great a good, ſhe had ſtrong temptations; not that ſhe reſolved not to Profeſs, but it ſeemed to her a thing very difficult (forgetting the many years, ſhe had patiently ſuſtained in expecting that happineſs, ſhe poſſeſſed) and the devill ſo tormented her, that ſhe remained as it vvere deſperate, vvithout being able to help her ſelf. Yet uſing much force, ſhe ſo overcame thoſe Temptations, that in their greateſt violence, and in the midſt of thoſe torments, ſhe determined to Profeſs. Our *Lord*, vvho novv intented no longer to try her courage, viſited her three days before her Profeſſion, comforting her exceedingly, and drave avvay the devill. She vvas ſo joyed, that, for thoſe three days vvith exceſſive delight ſhe ſeemed almoſt beſide her ſelf; and juſtly; for the favour vvas extraordinary. A fevv days after ſhe entred into the *Monaſtery*, her Father died; and her Mother took the Habit in the ſame Houſe, beſtovving all ſhe had in Alms: and ſo here lived Mother, and Daughter vvith great contentment, and edification of all the *Nuns*, ſerving that *Lord*, from vvhom they received ſo eminent a grace. Within leſs than a year came another yong *Gentlevvoman* to be a *Nun* vvith great diſlike of her Parents: thus our *Lord* goes on furniſhing this his houſe vvith perſons ſo deſirous of ſerving him, that no auſterity of liſe, or rule, no ſolitude vvhatſoever, or clauſure can deterr them. He be for ever bleſſed, and praiſed. Amen.

CHAP. XXXI.

Of the Foundation *of the* Monastery *of* Caravacca.

BEing at *S. Joſephs* in *Avila*, ready to go to the *Foundation* of *Veas* already mentioned; for nothing vvanted, but to take our Journey; as vve vvere going, came a Meſſenger ſent on purpoſe by a *Lady* of *Caravacca*, called *Donna Catharina de Otalora*. There vvere come to her houſe (much moved by a *Sermon* they heard of a *Father* of the *Society of Jeſus*) three yong *Gentlevvomen*, reſolved not to go out thence, till a *Monaſtery*

Monaſtery vvere erected in the ſame place. It vvas, doubtleſs, a thing agreed on vvith that *Lady*, vvho vvas ſhe, that aftervvard aſſiſted them in this *Foundation*. They vvere vvell deſcended; the Daughters of the prime *Gentlemen* of that place. One of them had her Father living, vvhoſe name vvas *Rodrigo de Moya*, a great ſervant of *God*, and of ſingular prudence. Amongſt them they had means enough to attempt ſuch a Work. They had notice of that, vvhich in the founding our houſes our *Lord* had done, being informed thereof by ſome *Fathers* of the *Society of Jeſus*, vvho ever favoured, and aſſiſted us.

When I ſavv the deſire, and fervour of thoſe ſouls, and that from ſo remote parts they ſent to find out this *Order* of our *Lady* of *Mount Carmel*, I vvas much edified therevvith, and deſired to ſecond their good intention: ſo, underſtanding that the Tovvn vvas near *Veas*, I took along vvith me more *Nuns* than uſually: for (by their letters) it ſeemed, the buſineſs vvas eaſy to be concluded; meaning to go thither, vvhen I had finiſhed the *Foundation* of *Veas*.

But, our *Lord* having determined othervviſe, my deſignes availed litle (as is ſaid in the *Foundation* of *Sevil*) for they had taken the licence of the *Council* of *Orders*, not ſuch as I deſired; ſo though I vvas already reſolved to go thither, yet for the preſent I deferred it. True it is, that, enquiring in *Veas*, where this Town ſtood, and underſtanding that it was ſo farr off, and the way from thence to it ſo very bad, that they, who went to viſit the Nuns, ſhould endure much trouble, and that it might offend our *Superiors*, I had little heart to go to found a *Monaſtery* there. But yet, becauſe I had put them in hope, I requeſted *Father Julian d'Avila*, and *Antonio Gaitano* to go thither, and ſee how the matter was; and if they thought fit, to break off the buſineſs. They found it proceed very coldly, not on their part, who where to be *Nuns*, but on the *Lady Caterines*, who was the perſon, that managed the whole affair, and kept the yong *Gentlewomen* in an Apartement by themſelves, ſo that it already looked like a *Monaſtery* encloſed.

The *Gentlewomen* that were deſirous to be *Nuns*, continued ſo conſtant to their purpoſe, eſpecially the two (I mean thoſe, that were admitted to be *Religious*) and they underſtood ſo well how to diſcourſe, and treat with *Father Julian* and *Antonio Gaitano*, that they gained them; whereupon, before they departed, they drew up the Writings, leaving them much ſatisfied: and they, on the other ſide, ſo liked both the *Gentlewomen*, and the place, that they highly commended them, and likewiſe perſwaded me the contrary of what was told me concerning the bad way. When I ſaw the buſineſs already concluded, and the licence only delayed,

I diſpatched thither again good *Antony Gaitano*, who for my ſake willingly underwent all the trouble; beſides that, he and *Father Julian* much deſired the Foundation ſhould be finiſhed; and the truth is, this *Foundation* may be attributed to them; for, had not they gone thither, and concluded on all, I ſhould have effected litle. I wiſhed him to go, and put up a Wheele, and a Grate, in the Houſe appointed for the *Nuns* dwelling, that poſſeſſion might be taken preſently, till a houſe of their own were found, that was more commodious. He went, and ſtaid there divers days negociating the buſineſs; *Rodrigo de Moya*, Father to one of the *Gentlewomen* (as was ſaid) very freely giving us a part of his Houſe. when they had got the Licence, and I was upon my departure thither, I underſtood, that it had a Clauſe, that the *Monaſtery* muſt be ſubject to the *Commendatory*, and the *Nuns* yield them Obedience, which I could not approve, being of the *Order* of our *Lady* of *Carmel*: and ſo it was to be obtained a new, as it alſo fell out in the *Foundation* of *Veas*. But the *King* ſo far favoured me, that, upon my writing to him, he commanded it ſhould be, as I deſired (being at the preſent *Don Philip the ſecond*, a great Friend, and Patron of the *Religious* that obſerve their *Rule*): for, underſtanding our manner of life in theſe *Monaſteries*, and that we obſerved the *Primitive Rule*, he had favoured us in all things. And therefore, *Daughters*, I earneſtly requeſt you, always to pray particularly for his *Majeſty*, as we now do.

Another Journey being to be made by them for a Licence, I departed for *Sevil* by command of *Father Commiſſary*, who at that time, as alſo now, was *Father Hieronymus Gratianus de Matre Dei*: and the poor Women continued ſo ſhut up till the firſt day of the Year enſuing; for, they ſent the Meſſage to me to *Avila* in *February* before. The Licence was ſoon got; but I, being ſo far off, and ſo full of troubles, could not preſently ſatisfy them; and I pitied them; for, they often writ to me in great diſtreſs: ſo that, it ſeemed, they could not brook delay. But, for me to go then, was impoſſible; both in regard it was ſo far off; and for that the *Foundation* at *Sevil* was yet unfiniſhed. So, *Father Hierom Gratian* the *Viſitor* concluded, that thoſe *Nunns*, that were to found there, who remained at *S. Joſephs* in *Malagon*, ſhould go, though I went not.

I procured *Anna de Sancto Alberto* to go as *Prioreſs*, who, I was confident, would demean herſelf very well in that place, being much better than I: ſo, taking with them all neceſſary proviſion, they departed, two of our *Diſcalceate Fathers* accompanying them; for, *Father Julian d' Avila* and *Antony Gaitano* were many days before gone back into their own Countrey; and, they being ſo far off, and the ſeaſon ſo inconvenient

nient (for it was the end of *December*) I would not ſend for them. The *Nunns*, being come hither, were with great joy of the people received, eſpecially of thoſe three *Gentlewomen*, that lived ſo recluſe. They founded the Monaſtery ſetting up the *B. Sacrament* therein, on the day of the *Circumciſion* in the year of our *Lord* 1576. The ſame day two of thoſe *Gentlewomen* took the Habit; for the third, who was very melancholick (and the being ſhut-up poſſibly might have done her hurt, how much more would ſuch auſterity, and penance, as we uſe, have done ſo?) it was thought fit, ſhould return home, to continue there with a *Siſter* of hers. †See my *Daughters*, the Judgments of *God*, and the obligation, we have to ſerve him; ſince he hath done us the favour, to permit us to perſevere to the making our Profeſſion; and to live continually in the Houſe of *God*, as *Daughters* of the *Virgin*. Our *Lord* was pleaſed to make uſe of the intention of this *Gentlewoman*, and of her eſtate, for founding this *Monaſtery*; and afterward at the time when ſhe ſhould enjoy what ſhe ſo deſired, her courage failed her, and a melancholick humour poſſeſt her; on which too oft, *Daughters*, we lay the blame of our imperfection, and inconſtancy.

† *At the time that the* H. Mother *writ this* Foundation *ſo it was; but ſoon after the end of* 2 *or* 3 *Months, more or leſs,* Father Fr. Hieron *going to viſit the* Houſe, *gave her the habit, and, at their time they were all three profeſſed.*

His *Divine Majeſty* vouchſafe to beſtow abundantly his grace on us; for, having this, nothing ſhall be able to hinder, and obſtruct our paſſing on to advance always further in his ſervice; and protect, and aſſiſt us all, that ſo fair a beginning be not loſt by our neglect, as he is pleaſed ſhould commence from a few Women, ſo inconſiderable, as we are. In his name I intreat you (my *Siſters*, and *Daughters*) always to requeſt this of our *Lord*; and that each of thoſe that ſhall ſucceed be carefull, that this primitive *Rule* of the *Order* of the *Virgin* our *Lady* be renewed in her; and that any the leaſt relaxation therof be never permitted upon whatever account. Conſider, that, from trifles, and the ſmalleſt matters, the door many times is opened to very great ones; and that, without your perceiving it, ye will be filled with the World. Remember, that that was effected with poverty, and pains, which ye enjoy with reſt, and, if ye mark It well, ye ſhall find, that, for the greater part, theſe, *Monaſteries* were not founded by men, but by the all-powerfull hand of *God*: and his *Majeſty* is very ready to promote the works, he undertakes, unleſs we hinder him. Whence, think ye, ſhould a ſorry Woman, ſuch as I, have been ever able to have effected ſo great deſignes? Being under obedience, having but one farthing then, without any to aſſiſt me in any thing? for, my *Brother*, who helped me in the *Foundation* of Sevil was then in the *Indies*. Obſerve, my *Daughters*, the hand of *God*, becauſe he was not hence induced, for that my Brother or I were of Noble Extraction, to do me this honour; but

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our *Lord* brought him thither, effecting, that he ſhould both have Goods, a Deſire, and a pious Soul, that in ſomthing he might help me. Which way ſoever ye conſider it, ye will find it was the Work of *God:* no reaſon therefore, that we in any thing diminiſh our *Rule*, though it coſt us our life, honour, and quiet; the rather, becauſe here we have all theſe together. For, Life is, to live in ſuch ſort, as not to fear death, nor all the adverſe accidents of life, and to continue in that conſtant chearfulneſs, which you now poſſeſs, and in that proſperity, greater than which cannot be, to wit, the not fearing, nay deſiring, Poverty. Againe, what is there that can be compared with the internall, and externall peace, and quiet, wherein you continually live. It is in your own hand, and power, either to live, or dy with this quiet; as we have ſeen them dy, who ended their days in theſe *Monaſteries*. Be confident, if ye continually beg of God, to carry this buſineſs on forward, and rely not in any thing upon your ſelves, he will not deny you his Mercy; ſo ye truſt in him, and be of an undaunted mind; for, this our *Lord* prizeth exceedingly. Fear not the lack of any thing; nor ever refuſe to admit thoſe that come to be made *Nuns* (if ye like their inclinations, and parts) for want of means, or portions; ſo they come to ſerve *God* in greater perfection; nor yet, for wanting the goods of fortune, when they have the accompliſhments of Vertue; becauſe *God*, on the other ſide, upon the admitting one ſuch, will ſend you double what ye need. Of this I have great experience: his *Majeſty* well knows, (that as near as I can remember) I never refuſed to receive any for ſuch defect; provided, that the reſt liked me. Witneſs thoſe many, who have been received meerly for the love of *God*, as the reſt of you do well know. And I can aſſure you, that thoſe, whom I received with great portions, have not yielded me ſo much Comfort; as thoſe whom I took in meerly for *Gods* ſake: nay I have had a fear of thoſe, when as the poor have dilated my heart and ſpirit, and afforded me ſuch exceſſive content, as hath made me weep for joy: this is truth. Now if, when as yet either Houſes were to be bought, or built, he hath ſo ſeaſonably aſſiſted us herein, why ſhould he not alſo, ſince our having whereon to live? Believe me, *Daughters*, by what ye think to gain, by it ye will loſe. When therefore ſhe, that would be a *Nunn*, hath wealth, and no obligations otherwiſe, ſhe doth well to beſtow it in Alms on you, for why ſhould ſhe give it others, who perhaps need it not? I profeſs ſeriouſly, to me it would ſeem an unkindneſs, not to do it. But always beware, that ſhe, who is admitted a *Nun*, diſpoſe of her eſtate, as the learned ſhall adviſe, is more for *Gods* ſervice; becauſe it would be a great ſhame, that we ſhould receive any ones means that is admitted, but with reference to this end. We gain more in her performing her duty toward

ward *God*(I mean with greater perfection) than in all, ſhe can bring with her; ſince we pretend to nothing (neither let his *Divine Majeſty* ever ſuffer it to be otherwiſe) but that *God* be ſerved in every thing, and by every thing. And, though I be a miſerable Wretch (I ſpeak it to his honour, and glory, and that ye may rejoyce at the manner, wherein theſe Houſes of his were founded) neither in managing them, nor in any thing, that concerned them , would I have done an unlawfull act in any wiſe, by ſwerving at all from this intention, though I had conceived, I ſhould have ſucceeded proſperouſly therein; nor have I done ought (I mean in theſe Foundations) which I knew in the leaſt deviated from the will of *God*: but was always governed by the direction of my *Confeſſors*, who ever have been (ſince I was employed herein) men very learned, and ſervants of *God*; nor (to my remembrance) had I any other thought. Perhaps I am deceived, and have done many ſuch things, that I knew not, and my imperfections are numberleſs. This our *Lord*, who is the true *Judge*, knows of me (ſpeaking of my ſelf, as far as I can underſtand) and I alſo plainly diſcerne, that this proceeded not from me, but from *Gods* good pleaſure, that ſuch a work ſhould be done; and, it being his own, he aſſiſted me, and did me this favour: for, to this purpoſe I mention it, my *Daughters*, that ye may know, ye are exceedingly obliged to him for it; and that theſe Houſes hitherto have not been founded with any ones annoyance. He be bleſſed, who hath done all; awakening the charity of thoſe, that helped us. His *Divine Majeſty* vouchſafe ever to protect us, and grant us grace, never to prove ingratefull for ſuch favours. *Amen*.

Thus, *Daughters*, ye have ſeen ſome troubles already ſuſtained (though I believe, theſe, I have written, are the leaſt part; for, were they particularly recounted, it would have been tedious, and endleſs) both of journies, and of rains, ſnows, and loſing our way: and, above all, many times with ſo litle health, that it hath fallen out (I know not, whether I have mentioned it) as in the firſt days journy, that we went from *Malagon* to *Veas*, that I have travelled with a fever upon me, and ſo many diſeaſes, together, that I was amazed, how I could go: and being in this condition I remembred our Father *Elias*, when he fled from *Jeſabel*, and ſaid, *Lord how can I bear this? Do you conſider it.* The truth is; his *Majeſty*, ſeeing me ſo miſerable, and feeble, immediatly took away my fever, and that extremity of pain: though firſt I thought, that this fell out ſo, becauſe a *Prieſt*, a great ſervant of *God*, was come to me (and perhaps he might be the cauſe) however at that inſtant all my ilneſs both internall, and externall ſuddenly left me. When I had recovered my health, I chearfully endured bodily labour; but the complying with the different humours of many,

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as in every place was requiſite, proved no ſmall trouble: as likewiſe the leaving my Daughters, and Siſters (whom I ſo dearly loved) when I was to go from one place to another, I tell you, was to me no leſs Croſs: eſpecially when I conſidered, I was never to ſee them more, and perceived their ſad reſentment thereof, and their tears; for, though they were weaned from all other things, our *Lord* had not given them this: perhaps that it might be a greater torment to me; for, (methought) neither was I weaned from them; though I ſtrove, all I could, not to ſhew it; nay blamed it; but it litle availed; becauſe the love, they bear me is exceeding great, and plainly diſcerned by divers inſtances to be ſincere: Ye are likewiſe to underſtand, that theſe *Houſes* were erected not only with our moſt *Reverend Father Generall*'s Leave, but alſo by his injunction, and Command: and not meerly this; but, concerning each *Monaſtery*, that was founded, he writ to me, that he received very great content, when the forementioned were all erected: and indeed, the greateſt joy, I could take in my troubles, was, to ſee the ſatisfaction, I gave him: it ſeeming to me, that therein I ſerved our *Lord*, he being my *Superior*; and beſides that, one, I much love.

Whether it pleaſed *God* to give me ſome reſt; or diſpleaſed the devill, that ſo many *Monaſteries* were built, wherein our Lord was ſerved, here our founding ſtopped: not by the good liking of *Father Generall*, as is ſufficiently known: for when I entreated him not to enjoin me the founding more *Monaſteries*, he replied, that I ſhould found as many, as I had hairs on my head: and it is not long, ſince he writ thus to me. Before I left *Sevil*, from the *General Chapter* that was held (wherein one would think, the increaſing of an *Order* might paſs for a great ſervice) came a command from the *Definitors*, not only thar I ſhould found no more *Monaſteries*, but chuſe me One that I liked, to live in, without ever going out of it on any pretence; which is a kind of empriſonment. For, there is no *Nun*, whom, on neceſſary occaſions, for the *Orders* benefit, the *Provincial* may not command to go from one place to another (I mean, from one *Monaſtery*, to another): and the worſt was, our *Father Generall* was now diſpleaſed with me (for, this was it, that afflicted me) upon no ground, but the information of ſome paſſionate perſons. Together with this they at the ſame time charged me with two other very groſs accuſations

I tell it you, *Siſters*, that ye may ſee the Mercy of Almighty God, and how our *Lord* forſakes not them, that deſire to ſerve him: for, this not only not troubled, but ſo exceedingly delighted me, that I could not contain: ſo that I wonder not at that, wich *King David* did, when he danced

ced before the *Ark* of the *Lord*; for, I would not at that time willingly have done any thing elſe; ſuch was my joy, as I knew not how to conceale it. The reaſon I underſtand not; for, in other great Croſſes from murmurings, and contradictions, which I ſuſtained, never any ſuch thing befell me: and even one of thoſe things they reported of me was moſt inſufferable. For, that of prohibiting me to ſound, ſaving the diſpleaſure of the moſt *Reverend Father Generall*, was a great eaſe to me: having often deſired to cloſe my life in peace, and quietneſs: although they, who cauſed this, had no ſuch intention, but rather the doing me the greateſt diſpleaſure in the world; however, poſſibly, they had other good purpoſes therein. Somtimes likewiſe the great oppoſitions, injuries, and murmurings, which I ſuffered in founding, ſome moved with a good intention; others, with other ends affoorded me conſolation, but I remember not, that ever I felt ſuch a joy, as this, in any affliction, that befell me. I confeſs, at ſome other time, any of the three things, which were at once laid on me, would have much troubled me. I conceive, my extraordinary joy aroſe from imagining, that, ſince the Creatures paid me in this coin, I did place my ſatisfaction in the *Creator*. For, I have ever thought, and clearly underſtand it, that whoever takes delight in earthly things, or humane applauſe, is extremely cozened; becauſe, beſides the litle benefit we have [were it conſtant]; the men of this World are of one mind to day, and of another to morrow; and what one while they commend, they preſently alter, and diſparage. Bleſſed be thou, *O Lord*, my *God*, who art eternally immutable, *Amen*. Whoever ſerves thee to the end, ſhall live without end in a bleſſed Eternity.

I began to write theſe *Foundations* at the command of *Father Dr. Ripalda* of the *Society* of *Jeſus* (as I ſaid in the beginning) who was then *Rector* of the *Colledge* in *Salamanca*, to whom at that time I confeſſed, living in the glorious *S. Joſephs Monaſtery* in that City, in the year 1573. Some of them I had writ, and then by multiplicity of buſineſs left off, not meaning to proceed further, becauſe I confeſſed no longer to the ſaid *Father*, by reaſon that we were in ſeverall far diſtant Countries; and alſo, becauſe of the many, and great Troubles, which that, which I have written, hath coſt me; although, it having been always by my *Superiors* command, I reckon my pains well beſtowed. Being much bent hereon, the *Apoſtolick Commiſſary Father* Dr. Fr. *Hierom Gratian de Matre Dei* enjoyned me to finiſh them. I told him the litle leiſure, I had, and ſeverall buſineſſes, that lay upon me (which, out of litle obedience, I ſaid to him) for, beſides other indiſpoſitions I endured, it tired me exceedingly: notwithſtanding he commanded me, by litle and litle, and as I

could, to finiſh them; ſo I have done it; ſubmitting my ſelf in every thing, and requeſting, that, what is found therein ſaid amiſs, may be expunged; ſince, what to me ſeems the beſt, may prove the worſt. So, it is finiſhed to day, being *S. Eugenius's Vigil*, the 14. of November 1576. in *S. Joſephs* Monaſtery at *Toledo*, where I now am, by command of *Father Fr. Hierom Gratian de Matre Dei*, *Commiſſary Apoſtolick*, who at preſent is *Superior* of the *Diſcalceates*, *Men and Women* of the primitive *Rule*; as likewiſe *Viſitor* of thoſe of the *Rule Mitigated* in *Andaluzia*, to the glory and honour of our *Lord Jeſus Chriſt*, who reignes, and ſhall reigne Eternally. *Amen.*

For the love of our *Lord*, I intreat the *Sisters*, that ſhall read this Book, to recommend me to his *Divine Majeſty*, that he may take pity on me, and deliver me from the pains of *Purgatory*, if I ſhall deſerve to be there, and grand I may enjoy him. And becauſe, whilſt I live, ye are not to ſee this, let me reap after Death ſome benefit for the pains, and wearineſs ſuſtained in writing it, and the great deſire, I writ it with, to hit right in ſaying ſomthing, that may afford you conſolation, if they think fit to let you read it,

Being at *S. Joſephs* in *Avila* on the *Vigil* of *Pentecoſt* in the *Hermitage* of *Nazareth*, conſidering an eminent favour our *Lord* had done me twenty years ſince, or thereabout, on the like day, a great impetuoſity, and fervour of ſpirit ſeized me, which entranced me. In this great recollection, I underſtood from our *Lord* that, which I will now relate, that I ſhould tell the *Fathers Diſcalceate* from him; *That they ſhould endeavour to obſerve four things, which whilſt they obſerved, their* ORDER *ſhould go on increaſing; but, failing therein, they might be ſure, it declined, and degenerated from its Original. Firſt; that the* SUPERIORS *ſhould agree, and hold together. Secondly; that, though it was expediant, they ſhould have many* COVENTS; *yet, in each, but few* FRIERS. *Thirdly; that they ſhould converſe litle with ſecular perſons; and that litle, for the good of their Souls. Fourthly; that thy ſhould teach rather by Works, than Words.* This was in the year 1579. and for a ſignall Truth I averr it, and ſubſcribe it with my Name.

TERESA DE JESU.

CHAP.

CHAP. XXXII.

Of the FOUNDATION *of the* MONASTERY *of* VILLANOVA.

THe *Foundation* of *Sevil* being finished, the *Founding* was forborn for above four years, by reason of great, and terrible Persecutions, that unexpectedly arose against the *Discalceates* of both Sexes: for, though heretofore they had suffered much, yet not in that extremity; for the Persecution grew to that pass, as utterly to ruine the *Reformation*.

The Devill discovered sufficiently, how much this holy Beginning, laid by our *Lord*, displeased him; and knew, by its spreading, it was *His* Work. The *Discalced Friers* suffered much, especially the *Superiors* of them, from the heavy accusations, and oppositions of almost all the Fathers of the *Mitigated Rule*. These had so informed our most *Reverend Father Generall*, that, although he were very holy, and he, that had given the licence for founding all the *Monasteries*, except that of *S. Joseph* at *Avila*, which was the first, and was erected by leave from the *Pope*, he much urged, and insisted on it, that the *Friers Discalced* might proceed no further (for to the *Nuns* Monasteries he was ever favorable) and, because I assisted herein, they disgraced Me with him, which was the greatest cross, I endured in these *Foundations*, though I have sustained many, and great ones. For, on one side, many eminently learned, to whom I confessed, liked not my desisting from promoting, and furthering a Work, which I evidently saw was acceptable, and conduced to the service of our *Lord*, and increase of our *Order*. On the other side, to go against that, which I saw was my *Generall's* command, was a kind of Death to me; for, besides my obligation to him, by being such a one, I loved him very dearly, and it was but my Duty. The truth is, that, though I had a mind to pleasure him therein, I could not; because I had *Apostolicall Visitors*, whom I must necessarily obey. Meanwhile dies the *Pope's Nuncio*, a great lover of vertue, and consequently a speciall friend, and favourer of the *Discalceates*. Another succeeded, sent, it seems by *God*, to exercise our patience: he was somwhat allied to the *Pope*; and doubtless a Servant of *God*; only he began to take much into his thoughts the protecting the *Fathers Calceate*; and, agreeably to the informations, which these gave him of us, he imagined strongly, that it was fit, these

beginnings ſhould go no further: hereupon he began to put his deſigne, and intention in execution with extreme rigour, condemning, impriſoning, and baniſhing thoſe, who, he conceived, might make ſome reſiſtance to him.

Thoſe, who ſuffered moſt, were, *Father Antonio de Jeſu*, who began the firſt *Covent* of the *Diſcalced*; and *Father Hierom Gratian*, whom the former *Nuncio* had made *Apoſtolicall Viſitor* of the *Fathers Calceate*: the chief diſpleaſure, he took, was againſt him, and againſt *Father Marian de Sancto Benedicto*. Who theſe *Fathers* were, I have declared in the preceding *Foundations*; others likewiſe of the more principal he puniſhed, though not ſo ſeverely: he prohibited theſe, under ſharp Cenſures, the managing any buſineſs. It was ſufficiently manifeſt, that all came from *God*, and that his *Majeſty* permitted it for a greater good, and that theſe *Father's* Vertue might be more conſpicuous; as it was. He appointed for *Viſitor* one of the *Mitigated Fathers*, that he ſhould viſit our *Monaſteries*, as well of *Nuns*, as *Friers*; which, had it ſucceeded, as he imagined, might have proved a great Croſs; though in effect we ſuffered exceedingly, as ſhall be written by one that knows how better to expreſs it, than I. I do but glance hereat, that the *Nuns* who come after may underſtand, how much they are bound to advance forward in perfection, ſince they find plain, and eaſy, what hath coſt thoſe now living dear; ſome of them having ſuffered at that time exceeding heavy and falſe Calumnies; which cauſed in me great compaſſion, and afflicted me incomparably more, than what I felt my ſelf (nay this much pleaſed me rather): it ſeemed to me, that I was the cauſe of all this tempeſt, and that, had they caſt me into the Sea, as *Jonas* was, it would have ceaſed. Praiſed, and bleſſed be *God*, who defends the truth. And ſo it fell out here; for, when the *King*, *Don Philip II.* underſtood what had paſſed, being informed of the Life, and Vertue of the *Diſcalceates*, he ſo condeſcended to protect us, that he would not have the *Nuncio* alone judge our cauſe, but allotted him four *Aſſeſſors*, grave Perſons, three of them *Religious Men*, for the better examining the Juſtice of our Caſe. One of theſe was *Father Dr. Peter Fernandez*, a Perſon of very holy life, eminent learning, and great authority; he had been *Apoſtolick Commiſſary*, and *Viſitor* of the *Relaxed Fathers* of the *Province* of *Caſtile*; to whom we *Diſcalced* alſo were ſubject: He very well underſtood the truth; how both the one, and the other lived; for, all ours deſired nothing elſe, but to have this known. So, when I ſaw the *King* had nominated Him for our Judge, I accounted the buſineſs as good as done; as, through *Gods* Mercy, it now is. His *Divine Majeſty* grant, it be to his honour, and glory. Although many

See chap. 31.

Biſhops

Biſhops, and prime *Lords* of the *Kingdom* procured with great ſolicitude to inform the *Nuncio* of the truth, yet all this litle availed, had not *God* uſed the *King* as an Inſtrument. We are all, *Siſters*, exceedingly bound to recommend him always in our prayers to our *Lord*, and to pray for them who have protected this *Houſe* of his, and of the *Virgin* our *Lady*; and ſo I recommend them much to you. You ſee now, *Siſters*, in what caſe I was to found any more: in our *Monaſteries* we were all taken up continually with Prayers, and Penances, that our *Lord* would promote what was already begun, if it were to his ſervice.

In the beginning of theſe great Troubles, which I have ſo briefly recounted (and haply will ſeem few to you; but, being for ſo long a time ſuſtained, were very many) I being at *Toledo*, come from the *Foundation* of *Sevil*, in the year 1576. a *Prieſt* of *Villanova de la Xara* brought me letters from the *community* of the Town, and came to conferr with me about receiving for *Nuns*, and building them a *Monaſtery* there, Nine Women, that were got together in an *Hermitage* of the glorious *S. Ann*, which had on the ſide of it a litle houſe, wherein they had lived for ſome years, and that with ſuch recollection, and ſanctity, as induced all the people thus to procure the completion of their Deſires. A *Doctor* alſo writ to me, *Curate* of the place, called *Auguſtine de Ervias*, a learned man, and of great Vertue: he aided them, what he could, in this holy Work. It ſeemed to me a thing no way fit, for theſe reaſons following. Firſt, becauſe it was, methought, a matter very difficult, for perſons, already enured ſo many years to their own way of living, to conform to that of our *Order*. Secondly; becauſe they could ſcarce maintain themſelves, and the Town is litle more than a thouſand families; where, to live on Alms is ſmall relief; for, though the *Community* offered to maintain them, it was not like to laſt. Thirdly; they had no Houſe. Fourthly; it was far off from our other *Monaſteries*. And, though they told me, they were very vertuous Women, yet having not ſeen them, I could not judge, whether they had thoſe qualifications, we require in our *Monaſteries*: and ſo I purpoſed to do nothing at all therein. But firſt I would communicate it to my *Confeſſor*, who was *Doctor Velaſquez*, *Canon*, and *Profeſſor* at *Toledo*, a man very learned, and vertuous, the now *Biſhop* of *Oſma*: for I ever uſe, not to do any thing on my own head, but by advice of ſuch perſons. When he ſaw the letters, and underſtood the buſineſs, he bade me, not wholly to diſmiſs it, but make them a civil anſwer; becauſe, ſince *God* conjoined ſo many hearts together in the ſame deſign, it argued, he intended to be ſerved thereby: I ſo ordered matters, that I neither abſolutely accepted, nor relinquiſhed it.

Whilſt

Whilſt the People continued their importunity, and procured the mediation of ſeverall for my admitting it, it paſſed on to the year 1580. and it ever ſeemed to me impertinent, to admit this *Monaſtery*; yet when I returned my Anſwer, I could not give an ill one, nor utterly exclude it.

It fell out, that *Father Antonio de Jeſu* came to finiſh his Baniſhment in a *Covent* of our *Lady of Succour's*, which is Nine miles from *Villanova*, whither he went to preach: and the *Father Prior* of this *Covent* (who at preſent is Father *Gabriel of the Aſſumption*, a very diſcreet perſon, and great Servant of *God*) accompanied him, and that very willingly, being both intimate acquaintance of *Dr. Ervias*. On this occaſion they began to conferr with thoſe holy *Siſters*, and were ſo ſatisfied concerning their Vertue, and ſo far diſpoſed, and perſwaded by the people, and the *Dr.* that they made this their own buſineſs, and very effectually began to urge me to admit this *Foundation*. And I being in a *Monaſtery* of ours of *S. Joſephs* at *Malagon* above ſeventy miles diſtant from *Villanova*, the ſame Father Prior came on purpoſe to ſpeak with me, giving me an account how it was feaſible; and that, after it was founded, *Dr. Ervias* would beſtow on it three hundred Crowns a year out of a *Living*, he had, procuring leave from *Rome*. This I made litle reckoning of, as ſeeming to me a matter not effectible, nor laſting (though this being done, together with that litle which they poſſeſſed, was full enough) and ſo I gave *Father Prior* divers reaſons, that he might ſee, it was not expedient to ffound it, and, in my judgment, ſeeming very ſufficient. Laſt of all I bade him, that he, and *Father Antonio de Jeſu* ſhould conſider well of it; for I left it upon their Conſciences; conceiving, what I ſaid to him, enough to daſh that deſign. After he was gone, I reflected, how hot he was for erecting it, and that he might perſwade our preſent *Superior* thereto, *Father Dr. Angelo de Salazar* of the *Relaxed Carmelites*: and thereupon I preſently writ to him, deſiring him to grant no ſuch licence, for the reaſons, I mentioned: ſo, he anſwered, He would not, unleſs I approved thereof.

Some ſix Weeks paſſed, or ſomwhat more, when, I conceiving the buſineſs quite laid aſide, lo, a Meſſenger comes to me with letters from the *Community*, Whereby they engaged, to provide them neceſſaries; and *Doctor Ervias*, to perform, what he had promiſed: I received alſo letters from thoſe two *Reverend Religious* Men, importunately preſſing, and requeſting me. I was ſo affraid to admit theſe *Siſters*, becauſe I thought ſome faction, and oppoſition againſt thoſe, that ſhould go thither, would certainly follow, as ordinarily happens; and likewiſe, becauſe I ſaw no certainty for their maintenance; (for that, which they offered, was not

of

of a forcible obligation) that I fell into a great confuſion, and perplexity. I perceived afterward, it was the devill; becauſe, though our *Lord* had given me courage enough, yet I was then ſo puſillanimous, that, methougt, I had no confidence at all in *God*. But at length the prayers of thoſe holy Servants of *God* prevailed.

One day after *Communion*, and recommending it to our *Lord*, as I did often; for, that, which firſt moved me to make a good Anſwer, was a fear, leſt I might hinder the proficiency of ſome Souls (becauſe all my deſire was ever, to find out ſome means, whereby our Lord might be praiſed, and that there might be ſome to ſerve him in greater perfection) his *Majeſty* gave me a ſharp reprehenſion, ſaying: *With what treaſures have the Monaſteries been built, that hitherto were founded? Never doubt the admitting this houſe, which will turn to my great ſervice, and the benefit of Souls.* O how powerfull and efficacious are the words of *God*! for, the underſtanding not only apprehends them, but is thereby enlightned, to know the truth; and the will diſpoſed, to be willing to execute them. So it befell me here; for, I not only willingly admitted this *Monaſtery*, but, methought, I did ill in ſuffering my ſelf to be ſwayed with humane reaſons; having ſeen that, which by means of this *holy Order* his *Majeſty* hath effected, ſo to tranſcend all Reaſon. Now being reſolved to admit this *Foundation*, I conceived, it would be neceſſary for me to go thither with thoſe *Nuns*, that were to ſtay there, for divers reaſons, that preſented themſelves to me, though my nature reluctèd much, becauſe I came to *Malagon* very ſick, and ſo continued ſtill. But, knowing, *God* was thereby to be ſerved, I gave an account thereof to my *Superior*, deſiring him to appoint, what he thought beſt. He ſent me a licence, and command, to go thither in perſon, and be preſent, taking with me ſuch *Nuns*, as I beſt liked: which put me into great ſolicitude, being to chuſe ſuch, as could live with thoſe, that were there already: Recommending this much to our *Lord*, I took one for *Prioreſs* & out of the Monaſtery of S. *Joſeph* in *Toledo*, and two out of that of *Malagon*, one of them for *Sub-prioreſs*: and it, being ſo earneſtly recommended to our *Lord*, ſucceeded very proſperouſly, which here I accounted no ſmall favour; for in thoſe *Foundations*, which begin from our ſelves only, all things become well accommodated.

& *Anna de Matre Dei Elvira de Sto. Angelo. Anna de St. Auguſtino Conſtantia de St. Cruce. Her Companion (that never went from her) was Anna de S. Bartholomæo.*

Father Anthonio de Jeſu, and Father Prior Gabriel of the Aſſumption came to fetch us. The people having furniſhed us with neceſſaries, we left *Malagon* the *Saturday* before *Lent*, the 13 of *February*, in the year 1580. I found my ſelf in travelling ſo well, that, methought, I was never ſick: and much wondering at it, I conſidered, how much it imports not

not to regard our want of health, when opportunities of ſerving *God* preſent themſelves, whatever oppoſition lies before us; ſince he is able, of weak, to make us ſtrong; of ſickly, healthy; and, when he will not do ſo, then is it beſt for our ſouls, to ſuffer: for, why is life, and health given us, ſave to loſe in the ſervice of ſo great a *King*, and *Lord*; and, keeping our eyes fixed on his honour, to forget our ſelves? Believe me, *Siſters*, ye will never take harm, nor loſe, by going this way. I confeſs to you, my wickedneſs, and weakneſs hath oft made me fear, and doubt; yet I remember not, ſince our *Lord* gave me the habit of a *Diſcalceate*, and ſome years before, but that of his mercy he gave me grace to overcome theſe Temptations, and to enure my ſelf to embrace, what I knew moſt conduced to his Service, how difficult ſoever. I perceive plainly, how litle that was, I did on my part; but *God* deſires no more, than ſuch a reſolution from us, for to do afterward the whole thing himſelf on his part. Be he for ever bleſſed. *Amen.*

We were to paſs by the *Monaſtery* of our *Lady* of *Succour*, mentioned before, which was nine Miles from *Villanova*, and there to ſtay, and give notice, that we were come near, it being ſo before agreed on: and it was fit, I ſhould in all obey thoſe *Fathers*, we went with. This *Covent* ſtands in a Deſert, and very pleaſing ſolitude; and, when we drew nigh, the *Religious* came out to receive their *Prior* in decent Order. As theſe went in this *Proceſſion* barefoot, and with their poor *Clokes* of courſe cloth, they cauſed devotion in us all; and I eſpecially felt great tenderneſs, imagining my ſelf then to be in that flouriſhing Age of our Holy *Fathers*. They ſeemed in that field ſo many odoriferous White Flowers; and ſuch I believe they are in *Gods* ſight; for, in my opinion, he is very faithfully ſerved there. They went to the *Church* ſaying *Te Deum* laudamus with voices much mortified. The Paſſage to the *Church* is under ground, as through a Grott, which repreſented that of our holy *Father Elias*. Indeed I felt ſo great inward joy, that I would have accounted a far longer Journey very well beſtowed: though I was exceeding ſorry for the Death of the *Bleſſed Cardona*, by whoſe means *God* founded this *Covent*, in regard I had not the happineſs to ſee Her, though much deſiring it.

I conceive it not amiſſe here, to relate ſomthing of her Life, and by what means our *Lord* would have this *Covent* founded there, which hath been ſo exceedingly advantageous to many ſouls of the places adjoining, as I have been informed; and likewiſe, that, beholding the great Penance of this *Saint*, ye may ſee, my *Siſters*, how ſhort We come thereof; and may reinforce your ſelves afreſh to ſerve our *Lord*: Since there is no reaſon

reaſon, why we ſhould be behind Her, who deſcend not from ſo Noble a Stock; for, though that ſignify nothing, I mention it, becauſe ſhe lived in abundant plenty, ſutable to her quality, extracted from the *Dukes* of *Cardona*; whence ſhe was called *Donna Catharina de Cardona*: but, after ſhe betook her ſelf to penance, writing ſomtimes to me, ſhe ſubſcribed only, *The Sinner*. Concerning her Life, before *God* did her ſo eminent favours, they will acquaint you better, who ſhall undertake particularly to write of it; there being many paſſages in it worth relating. But, leſt haply ſuch thing ſhould not come to your knowledge, I will recite of it here, what certain perſons, deſerving credit, who converſed, and treated with her, have told me. This *Saint*, living amongſt perſonages, and *Lords* of great quality, had extraordinary care of her ſoul, and did much penance. She had an extream deſire of retiring ſome whither, that ſhe might enjoy God alone, and wholly apply her ſelf to penance, without any one's diſturbing her.

Hereof ſhe conferred with her *Confeſſors*, who conſented not thereto. For, the World being now ſo ſet upon diſcretion, and humane prudence, without remembring the extraordinary priviledges, and favours, *God* did the *Saints* of both Sexes, that ſerved him in the Deſert, I wonder not, that they thought it an Extravagancy. But, ſince his *Majeſty* failes not to favour ſincere deſires, for putting them in execution, he provided, that ſhe went to Confeſſion to a Father of the *Order* of *S. Francis*, called *Fr. Francis de Torres*, Whom I know very well, and hold for a *Saint*: he hath lived many years with great zeale of Penance, and Prayers, ſuſtaining likewiſe many, and ſore perſecutions. Doubtleſs, he throughly underſtood the favours, *God* doth ſuch, as diſpoſe themſelves in earneſt to receive them: and thereupon bade her not deferr, or procraſtinate, but courageouſly follow the call of his *Divine Majeſty*. I know not, whether theſe were the preciſe Words; but ſuch we may conjecture them, ſince ſhe preſently put them in execution.

She declared her mind to a *Hermit* that lived at *Alcala*, intreating him to conduct her to a place, without acquainting any therewith. They came where this *Covent* is, and found there a litle Caverne, that would ſcarce hold her, and there the Hermite left her. But, what an exceſs of Love brought her thither? ſince ſhe took no care for her Diet, nor of the dangers that might follow, nor of the infamy, ſhe might incurr with people, when no where appearing. How inebriated with the love of *God* muſt this holy Soul needs be? wholly abſorpt; and anxious, leſt any ſhould hinder her of enjoying her ſweet *Spouſe*; and how reſolute to have no more acquaintance with any thing of the World? for, thus ſhe deprived

her ſelf of all the delights, it could afford her: Let us conſider this well, *Siſters*, and obſerve, how at one blow ſhe overcame all: for, though it be not leſs, which, by entring into this holy *Order*, ye perform, offering to *God* your whole Will, and profeſſing ſolitude, and perpetuall Clauſure, yet I know not whether afterward theſe firſt fervours may decay in ſome, and we again in ſome things become ſubject to ſelf-love. His *Divine Majeſty* grant, it prove not ſo: but that, imitating this *Saint* in outwardly quitting the World, we may alſo for our interior in all things keep far from it.

I have heard many things of the great auſterity of her life, whereof, it is likely, the leaſt part is known; becauſe living ſo many years in that Solitude, with extreme deſires of doing Penance, without any to reſtrain her, doubleſs ſhe uſed her Body very ſeverely. I will relate, what ſome perſons, and particularly our *Nuns* of *S. Joſeph* in *Toledo*, whom ſhe went to ſee, have heard from her ſelf; who, as ſhe diſcourſed with the *Siſters* in ſimplicity, (for ſo did ſhe alſo with other perſons, her candor, and ſincerity being ſingular) ſo queſtionleſs ſhe muſt do it with great humility; for, as one who well knew, there was nothing good in her that was hers, ſhe was far from all vain glory, and delighted to tell the favours, and graces *God* did her; that, for theſe, his holy Name might be praiſed, and glorified. A thing very dangerous for thoſe, who have not arrived thus far, becauſe at leaſt it may prove a Temptation to them, or a blazoning of their own praiſe: but her integrity, and holy Simplicity cleared her herein; for I never heard her taxed of any ſuch defect. She ſaid, ſhe lived eight Years in that Cave, and paſſed many days only with roots, and herbes of the field: for, when the three loaves were eaten, which he who accompanied her left with her, ſhe had nothing, till accidentally a ſhepheard went by, who afterward ſupplied her with Bread, and Meale; for, her Diet was certain litle Cakes baked by the Sun, and nothing elſe; and this every three days: the truth hereof is alſo avouched by the *Religious* that live here. She was ſo ſpent with ſuch immoderate faſting, that, when ſhe went about the erecting a *Covent*, and they made her ſomtimes eat a litle Herring, or ſuch like things, ſhe rather got hurt, than good thereby. She never drank Wine, that I heard of. She diſciplined her ſelf with a ſharp Chain, and continued it many times two hours, or an hour and half. Her Hair-clothes ſhe wore, were extreme rigid, and pricking; for a certain Woman, which returning from pilgrimage lodged with her, told me, that, pretending to be aſleep, ſhe ſaw her put off her Cilices full of blood, and cleanſe them. That was more, ſhe ſuffered from the devills (as ſhe related to thoſe *Nuns*, I mentioned)

mentioned) who appeared to her in the ſhape of Maſtive Dogs, very big, and terrible, leaping upon her ſhoulders, and otherwhiles like Snakes: but ſhe feared them not at all. After ſhe had founded the *Covent*, yet ſhe ſtill lived there, and lodged in her *Grott*: never going out, except when ſhe went to the *Church-Service:* and, before the *Covent* was founded, ſhe went to hear *Maſs* at a *Church* of the *Fathers de la Merced*, which was a Mile off, and ſomtimes on her knees. Her Clothes were of the naturall colour, her Inner garment of Sacking, made ſo, that all thought her a man. After ſhe had lived there ſolitary ſo many years, our *Lord* would have the fame of her Sanctity divulged; whereupon out of devotion, and the good opinion, they had of her, ſhe was continually viſited, ſo that ſhe could not free her ſelf from the people. She ſpake with charity, and love to all; the concourſe of people daily increaſed; and happy he, that could ſpeak with her. She was ſo tired, and diſguſted herewith, that ſhe would ſay, they killed her. It was ſcarce Day, but the field was all full of Coaches: and from about the time the *Religious* began to live there, they had no other remedy thereof, ſave to lift her up on high, to give them all her Bleſſing, and ſo free them ſelves from the throng. After ſhe had been eight Years in this Cave (which by thoſe, that went to ſee her, was enlarged) ſhe fell into an extreme ſickneſs, of which ſhe thought ſhe ſhould dy; yet, for all her diſeaſe, ſhe would ſtill continue in that Grott with admirable patience.

She began to have a great deſire to erect a *Covent* of *Religious* there; and thus ſhe continued ſome time, not knowing what *Order* to have it of. When being once in prayer before a *Crucifix*, which ſhe always carried with her, our *Lord* ſhewed her a white Cloke; by which ſhe underſtood, it was to be of *Diſcalced Carmelites*, ſhe formerly never having any notice of them, or that they vvere at all in the World: and there vvere then only tvvo *Covents* founded, that of *Manzera*, and that of *Paſtrana*. She had queſtionleſs informed her ſelf hereof; and hearing that there vvas one in *Paſtrana*, having in times paſt maintained great correſpondence vvith the *Princeſs* of *Evoli*, vviſe to *Prince Ruy Gomez*, *Lord* of *Paſtrana*, thither ſhe vvent to procure the erecting this *Covent*, vvhich ſhe ſo much deſired. There in *S. Peters Church* (for ſo 'tis called) in the *Covent* of *Paſtrana*, ſhe took the Habit of our *Lady*, though not vvith a purpoſe to be a *Nun*, or *Profeſſed*; for ſhe had never had any inclination thereto, becauſe our *Lord* guided her by another vvay: ſhe thought that Obedience might deprive her of her intended auſterity, and beloved ſolitude.

She received the Habit of our *Lady* of *Carmel*, all the *Religious* being

preſent. There was *Fr. Marian de Sancto Benedicto*, mentioned in the former *Foundations*, who told me, he had then a great Suſpenſion, and Rapt, that quite alienated him from his ſenſes: and, being thus, he ſaw many *Friers*, and *Nuns* dead, ſome beheaded, others with their legs, and arms cut off, according as they were Martyred; for, this was intimated in that Viſion: and he is one, that would not ſpeak it, unleſs he ſaw it; nor is his ſpirit wont to have ſuch ſuſpenſions; *God* not leading him by that way. Pray to *God*, my *Siſters*, that it prove true, and that we may deſerve, in our times, ſo great a Bleſſing, that we be alſo of that Number. The holy *Cardona* began from *Paſtrana* to procure means for making her *Covent*; to this purpoſe ſhe went to the *Court*, which ſhe ſo willingly forſook (this being no ſmall croſs to her) where ſhe wanted not many murmurings and troubles. For, when ſhe was abroad, ſhe could not get from the Crowd, and this befell her where ever ſhe went; ſome cut her Habit, others her Cloke. Then ſhe went to *Toledo*, where ſhe lodged with our *Nunns*. They all affirmed to me, that the fragancy was ſo great which iſſued from her Body, that even her Habit, and Girdle, after ſhe left it off (for they took it away, and gave her another) kept that ſmell; a thing which exceedingly moved them to praiſe our *Lord:* and, the nearer they came to her, the greater was the ſcent; though her Clothes were ſuch, as by reaſon of the extreme heat then, they ſhould rather have ſtunk. I know, they would not have ſaid it, had it not been all truth; whereupon they conceived great devotion. At *Court*, and other places, ſhe got much Alms for building the *Covent*; and, procuring a licence, it was founded. The *Church* was built, vvhere her Grott vvas, and they made her another apart out of the way, where was a Sepulchre made of emboſſed work; and there ſhe ſpent moſt of her time, night, and day. This laſted not long; becauſe ſhe lived not above five years and a half after founding the *Covent*: for, conſidering that her life then ſo auſtere, and full of penance, and how much of it had paſſed before, it ſeemed a thing ſupernatural, that ſhe laſted ſo long. Her death followved in the year 1577. and her Funerall was kept (as I underſtand) with great Solemnity: for a *Gentleman*, called *Don John de Leone* ſpent liberally thereon. She lies novv buried in a Tomb vvithin a Chappell of our *Lady's*, to vvhom ſhe vvas ſingularly devoted, till a Larger *Church*, than that at preſent is, be built, to interr her bleſſed Body in, as is fit. For her ſake this *Covent* is had in great Veneration: ſo that, it ſeems, the ſame devotion continues ſtill in it, and in all this Situation, eſpecially in beholding that ſolitude, and Grott, vvhere ſhe lived, before the *Covent* vvas built. They aſſured me, ſhe was ſo vvearied, and afflicted, to ſee the great multitude, that came to viſit her, that

ſhe

she would have gone into another Country a farr off, where none might take notice of her; and that, for this purpose, she sent for the *Hermite*, that brought her thither, to remove, and convey her to another place: but found, He was dead. Our *Lord* having determined, that this *Church*, and *Covent* should be erected to his *B. Mothers* honour, suffered her not to go away from it; He being (as I hear) greatly served here. The *Religious* are piously, and rightly disposed, which is evident by their exterior, how much they delight to be separated, and sequestred from the world: especially the *Prior*, whom our Lord took even from great conveniences, and delights, to assume the habit, but hath amply recompenced him, by converting his secular regalos into spirituall. They shewed us much kindness here, giving us for the use of the *Foundation* what they had to spare in the *Church*: for, this holy Woman being beloved of so many eminent persons, the *Church* aforesaid was well provided of furniture. I received extraordinary consolation all the time I was there, though to my great confusion; which also continues still: because I saw she, that had there done so severe Penance, was a Woman like me, and more tender, being of such quality, but not so great a Sinner, as I; for, herein is no comparison betwixt Her, and me; and I have received much greater favours from our *Lord* in many kinds; his Mercy being most abundant in not having hitherto thrown me into Hell, as my most heinous sins deserved. Only the desire of amendment comforts me; yet not much; because my whole life is run out in Desires, and Works I do none. The infinite Mercy of *God* in whom I have always trusted, succour me, through the Merits of his most holy *Son*, and of the *Virgin our Lady*, whose habit (by the bounty of our Lord) I wear.

One day, after I had communicated in that holy *Church*, a very great Recollection befell me, with a Suspension, that took away my sences. In it by an Intellectuall Vision was represented to me this holy *Woman*, as a body glorified, and some *Angels* with her, bidding me, *Not grow weary, but endeavour to go on in these Foundations.* I understood, though she did not signify so much, that she assisted me with our *Lord*: She told me also another thing, which there is no occasion, I should write. I was much comforted, and desired troubles exceedingly; and I hope in the goodness of our *Lord*, by so acceptable assistance, as this *Saint's* prayers, I shall be able in somthing to serve him. Ye see here, my *Daughters*, and *Sisters*, how soon those her Troubles are ended; when as the Glory, she now enjoys, shall last for ever: let us now force our selves, for the love of our *Lord*, to follow the steps of this our *Sister*, debasing our selves, as she did: for, we shall quickly come to our journy's end, since all passeth away.

We

We arrived at *Villanova de la Xara* the first *Sunday* in *Lent*, the 21 of *February*, on the *Vigil* of *S. Peters Chair*, and the day of *S. Barbatianus* in the year 1580. The same day was set up the most *Holy Sacrament* in the *Church* of the Glorious *S. Ann*, about the time of high *Mass*. There came forth that whole *Corporation*, and some others with *Dr. Ervias* to receive us: and we alighted at the *Parish-Church*, which was a good way from *S. Ann's*.

So great was the joy of all the people, that it afforded me much consolation, to see how chearfully they received the *Order* of the *B. Virgin* our *Lady*. The Bells were heard to ring joyfully afarr off. As soon as we entred the *Church*, they began to sing *Te Deum Laudamus*; the *Musick* one verse, the *Organ* another. That ended, they having the most *Holy Sacrament* ready on one *Carriage*, our *Lady's* Image on another, with *Crosses*, and *Standards*: the *Procession* set forward toward *S. Anns Hermitage* with great solemnity, and most decent order. We with our white Clokes, and Veils before our faces, went in the middle, near to the most holy *Sacrament*: and next unto us our *Discalced Friers*, who came in good number from the *Covent* of our *Lady of Succours*: the *Franciscan Fathers* also came in Procession (there being a *Covent* of them in the town) and with them a *Dominican Frier*, who was then here; for, though he were alone, it pleased me to see that Holy Habit there.

It being a long Way, severall Altars were erected therein, at which sometimes they staid, singing certain elegant Compositions in praise of our *Order*: which caused great devotion in us, to see, how all extolled that great *God*, whom they carried along with them; and how for his sake, such account was made of seven poor *Discalced Women* of us, that vvent in company: although at that very time I vvas confounded exceedingly, to consider, that I vvent amongst them, vvho, had they treated me according to my merits, should have bandied all against me. I have made you, *Sisters*, this long Narration of the honour done to the Habit of the *B. Virgin*, that ye may praise our *Lord*, and beseech him, that he may be vvell served in this *Foundation*. For, I am more delighted, vvhen in founding I suffer great persecutions, and troubles, and I more vvillingly recount them to you. True it is; that those *Sisters* that lived there before vve came, endured enough for about six Years; or at least five and a half, after they had entred this house of the glorious *S. Ann*, besides the extreme poverty and pains, they took to get their Victualls: for they vvould never ask Alms, lest those of the place might think, they retired thither to be maintained by them. I say nothing of their rigorous penances, in fasting much, eating litle, lying hard, and living in a very strait House:

which in ſo ſtrict Clauſure there, as they always kept, was trouble enough. But the greateſt affliction they ſuffered (as they told me) was the extreme deſire of receiving our Habit: this tormented them exceedingly day, and night, as conceiving, they ſhould never arrive thereto: whereupon their whole prayer was, the requeſting this favour of *God* with continuall tears: and, either ſeeing, or hearing of any obſtacle, or difficulty, they grieved exceſſively, and increaſed their penances. Out of their gettings they paid the Meſſengers ſent to me; thus leſſening their Diet: and hereby alſo they ſhewed to ſuch, as were able to have relieved them, that they could ſufficiently maintain themſelves in their mean condition. I well perceived, after I converſed with them, and beheld their Sanctity, that their Prayers, and tears had prevailed, and obtained of our *Lord* the *Order's* admitting them: and I account it a much greater treaſure, that there are ſuch perſons in our *Monaſteries*, than the having large Revenues: and I hope, that both my ſatisfaction, and theirs ſhall go on ſtill increaſing.

When we came into the Houſe, they were all at the Door within, every one apparelled after their own faſhion; for they were in the ſame attire wherewith they entred, having never taken the habit of *Religious* perſons, expecting ours ſtill: though that, they wore, was very modeſt; but herein might eaſily be gathered the litle eſteem they made of themſelves, by their being ſo ill-favouredly dreſſed, and almoſt disfigured; which evidently diſcovered the great penance, they had done. They received us with many tears of joy; which, as plainly appeared, were not counterfeit. In this their joy likewiſe was ſeen their ſingular Vertue, Humility, and Obedience to the *Prioreſs*; and to all the *Siſters*, that came to the *Foundation*, they ſhewed ſuch obſequiouſneſs, that they ſpent themſelves in deſiring to pleaſure them in any thing. All their fear was, leſt they ſhould return back again, affrighted, poſſibly, with their extreme Poverty, and their little Cottage, they ſaw. None of them ever governed the reſt, but each with much humility laboured, and wrought, what they could. Two, that were the ancienteſt, managed the neceſſary buſineſs; the reſt never ſpake with any. They ſlept very litle, becauſe of getting their Victualls, and not loſing their Prayers; wherein they ſpent many hours, and on Feſtivals the whole Day. They were directed therein by the Books of Father *Lewis* of *Granada*, and *Father Peter of Alcantara*. They ſpent much of their time in reciting the *Divine Office*, with that ſmall skill they had in reading (for, only one could read well) and this not in the modern *Breviaries*; becauſe certain *Prieſts* had given them ſome, which ſerved no more for their

their own uſe, theſe being of the old *Roman* Edition, that was uſed before the *Council* of *Trent*: and, being unskilfull in reading, they were at it divers hours, and ſaid, doubtleſs, many things irregularly, and made many miſtakes through ignorance therein; but *God* accepted their good intention, and pains: the beſt was, they ſaid it in a place, where they could not be heard by people abroad. When *Father Antonio de Jeſu* began to perceive it, and to converſe with them, he made them ſay only our *Lady's Office*. They had an Oven in the houſe, wherein they baked their Bread; and they did every thing with ſuch concord, as if they had one to command them like a *Superioreſs*. All which afforded me great occaſion of praiſing *God*; and the more I converſed with them, the more I was pleaſed in my being come. Methinks I would not for the many troubles, which I might have undergone, have neglected the comforting theſe Souls. My Companions, that ſtaid there, told me, that for ſome days at firſt they found ſome reluctance in themſelves [to live with them] but ſoon after, when they perceived, and diſcovered their ſingular Vertue, they rejoyced exceedingly to live with them, and loved them entirely. O how powerfull is holineſs, and vertue! it is very true, thoſe [brought thither] were ſuch, as would have feared no difficulties, or troubles, how great ſoever, but courageouſly have ſuſtained them by our *Lords* aſſiſtance; for they deſired to ſuffer much for his Service. And that *Nun*, that finds not in her ſelf this deſire, let her not in any wiſe account her ſelf a true *Diſcalceate*; ſince our deſires ſhould not tend to eaſe, but ſuffering, that we may in ſomthing imitate our *Sponſe*. His *Majeſty* vouchſafe to give us grace, ſo to do.

The Originall of this *Hermitage* of *S. Ann* was in this manner. There lived here a *Prieſt* born at *Zamora*, called *Diego de Guadalaxara*, who had bin a *Religious Man* of our Order of our *Lady* of *Carmel*; and he joyned to his Houſe this *Hermitage*, having convenience there for hearing *Maſs* ſaid in it. Moved with devotion, as being a very vertuous, and retired Man, he went to *Rome*, and got a *Bull* with many *Indulgences*, and Pardons for this *Church*, or *Hermitage*. Being near his end, he appointed by *Will*, that this Houſe, and all his Goods ſhould go to the founding a *Monaſtery* of *Nuns* of our *Lady* of *Carmel*; and, if this ſucceeded not, that a *Chaplain* ſhould be procured, to ſay every week certain *Maſſes* there: but, intending, when ever the *Monaſtery* was built, there ſhould be no further obligation of ſaying the forementioned *Maſſes*: thus it continued with a *Chaplain* only above twenty years, having a very ſmall Rent; for, when theſe women came thither, they had nothing but the meer empty Houſe, the *Chaplain* living in another houſe of the

Chappelry

Chappelry, that now will fall to us with the reſt, thought it be very little; but ſo great is the Mercy of God, that he will not faile to be a *Protector* to the Houſe of his glorious *Grandmother*. His *Divine Majeſty* vouchſafe to be always ſerved therein, and let creatures praiſe him for ever and ever to all eternity. *Amen.*

CHAP. XXXIII.

The Foundation of the Monaſtery of Palentia.

AT my return from the Foundation of *Villanova de la Xara*, my *Superior* commanded me to go to *Valladolid*, at the requeſt of *Don Alvarez de Mendoza Biſhop* of *Palentia*, who admitted the firſt *Monaſtery* of *S. Joſeph* of *Avila*, and who hath always favoured us, and doth ſtill, in every thing belonging to our *Order*; He having left the *Biſhoprick* of *Avila*, and accepted that of *Palentia*, our *Lord* put it in his heart to deſire the erecting here another *Monaſtery* of this holy *Order*. When I was come to *Valladolid*, I fell ſo extreme ill, that all thought, I would dy. I was ſo averſe, and ſo far from thinking, I could do any good therein, that, although the *Prioreſs* [*Maria de S. Baptiſta*] of our *Monaſtery* of *Valladolid*, much deſiring this *Foundation*, exceedingly importuned me thereto, I could not aſſent, nor found I any ground for it; becauſe the *Monaſtery* was to be founded in Poverty; and, on the other ſide, I was told, the Town was very poor, and would not be able to maintain the *Nuns*. I was about a year deliberating concerning the erecting this *Foundation*, together with that of *Burgos*; and at firſt I was not ſo unwilling thereto; but then I found out many inconveniences, though I went on purpoſe to *Valladolid* for nothing elſe. I know not, whether it were the extremity of the diſeaſe, and weakneſs, that I had; or the devil, who laboured to hinder the great good, that was afterward done there. The truth is, I am aſtoniſhed, and extreamily afflicted (whereof many times I complain to our *Lord*) to ſee, how the poor ſoule ſhares in the body's infirmity, which, it ſeems, muſt perforce follow, and conform to its Laws, and conditions, thereafter as it impoſeth neceſſities, and reſtraints. One of the foreſt troubles, and miſeries of humane life methinks, is this, the want of a generous Courage to maſter the Body; for, though the being ſick, and enduring grievous pains be a trouble, yet, if the ſoule remain watchfull over it ſelf, it makes no account thereof; becauſe it ſerves her for a Motive to praiſe *God*, and ſhe conſiders, that it comes from his

Divine hand. But; for the one part of us to remain in ſuffering; and the other, for this, to ceaſe operating, is a terrible thing; eſpecially, if it be a Soule, that hath ſtrong, and ardent Deſires of not reſting, either interiorly, or exteriorly, but of employing her ſelf wholly in the ſervice of her moſt great, and amiable *God*. She hath here no other remedy, but patience, the acknowledging her great miſery, & reſigning her ſelf abſolutely to *Gods* will, to do with her what he pleaſeth, and as he will. Thus I was then, though on the mending hand; but my weakneſs was ſo great, that I had even loſt the confidence, which *Almighty God* was wont to give me for the beginning theſe *Foundations*. All was rendred impoſſible: and, if I had then light on ſome perſon, that had encouraged me, it might have benefited me much; but the miſery was; ſome increaſed my fears; and others (though ſuggeſting ſome hopes) ſufficed not to cure my Puſillanimity.

There happened to come hither *Father Doctor Ripalda* of the *Society* of *Jeſus*, a very learned man, and a great ſervant of *God*, and who had a long time bin my *Confeſſor*. I gave him an account how I was, and that I took him in the room of *God*, requeſting him to declare his opinion, being reſolved to follow his Counſel. He began much to encourage me, and told me this Cowardize proceeded from Old age: but I ſaw plainly, that that was not it; for I am now older, and yet not ſo affected; he likewiſe muſt needs know it; but ſaid ſo to argue it with me, and out-brave me, becauſe I thought [what ever it came from] it came not from *God*.

The deſigne of this *Foundation* of *Palentia* went on alike with that of *Burgos*; I had nothing, either toward the one, or the other: but this hindred me not; for I uſe to begin ſo. That of *Palentia* about which I moved him, *Father Ripalda* bad me in no wiſe omit: the ſame a little before had *Father Baltaſar Alvarez*, *Provincial* of the *Society* of *Jeſus*, ſaid to me in *Toledo*; but then I was well. This was enough to have enabled me to reſolved, and, though in effect it moved me greatly, yet I was not fully reſolved; for the devil, or (as I ſaid) my diſeaſe held me ſtill faſt, though I much rather inclined to act it. The *Prioreſs* of *Valladolid* helped, all ſhe could, haſtening me forward, becauſe ſhe greatly deſired a *Foundation* at *Palentia*; but, when ſhe ſaw me ſo coole, ſhe grew alike timorous. Now let the true Heat come, and warme me; ſince neither Men of the World, nor the ſervants of *God* ſuffice: whereby may be gathered, that it is not I many times, that act at all in theſe *Foundations*, but *He*, who is able to do every thing.

One Morning, after I had communicated, being in theſe doubts, and irreſo-

irreſolutions about erecting any Foundation, I beſought our *Lord* to enlighten me, both in this, and every thing elſe, preciſely to do his will, for, my tepidity was not ſuch, that it could ever in the leaſt abate of this deſire. Our *Lord*, as it were chiding, ſaid to me: *What are you afraid of? when was I at any time wanting to you? I am the ſame now, that I was: neglect not the erecting theſe two Foundations.* O great, and powerfull *God*! how do your Words differ from Mens! I became herewith ſo reſolute, and valiant that all the world could not prevaile, by whatſoever oppoſition to have hindred me from attempting it. I began preſently to negociate the buſineſs; our *Lord* alſo began to afford me Means. I admitted two for *Nuns*, to purchaſe a Houſe with their Portions; and, though they told me, *Palentia* was a poor Town, and that it was impoſſible to live there without liberall alms, I no more regarded it, than if they had not told me ſo; for, to found a *Monaſtery* with Rents, I already ſaw, was not then feaſible: and, ſince *God* had it be made, his *Majeſty* would take care of it: ſo, though I were not quite well, but as yet recovering, I reſolved to go, notwithſtanding the ſeaſon was cold, & ſharp; for I went from *Valladolid* on *SS. Innocent's* day, the year abovementioned. And becauſe a *Gentleman* of that place, who went to live elſwere, had left us a houſe of his till *S. Johns* following, I writ to a *Canon* of that City (for, although I knew him not, yet I was told by a friend of his, that he was a Servant of *God*; and ſo I took it for granted, that by his means our *Lord* would help us much; as in other *Foundations* hath bin ſeen, that in every Quarter he ſelects ſome ſtill to aſſiſt us; his *Majeſty* well diſcerning the little I my ſelf am able to do.) I writ (I ſay) to this *Canon*, intreating him, with all ſecrecy poſſible, to rid the houſe of him, that then lived in it, without telling him, what uſe it was for; becauſe, though ſome eminent Perſons had ſhewn a great liking thereof, & the *Biſhop* inclined much to it, yet, methought, it was ſafer, to conceale it. The *Canon Reinoſo* (for, that was his Name, I writ to) did ſo punctually; not only clearing the houſe, but providing us Beds, with many conveniences, and accommodations very compleatly; whereof we had need enough; for it was extreme cold, and the day before was exceeding tedious with a Miſt alſo ſo thick, that we could ſcarce ſee one another. It is true, that we reſted litle till we had fitted a place for ſaying *Maſs* the next day, before any one knew that we were come; for, this I have found the beſt expedient in theſe *Foundations*: becauſe, if we begin once to enter into opinions, and diſcourſes, the devill endeavours to obſtruct every thing; and, though he cannot have his will in a matter, yet he diſturbs it. And ſo it was brought about, that betimes in the morning,

about Sun-riſe, a *Prieſt* that came with us, called *Porras*, a great Servant of *God*, ſaid *Maſs*: and another, one much affected to the *Nuns* of *Valladolid*, named *Auguſtine de victoria*, who lent me Mony to furniſh the Houſe, and did me many courteſies on the way.

There came with me five *Nuns*, and a Lay-Siſter, [*Agnes de Jeſu*; *Catharina de Spiritu Sancto*; *Maria de S. Bernardo*; *Joanna de S. Franciſco*; *and Iſabella de Jeſu*, *Superioreſs*] who for a long time hath bin my Aſſociate, ſo great a Servant of *God*, and ſo diſcreet, that ſhe can aſſiſt me more than the reſt, that are of the *Quire*. We ſlept litle this night, though we were weary with our tedious Journy, by reaſon of the rains that fell. I was much pleaſed, that it was founded on that Day, wherein, according to our *Breviary*, the Office of the holy *King David* is ſaid, being particularly devoted to this *Saint*. Preſently that Morning I gave the *Biſhop* notice hereof, who never imagined, we were to come that day. He immediatly came to viſit us in great charity, which he hath always expreſſed toward us. He ſaid, he would give us what Bread, we needed, and commanded his Officer to furniſh us with divers things. The obligation is ſo great, he hath laid on our *Order*, that whoever of us ſhall read theſe *Foundations*, may underſtand, he is bound to recommend him, whether living, or dead, to our *Lord*; and this in charity I deſire him. The joy that all the people manifeſted was ſo great, and univerſal, that it was very remarkable; for there was not one perſon, that diſliked the buſineſs. The knowing that the *Biſhop* had deſired this *Foundation* conduced much thereto, he being exceedingly beloved there; but the people are generally of a better diſpoſition, and generoſity, than I had ſeen: ſo that I was every day better pleaſed with my having founded there.

The Houſe wherein we were being none of ours, preſently we began to conſult of buying another; for, although that, we lived in, was alſo to be ſold, we had no mind to it, becauſe it ſtood in an ill place: and, with the ſupply, which I had of the *Nuns*, that were to be admitted, there ſeemed to be ſome ground to ſpeak about it: for, though it were little, it was enough there. But, if *God* had not raiſed us up good friends, (as he did) all had bin nothing: for, the good *Canon Reinoſo* drew in another intimate friend of his, called *Canon Salinas*, one of great charity, and judgment: and they both took care thereof, as though it had bin for themſelves; and, I think, more; as they did alſo ever after for this *Monaſtery*. There is in that City a *Church* of great eſteem, in the manner of a *Hermitage*, called our *Lady de la Strada*; whither for devotion reſort huge numbers of that Town, and of the Country adjoining. The

Biſhop

Bishop, and all conceived, we might be well there; for, though the *Church* had no house, yet there were two hard by, which, being bought, were, together with the *Church*, enough for us. This *Church* was in the gift of the *Chapter*, and a *Confraternity*: so the business was attempted. The *Chapter*, soon consented to us; but we had difficulty enough with the *Confriers*: at length they also yielded; for, (as I said) the Inhabitants of that town are as exceeding pious, and courteous, as any, I ever saw in my life.

When the Owners of the houses saw we liked them, they began to hold them high, and justly: I would needs go see them; and both I, and those likewise that came with us so disliked them, that I would by no means middle with them. It appeared evidently afterward, that the devil laboured exceedingly for his part, to hinder us: for, our going thither displeased him. The two *Canons*, who managed the business, thought it too far from the *Cathedral Church* (as it is;) but it stands in the most populous place of the City. At last we resolved, that that house was not convenient for us, and that another should be sought out. Hereupon those two *Gentlemen* the *Canons* with such care, and diligence began to enquire, omitting nothing, which they judged likely, that I exceedingly praised our *Lord* for it. One they liked, which belonged to one *Tamayo*; it had severall things convenient, and that fitted our turn well, and stood neat the house of an eminent *Gentleman*, called *Suero de Vega*, who favoured us much, and greatly desired our coming thither, as likewise many in that quarter. This house sufficed not; but with it they gave us another, though such a one, as we could not well accommodate to the other. In conclusion, they reported so vvell of it, that I vvas vvilling, it should be taken: but those *Gentlemen* vvould not, unlness I first savv it. I vvas so averse from going forth, and being amongst much people, that I told them, I relied upon them; but there vvas no remedy. At length I vvent thither, and likevvise to the houses of our *Lady de la Strada*; though vvith no intention to take them; but, to shevv the ovvner of this, that vve could be vvithout his, and that therefore he should not raise its price. Those of our *Lady's* looked so very ill again, both to Me, and my Companions, that vvent vvith me, that vve are still astonished, hovv they could seem so bad to us: and thus disgusted vve returned to that other; firmly resolved to take it, and meddle vvith none else: and, though vve met vvith many difficulties, yet vve mastered them, nothvvithstanding they could very hardly be remedied: for, to the making the *Church*, vvhich also could not be large, must be quite taken all that, vvhich vvas convenient for our dvvelling in. It is a strange thing for one to go resolutely

lutely about a thing. The truth is, *God* permitted this, that I might truſt little to my ſelf. In fine therefore (as I ſaid) vve determined to take this other houſe, paying the rate that vvas demanded, vvhich vvas high enough; and to vvrite to the Landlord, vvho vvas not then in the City, but abroad in a place near. It ſeems impertinent, for me to inſiſt thus on this ſubject of buying a Houſe; but my ſcope is, to let you ſee, hovv much the devill laboured, to hinder our going to live in that of our *Lady's*: vvhich, every time I remember, I tremble at.

The tvvo *Canons* (as I ſaid) being reſolved to take no other houſe, the next day, hearing *Maſs*, I began to be ſolicitous, and much perplexed in my thoughts, vvhether I did vvell to take this Houſe, and vvith ſuch anxiety, as ſcarce let me reſt, or attend the vvhole *Maſs*. I drevv near to receive the *B. Sacrament*, and, in taking it, I heard theſe vvords: *That of our Lady fits thee:* and this after ſuch a manner, that it made me to reſolve abſolutely, not to take that, I intended, but thoſe at our *Lady's*. Methought, it vvas hard, to break off a buſineſs ſo far gone; and vvhich the *Canons* vvith ſo much ſolicitude had a greed upon. Our *Lord* anſvvered me: *They know not, how much I am here offended; and this will be a great cure of it.* A doubt aroſe in my mind, vvhether that ſpeech vvere from *God*, or ſome deluſion; though, by the effects, it produced in me; I knew very plainly, and certainly, that it was the Spirit of *God*. And preſently our *Lord* ſaid: *It is I.* Hereupon I remained very quiet; and the former cloud, and trouble, that oppreſſed me, ſcattered: though I was on the other ſide much aſhamed, as not knowing how to recede from what was done, and from the much, that I had ſaid in the matter of this houſe; eſpecially that I had ſo diſparaged to my *Siſters* theſe other houſes of our *Lady*, telling them, I would not for all the World, we had gone to live there, before we ſaw them; though for theſe I much cared not; for, I knew well, they would judge favourably of what ever I did: but I was troubled for thoſe, who ſo much deſired the other houſe. I conceived, they would cenſure me as fickle, and ſelf-willed, becauſe I changed ſo quickly: a thing, I greatly abhorr. But all theſe thoughts were notable to deterr, or hinder me, little or much, from going to the houſes at our *Lady's*; nay, now I remembred no more their being inconvenient: for, in compariſon of the deſire the *Nuns* had, of remedying one only veniall Sin, they accounted all the reſt nothing; and I believe, every one of them that had known what I then knew, would have bin of my mind. It ſeemed good to me to make uſe of this remedy.

I confeſſed my ſelf to *Canon Reinoſo*, who was one of the tvvo, that aſſiſted

me

me; though I gave him no account of this kind of ſpirituall things, becauſe no opportunity had preſented it ſelf to me, to neceſſitate me to it; &, being wont, in founding theſe *Monaſteries*, to do ever what my *Confeſſor* adviſed me, to proceed more ſecurely, I determined to tell him this matter under ſtrict ſecrecy, and to hear, what he ſaid to me; though I did not find my ſelf very reſolute to deſiſt from doing that, I had underſtood in prayer, without giving my ſelf much diſpleaſure therein: but in concluſion I would have done it; becauſe I truſted in our *Lord*, that he would do, what at other times I ſaw; namely, diſpoſe, or incline the *Confeſſor* (though of another opinion himſelf) to do, and direct that, which he pleaſed. I began firſt to tell him, that many times our *Lord* uſed to inſtruct me in theſe matters, and that hitherto ſeverall things had appeared, by which I plainly perceived, it was his Spirit: and ſo I related to him this, that had paſſed; but added, that I would do what he thought fit, though I ſhould feele ſome reluctance in it. He is (though young) very diſcreet, pious, and judicious in any occurrent: and, notwithſtanding he ſaw, I ſhould be blamed herein, yet would he not reſolve, the doing of that ſhould be forborn, which I had underſtood in prayer. I told him, we would expect the Meſſenger; who was ſent to the Maſter of the houſe, for an Anſwer: which he liked well. I truſted in *God*, that he vvould help us, as he did: for, having granted to the Landlord aforeſaid vvhat he deſired, and asked, he novv demanded three hundred Crovvns more; vvhich ſeemed very ridiculous; for, he vvas already overpaid. Hereby vve perceived, it vvas *Gods* doing; that the Bargain might be broken: for, the ſale vvas advantageous for the Landlord; and the demanding more aftervvard, than vvas agreed on had no colour, nor became it us to give it. This helped our buſineſs much, that vve ſaid vve ſhould never finiſh a Bargain vvith him; but yet not altogether: for it vvas manifeſt, that for three hundred Crovvns vve vvould not have loſt a houſe that ſeemed fit for a *Monaſtery*: I vviſhed my *Confeſſor*, not to trouble himſelf, as touching my reputation, or credit, ſince he vvas likevviſe of the ſame opinion vvith me; but to tell his Companion, that I vvas reſolved, they ſhould buy thoſe of our *Lady's* at any rate, dear, or cheap. He is of a very ſharp underſtanding; and, though nothing of vvhat I had heard in prayer had bin told him, I believe, ſeeing ſo ſudden a change, he vvould have imagined it, vvhereupon he ſolicited me no further, nor preſſed that agreement.

We have all ſince ſeen the great errour, vve committed in that Bargain; for, vve are novv aſtoniſhed at the great conveniences, and advantages of theſe other, beſides the principall, namely, the ſingular benefit, with

vvhich is here apparently manifeſt, in ſerving our *Lord*, and his Glorious *Mother*; and in cutting off divers occaſions of offending *God*. For there were frequent *Night-Vigils* kept there, and (it being only an *Heremitage*) many things might there be committed, the taking away whereof diſpleaſed the devill: but We on the other ſide were glad, that in any thing we were able to ſerve our dear *Lady*, and *Patron*: and it was ill done to deſert it; for, we were not to have ſought, or looked any further. It is evident, the devill here blinded us in many things, for, there are ſeverall conveniences, not to be found in other places: and the content of all the people, who much deſired it, is extraordinary; yea even thoſe, who wiſhed our going ſomwhither elſe, liked it extreme well. Eternally bleſſed be our *Lord*, who herein gave Me light; as I perceive, he always doth, when ever I happen to do any thing well: for, I more and more admire the little skill, I have in all matters: nor take it as ſpoken out of Humility, in regard I ſee it every day, and have experience of it; for, it ſeems, his *Majeſty's* pleaſure is, that I, and all ſhould learn, and underſtand, that it is he alone, who doth theſe works; and that (as once by clay he reſtored ſight to the Blind) ſo is he pleaſed to beſtow light, and grace, on a thing ſo blind as I am, to produce an effect not ſo. Queſtionleſs in this affair (as I have ſaid) intervened diſcoveries of ſtrange blindneſs; which, every time I think thereon, move me to praiſe, & thank our *Lord* anew for it: yet am I not good even at this; nor know I, how he ſhould endure me. His infinite Mercy be bleſſed. *Amen*.

So preſently theſe holy friends of the *Virgin* haſtened to Bargain for the Houſes; and me-thought, they had them very cheap; they took much pains in it, &c. for, in each of theſe Foundations, *God* is pleaſed to give them, who aſſiſt us, matter of Merit; and I am ſhe, that do nothing at all, as I have ſomtimes ſaid, and would never give over ſaying, becauſe it is true. Now, in furniſhing the Houſe, and paying ſo much mony for it (for I had none) their trouble; and pains was very great, beſides their being bound for it. For, in other places, before I could get ſecurity (for a leſs ſumm) I was ſore pinched; and people have reaſon; for, if they truſted not our *Lord*, why ſhould they Me, having not one farthing: but his *Majeſty* hath done me the favour, that whoever hath paſſed their Word for me, never loſt any thing thereby, nor failed of being very well rewarded for his pains; which I take for a ſignall favour.

The Owners of the houſes being not content with the two *Canons* for ſecurity, the ſaid *Canons* went to look the *Vicar*, whoſe name was *Prudentius* (I know not whether I remember it right; thus they now tell me it; for, in regard they called him the *Vicar*, I then knew not his Name) one

one ſo very charitable to us, that we are much obliged to him. Meeting one another accidentally the *Vicar* asked them, whither they went? They anſwered; to get him, to ſigne that *Bond*. At which he laughed, ſaying Do ye ſpeak on this faſhion to me, to engage for ſuch a Summ? and ſtraight without alighting from his Mule ſigned it: a thing much to be noted in our times. I am unwilling to give over extolling highly the great charity, I found in *Palentia*, both in particular, and generall. The truth is, it ſeemed to me to reſemble the ſtate of the *Primitive Church*, at leaſt not uſuall in theſe Ages of the world; To ſee, that we had no revenue; nay, that they were to provide us Victuals; and yet, not only not to withdraw themſelves; but, to account the being able to do it, a ſpeciall favour done them by *God*: and they ſaid true, if it be looked on with a clear eye, and divine light; for, were it only the having one *Church* more, wherein the *Bleſſed Sacrament* is kept, it is a high favour. Be He for ever Bleſſed. *Amen*.

It is ſufficiently manifeſt, that our *Lord* was pleaſed; here to have a *Monaſtery*, and that formerly many extravagances and diſorders were committed, which were now cutt off. For, in regard divers perſons kept *Vigils* there, and the *Hermitage* was ſolitary, all went not thither for Devotion; but it is otherwiſe now, and thoſe inconveniences are remedied. The Image of the *Bleſſed Virgin* our *Lady* was ill placed; and uſed with great indecency; but the *Biſhop Don Alvarez de Mendoza* hath put it by it ſelf in a *Chappel*, which he hath built for it; and many things continually are done for the honour, and renown of this Glorious *Virgin*: whoſe Bleſſed *Son* be for ever praiſed. *Amen*.

Now, the *Monaſtery* being quite finiſhed againſt the time that the *Nuns* were to remove thither, the *Biſhop* would have them go in great ſolemnity one day within the *Octaves* of the moſt *Holy Sacrament*, coming over himſelf on purpoſe from *Valladolid*. The *Chapter*, the ſeverall *Orders*, the *Clergy*, and well nigh the whole *City* were aſſembled with excellent *Muſick*: and we all went in *Proceſſion* from the Houſe where we lived, with our White cloaks, and *Veils* over our faces to a *Pariſh* that was nigh the Houſe; where we met the forementioned *Image*, which was come for us; and we reconveyed it thence, taking likewiſe the moſt *Holy Sacrament*, which was ſet up in our *Church* with great ſolemnity, joy, and devotion of all: and, in regard more *Nuns* were come for the *Foundation* of *Soria*, we all went in *Proceſſion* with *Candles* in our hands. I believe, our *Lord* was exceedingly praiſed that day by the People of that place. He ſo grant, that the ſame be always done by all his Creatures. *Amen*.

Whileſt I was at *Palentia*, it pleaſed *God*, that a Diviſion was made betwixt the *Diſcalceats*, and *Calceats*, *Fathers*; each chuſing a *Provincial* of their own, which was one of the joyfulleſt Events, that we could expect, or deſire in this Life: knowing, that it was of great concernment to the ſervice of our *Lord*, and the peace, and quiet of our *Order*. At the inſtance of our *Catholick King*, *Don Philip the Second*, a very large *Breve*, and favourable for that purpoſe was obtained from the *Pope*; and his *Catholick Majeſty* aided, and countenanced us much in the execution thereof, as he had begun. A *Chapter* was held in *Alcala* by command of the very *Reverend Father John de las Cuevas*, then *Prior* of *S. Gineſius* in *Talavera*, of the *Order* of *S. Dominic*, who was appointed *Preſident* by the *Pope*, and the *Breve* committed to him, being nominated by his *Catholick Majeſty*, a perſon very holy, and diſcreet; as ſuch a buſineſs required. The *King* bore their charges; and, by his order, the *Diſcalced* were much favoured by the whole *Univerſity*. It was held in a *Colledge*, we had there, called *S. Cyril of the Diſcalced*, with great peace, and concord. *Father Hieronymus Gratianus de Matre Dei* was choſen *Provincial*. What paſſed in this *Chapter* theſe *Fathers* will declare; therefore I need not treat thereof. I deſired to intimate thus much, becauſe, whileſt I negotiated this *Foundation*, our *Lord* was pleaſed to finiſh a buſineſs ſo much tending to the glory, and honour of his Glorious *Mother*; ſince ſhe is the *Lady*, and *Patron* of our *Order*, as being hers. It cauſed in me (as I ſaid) one of the greateſt joys, I was capable of in this life, it being above 25. Years, ſince I deſired it, having ſeen the many, and great perſecutions, troubles, and afflictions, the *Diſcalced Fathers* have ſuffered, which, to repeat, would be too long: our *Lord* only throughly underſtands it. He that fully knows not the troubles ſuſtained, cannot, from ſeeing this buſineſs effected, conceive the joy of my heart, and the enflamed deſire, I had, that all the World ſhould praiſe our *Lord*, and that we ſhould recommend to his *Divine Majeſty* our holy *King Don Philip*, by whoſe means he had brought this *Order* of *Diſcalced* to ſo good an Iſſue: for, the devill had already ſo beſtirred him, that little wanted of all falling to the ground; and, queſtionleſs, the buſineſs had utterly bin defeated, had not the *King interpoſed*.

At preſent we are all in peace *Calceates*, and *Diſcalceates*; having none to deſturbe us in the ſervice of our *Lord*. Wherefore, *Brethren*, and *Siſters*, let us by our prayers endeavour to continue it, ſo, and ſerve with alacrity his *Divine Majeſty*. Let the living, who are eye-witneſſes, conſider well the favours, he hath done us; and, from what troubles, and moleſtations, he hath freed us. And thoſe that ſhall come after,

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when they find all smooth, and fitted to their hand, let them not, for the love of our *Lord*, suffer any thing of such perfection to decay; let it not be said by them, what is of certain *Orders*, that Men commend their Beginnings; and that this is our beginning; and let them endeavour to be always beginning, and proceed from Good to Better. Let them consider, how, by means of small things, the devill is continually boaring, and making holes for great ones afterward to enter. Never let them say, *There is no hurt in this; or, that these are extremes, &c.* for, all imports much. O my *Daughters*, in every thing Much is lost, where Nothing is advanced. For the love of our *Lord*, I beseech you, remember, how soon all will end; and the favour, our *Lord* hath done us, in calling us to this holy *Order*; and the great punishment, he shall suffer, who shall begin any Relaxation: but let them still fix their eyes on those holy *Prophets*, from whom we are descended: for, we have store of *Saints* in heaven, who have worne this Habit. Let us take up that holy Presumption, of desiring to be our selves like them: the Fight, my *Sisters*, lasts but a while; but the reward of the Victory endures for ever. Let us quit these things, which have no being in themselves, and lay hold on those, that bring us to that end, which hath no end; the more to love, and serve Him, being hereafter to live with him Eternally. *Amen.*

CHAP. XXXIV.

The Foundation *of the* Monastery *of* Soria.

BEing at *Palentia* about the forementioned *Foundation*, a Letter was brought me from *Doctor Velasquez*, *Bishop of Osma*, with whom I had conferred, and given an account of my Soule, by reason of some fears, that then disquieted me, he being at that time *Canon*, and *Professor*, in the great *Church* of *Toledo*: and, becaus I knevv he vvas a man very learned, and a great Servant of *God*, I earnestly requested him to take care of my Soul; and confess me. He, though extreme busy (upon my intreating him for the love *God*, and seeing my need) did it so vvillingly, that I vvas amazed; and he Confessed me, and heard me all the time, I lived in *Toledo*, which vvas very long. I gave him an account of my Soul vvith all simplicity, as I alvvays use; he did me exceeding much good; for, from that time I began to have some quiet from my former fears. It is true; he had some other business, not to be

mentioned here. In effect he benefited me exceeding much: for, he confirmed me from texts of Holy *Scripture*, a thing which much pleaseth me, and, makes to my purpose; when I am certified by one that hath a good Understanding, joined with a holy, and vertuous Life. This Letter he writ me from *Soria*, where he then was; acquainting me, that a *Gentlewoman*, his Penitent, had communicated to him her desire of erecting a *Monastery* for *Nuns*; and, because he liked the designe, he perswaded her to found it of our *Order*: that he had told her, he would procure Me to go thither to found it; therefore I must not faile, left I made him a Liar. And, if I thought good to admit it, I should let him know, because he would send to fetch Me. I was exceeding glad; because, besides its being a good *Foundation*, I had a great desire to communicate to him some things concerning my Soul, and to see him; for, by reason of the extraordinary profit, and advantage, I sometimes received, and gained by him, I bare him a singular affection. The Name of this *Lady Foundress* was *Donna Beatrice de Vsamonte, and Navarra*, descended of the *Kings* of *Navarr*, Daughter of *Don Francis de Vsamonte*, of an Illustrious, and very Noble House. She had bin married some years, but had no Children; She was very rich, and for some time before had determined to erect a *Monastery* of *Nuns*. When she had consulted the *Bishop* who informed her of this *Order* of our *Lady* of *Discalced Women*, it liked her so well, that afterward she did nothing but urge him to get it dispatched. She is one of an affable disposition, generous, a lover of Penance, in brief a great Servant of *God*. She had a fair House in *Soria*, strong, & well situated; which, she said, she would give us with all that was necessaries for *Founding*: this she actually bestowed with five hundred Crowns yearly Rent, after the rate of five in the hundred. The *Bishop* offered to give a very fair *Church*, built all in Arches, which belonged to a *Parish* hard by the House; and with a Litle Gallery, that was added, served us well; and he did well to bestow it on us, because the Parish was poor; and, there being many *Churches*, he easily translated it, and annexed it to another *Church*. Of all this he gave me notice in his letter, and I communicated it to *Father Provincial*, who was then here: and both he, and all his friends, thought fit, that I should answer it expressly, that they should come & fetch me; for, the *Foundation* of *Palentia* was already finished, & I was very glad thereof, for the forementioned reasons.

I presently caused the *Nuns* to come, whom I was to take thither with me, which were Seven (for; the *Lady* desired they should have bin rather more, than fewer) one *Lay-Sister* my Companion, and I. A Servant of the *Bishop's*, one very usefull, and diligent, came for us: and, because

cauſe I had writ to him, that two *Diſcalced Fathers* would come with Me, I took *Father Fr. Nicolas de Jeſu Maria* for one, a *Genoveſe*, of the *Dorian* family, a very prudent, and diſcreet perſon. He took the Habit being above forty years of age, as I think: at leaſt now he is ſo, and he took it not long ſince; but hath advanced ſo far in this ſhort ſpace, as it ſufficiently appears, our Lord choſe him to aſſiſt our *Order* in theſe troubles; for, he hath in theſe our afflictions, and perſecutions taken exceſſive pains; whereas others, who might have bin ſerviceable, were either baniſhed, or empriſoned: of him they made no account, being in no Office, becauſe it was but lately ſince he came into the *Order*, as I ſaid: and *God* did it, that I might have ſuch an Aſſiſtant. He is ſo underſtanding a Man, and ſo diſcreet, that he lived at *Madrid* in a *Covent* of the *Relaxed Fathers*, as if upon other employment, with ſuch dexterity, and cloſeneſs, that they never diſcovered, that he managed our buſineſs: and ſo let him alone. We writ often to each other, whilſt I was at *S. Joſeph* of *Avila's* Monaſtery, and negotiated what ſeemed fitting, he receiving a great conſolation therein. Hence may be gathered the neceſſity, the *Order* was in, ſince, for want of a better (as they ſay) I was ſo much ſet by. All this time I had experience of his perfection, and prudence; ſo that he is one whom I love much in our *Lord*, and eſteem a great honour to the *Order*.

So, He, and a lay-Companion of his went along with us. I ſuffered litle inconvenience in this journey, becauſe he, whom the *Biſhop* ſent treated us very liberally, and freely; and good lodging was provided us; for, entring the *Dioceſe* of *Oſma*, whereever we came, I perceived ſuch affection toward the *Biſhop*, that, upon mentioning, that it was his mind, they careſſed us very much, and afforded us good accommodation. The Weather was good, the journies not great, and ſo the trouble in travelling was little; but the content much: for, hearing how well they ſpake of the ſanctity of the *Biſhop*, I rejoiced extreamly. We reached *Burgos* the *Wedneſday* before the *Octave* of the *B. Sacrament*: the next day being *Thurſday*, and the *Octave*, we communicated there, and ſtayed Supper alſo; for, we could not get that Evening to *Soria*; and that Night we ſpent in a *Church*, finding no other lodging, and this well pleaſing us. At Day-break we heard *Maſs* there, and got to *Soria* about five in the Evening; and, going by the holy *Biſhops* Houſe, who was there in a Window, he gave us his *Bleſſing*, which not a little cheared me, He being both a *Prelate*, and a *Saint*.

The *Lady* our *Foundreſs* ſtood expecting us at the Gate of her Houſe, where the *Monaſtery* was to be. We ſaw no way to get in, there was

ſo much people, who tarried there to ſee us: though it was no new thing; for, wherever we went (the World being ſo addicted to novelty) there was ſuch flocking, that had not we worn Veils before our faces, it would have bin a great trouble to us, but thus it was tolerable. The *Lady* had provided a very faire large Hall to ſerve us for a *Church*, and for ſaying *Maſs* in, till a Gallery were made to paſs to that which the *Biſhop* gave us. So, the next day, being the *Feaſt* of our holy *Prophet Eliſeus*, the firſt *Maſs* was ſaid, and poſſeſſion taken. The *Lady* had furniſhed the Houſe abundantly with all things neceſſary, and left us an Appartment, where we lived retired till the Gallery was finiſhed, which laſted to the *Transfiguration*: on which day, in the *Church* given us by the *Biſhop*, was ſaid the firſt *Maſs* with great ſolemnity, and much concourſe of people. A *Father* of the *Society* preached, the *Biſhop* being gone to *Burgos*; for, he let not a day, nor houre paſs, without taking pains, though not well, having loſt the ſight of one Eye; which was the only affliction, I had there, being extream ſorry, that a ſight ſo uſefull, and beneficiall in the ſervice of our *Lord*, ſhould be loſt; whoſe judgments certainly are ſecret; affording hereby his Servant more occaſion of meriting (for, he laboured not leſs than formerly) and making triall, how he would conform to his Will. He told me, it troubled him no more, than if it had not happened; and that ſomtimes he thought, it would not grieve him, though he loſt the ſight of the Other; for, ſo he ſhould live in an *Hermitage*, and ſerve *God* without any further obligation. This had ever bin his proper inclination, before he was *Biſhop*, and ſo he told me ſomtimes; yea that he had wel-nigh reſolved to quit all, and go to one. I could not endure that, conceiving him exceeding uſefull to the *Church* of *God*; and therefore wiſhed him, what he now is: although that day, the *Biſhoprick* was beſtowed on him, (which he preſently ſent me word of) I was in a very great diſorder, imagining, I ſaw him with a huge *Load*, ſo that I could not reſt, nor be at eaſe: whereupon I went into the *Quire* to recommend him to our *Lord*; and his *Majeſty* quieted me ſtraight, telling me, it would be greatly for his Service; as is now ſufficiently evident. Notwithſtanding the pain, he hath in his Eye, beſides others very troubleſome, and the conſtant labour, he uſeth, four days in the Week he faſts, and performs ſeverall other Penances; his Table is very mean, and his Diet not at all Dainty. When he viſites, he goes on foot, which his Servants cannot endure, and complaine of to me: and they are certainly very vertuous, and devout, elſe they ſtay not in his houſe. He ſeldome truſts important matters to paſs through the hands of his *Officiers* (nor of others, I ſuppoſe) but would have them

paſs

aſs through his own. For two years in the entring on his *Biſhoprick*, e endured here the moſt violent Perſecutions in the world by falſe accuation, which aſtoniſhed me: for, in matter of doing juſtice, he is exceeding upright, and exact. By degrees they ceaſed; for, though his Enemies went to the *Court*, where they thought moſt to prejudice him, yet, his extraordinary Vertue already appearing throughout his whole *Dioceſe*, they could do litle; and he hath ſuffered with ſo great perfection, that he hath ſhamed his adverſaries; doing good to thoſe, who did him harm. Notwithſtanding his many employments, he neglects not to ſteal time for **Prayer.** Me thinks I am almoſt drunk with the commendations of this holy Man, and I have ſaid little; but this I have done, to diſcover, who began the founding the *Monaſtery* of the moſt *Holy Trinity* in *Soria*; and that thoſe to come may comfort themſelves, that they are to live there: and none of theſe things be loſt. For I well know, that the preſent are not ignorant of it. Although he gave not the revenue, yet he gave the *Church*; & it was he (as I ſaid) who perſwaded that *Lady* to erect the *Monaſtery*; & he is a very good Chriſtian, a man of great Vertue & much Penance.

Now, after that our paſſage to the *Church* was finiſhed, and all things neceſſary for Clauſure fitted, it was requiſite I ſhould return to the *Monaſtery* of *S. Joſeph* at *Avila*; & ſo I preſently departed in very hot weather, and way extreme bad for travelling with Waggons. One beneficed in *Palentia*, called *Ribera*, returned with Me, who had aſſiſted me exceedingly in making the Gallery to the *Church*, and in all: for, the *Father Fr. Nicolas de Jeſu Maria* went away ſoon after the Writings for the *Foundation* were drawn; for there was great need of him in another place. This *Ribera* had ſome buſineſs at *Soria*; and, upon this occaſion, vvhen vve vvent thither, vvould travell vvith us. From thence forvvard *God* gave him ſuch a mind to aſſiſt us, that he ought to be numbred amongſt the Benefactors of the *Order*, and earneſtly recommended to his *Majeſty*. I vvould take no body vvith me, but him, and my vvonted Companion; for, her diligence ſufficeth me; and I am beſt in Journeis, vvhen I travell vvith leaſt noiſe, and fevveſt: But herein I paid for the pleaſure, and conveniences, I had in travelling to *Soria*; becauſe, though he, that vvent vvith us, knevv the vvay to *Segovia*, yet he knevv not the Coach-vvay; ſo that the Waggoner led us through places, vvhere vve vvere fain to alight many times, and vvalk on foot, and carry the Coach by main ſtrength, as it vvere, through certain craggy, and ſteep Precipices. If vve took a Guide, he directed us as far as he knevv the vvay; and, vvhen vve came into a little bad vvay, he left us; telling us, he had buſineſs. Before vve could get to any *Inne*

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(going as it were groping our way) we were ſcorched extremly, and often in hazard of the Waggon's overturning: I was troubled for his ſake that went with us; becauſe, though we were told, we went right, yet we were forced to return back by reaſon of the difficult paſſage, through thoſe ill ways, we met with; but his vertue was ſo ſolid, that he ſeemed to me not at all diſpleaſed, or altered; at which I much wondred, and praiſed our *Lord*; for, where Vertue is deep-rooted, occaſions work litle upon them. Bleſſed be our *Lord*, who was pleaſed to free us out of that way.

We came to *S. Joſephs* in *Segovia* the *Vigil* of *S. Bartholomew*; where our *Nunns* were troubled at my long tarrying (though, the way proving ſo ill, it was much, to get thither then). There they careſſed us much; for, *God* never ſends me a Croſs, which he rewards not preſently with ſome Delight. I reſted above Eight days: and, becauſe this *Foundation* was finiſhed without trouble. I make light of this ſuffering, eſteeming it nothing. I parted from *Soria* with much ſatisfaction, becauſe it ſeems to me a place, where, I truſt in the mercy of *God*, he will be ſerved by thoſe that live there, as is plainly ſeen already. Bleſſed, and praiſed be He for ever. *Amen.*

CHAP. XXXV.

Of the Foundation of the Monaſtery in Burgos.

ABove Six Years ago ſome perſons of the *Society* of *Jeſus*, both learned, and ſpirituall, told me, it would be a conſiderable ſervice to our *Lord*, that a *Monaſtery* of this our holy *Order* were founded in *Burgos*; producing certain reaſons, greatly moving me to deſire it. By reaſon of the many troubles of the *Order*, and other *Foundations*, there was no opportunity then of effecting it. In 1580. I being at *Valladolid*, the *Archbiſhop* of *Burgos* paſſed by, that *Archbiſhoprick* being then given him, who was formerly of the *Canaries*, and he went to reſide there. I intreated the *Biſhop* of *Palentia Don Alvarez de Mendoza* (of whom I have ſpoken ſufficiently before, how much he favours our *Order* being the firſt that admitted the *Monaſtery* of *S. Joſeph at Avila*, where he was then *Biſhop*: and ever ſince hath ſhewn us great kindneſs, undertaking the concernments of our *Order*, as his own; thoſe eſpecially, which I recommend to him:) I intreated him, I ſay, to deſire of the *Archbiſhop*

a Licence for founding in *Burgos*: he told me he would very willingly: for, conceiving that our *Lord* is, greatly ſerved in theſe *Houſes*, he took much pleaſure, when any one is erected. The *Archbiſhop* would not enter into *Valladolid*, but lodged in *S. Hieroms Monaſtery*, where the *Biſhop* of *Palentia* honourably entertained him, & went to Dine with him, and to give him a Girdle, or perform, I know not what, Ceremony, which belongs to the *Biſhop*. There he deſired leave to found a *Monaſtery*: he anſwered, with all his heart; for that, being *Biſhop* of the *Canaries*, he he alſo had a great mind, and much deſired to have one of theſe *Monaſteries*, knowing how greatly *Almighty God* is ſerved therein. He was born in a place, where was a *Monaſtery* of ours; and knew Me well: whereupon the *Biſhop* told me, I need not ſtop for a licence, becauſe the *Archbiſhop* greatly approved it. And, whereas the *Council* expreſſeth not, its being delivered in writing, but only that ſuch thing be done with his conſent, this might be taken for granted.

In the foregoing *Foundation* of *Palentia* I mentioned the great reluctance, and averſeneſs, I had to found at that time, being ſo extreme ill, that all thought, I would dy; and I was not yet quite recovered; though that is wont litle to diſcourage me, when I ſee any thing tending to the ſervice of *God*: and therfore I cannot underſtand the cauſe of that backwardneſs, and averſion, which I then had. For, if it were the ſmall likelihood thereof, I had leſs in former *Foundations*: I conceive, it was the devill; ſince I have ſeen that which followed; for, ſo it hath uſually fallen out. And, becauſe in what ever *Foundation* ſtill there is to be ſome trouble, our *Lord* (knowing me ſo miſerable a Creature) always helpeth me either by words, or works; I have thought, that, as in ſome *Foundations*, where I had no troubles, his *Majeſty* intimated nothing thereof to me; ſo it was in this; that he, knowing what I was to ſuffer, began at the firſt to encourage me: He be bleſſed for all. In the *Foundation* of *Palentia*, which was negotiated together with this, I hinted, how our *Lord* reprehending me asked: *What fear you? When did I ever faile you? I am the ſame; neglect not the erecting theſe two Foundations.* Which words, how much they animated me, becauſe I have there mentioned, I ſhall not need here to repeat; for, preſently all ſloth left me. Whereby it is evident, that neither ſickneſs, nor old age cauſed it, and ſo I began to negotiate the founding both thoſe *Monaſteries*, as was ſaid. It ſeemed beſt, to erect the *Foundation* of *Palentia* firſt, being near; both becauſe the ſeaſon was ſharp, and *Burgos* ſeated ſo bleak; and likewiſe to pleaſe the good *Biſhop* of *Palentia*: ſo, I did, as hath bin ſpoken. But becauſe, being there, the *Foundation* of *Soria*, where all things were

now in readineſs, was offered to me, it ſeemed beſt to go thither ſpedily, and from thence to paſs over to *Burgos*. The *Biſhop* of *Palentia* was of the ſame mind, who alſo liked well (as I had requeſted him) the giving an account thereof to the *Archbiſhop*: ſo, after my departure for *Soria*, he diſpatched from thence a *Canon* on purpoſe, called *John Alonſo*. The *Archbiſhop* writ to me very affectionately, and kindly, that he much deſired my going thither; he conſulted with the *Canon* about it, and writ this to the *Biſhop* of *Palentia*, referring all to him: telling him, that what he did, was, becauſe he knew, we needed the conſent of the City of *Burgos*. In concluſion, his reſolution was, that I ſhould go thither, and treat with the City firſt; and, if it refuſed to conſent thereto, that he litle regarded; becauſe thoſe of the *Community* were not to ty his hands from permitting it: And that, his *Lordſhip* being preſent at the founding the firſt *Monaſtery* of *S. Joſeph* of *Avila* (where at that time he was *Biſhop*) he might remember the great uproare, and oppoſition, which happened; that therefore he intended to prevent the like here, that it was inconvenient for me to erect a *Monaſtery*, unleſs endowed, or conſented to by the City, and that for this he ſaid it. The *Biſhop* of *Palentia*, hearing from him, that I ſhould go thither, accounted the buſineſs done; and juſtly: ſo, he ſent to tell me, we ſhould go without more ado. Methought I perceived ſome want of courage in the *Archbiſhop*; and I anſwered him with the return of my thanks for the favour, he did me; but intimated, that I liked worſe the asking the City's conſent, if they ſhould afterward refuſe, than the doing it without ſaying any thing to them; for, ſo, his *Lordſhip* would be in danger of greater oppoſition, and conteſt. I ſeemed to divine in this my truſting litle to the *Archbiſhop*, if we met with any reſiſtance; eſpecially if I procured not the foreſaid conſent; and alſo I accounted it difficult, by reaſon of the contrary judgments, which in ſuch occaſions uſually intervene. I writ to the *Biſhop* of *Palentia*, deſiring him, that, ſince Winter was ſo near, and my infirmities were ſo great, that I could hardly endure a place ſo cold, this thing might reſt for the preſent. I would not mention my doubting of the *Archbiſhop*, becauſe, he being already diſpleaſed and averſe in interpoſing things inconvenient, when as he had formerly diſcovered ſo much forwardneſs therein, I vvould occaſion no difference betvveen them, being friends: ſo I vvent from *Soria* to *Avila*, litle thinking then, that I ſhould go ſo ſpeedily to *Burgos*: and my going to the *Monaſtery* of *S. Joſephs* at *Avila* for certain reaſons vvas very neceſſary.

There lived in the City of *Burgos* a devout Widovv, named *Catharine*.

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de *Toloſa*, born in *Biſcay*; vvhoſe vertues, vvould I recount, as her Penance, Prayer, Charity, her bountifull Alms, excellent underſtanding, and authority, I ſhould be too long. She (ſome four years before) beſtovved tvvo Daughters *Nuns* in the *Monaſtery* of our *Lady's Conception* of our *Order* in *Valladolid*: and diſpoſed of tvvo more in that of *Palentia*, ſtaying till it vvas founded, vvhom ſhe cauſed to be admitted there before my going thence, bringing them herſelf. All four proved exceeding vvell, as the true Daughters of, and educated by, ſuch a Mother; for, they reſemble d'*Angells*: ſhe gave them fair Portions, and every thing elſe very amply, being exceeding vvealthy: and in all things that ſhe doth, ſhe ſhevvs a great munificence, and liberality, as ſhe vvell may; for, ſhe is rich. When vve vvere in *Palentia* vve vvere ſo confident of the *Archbiſhops* licence, that there ſeemed to be no doubt thereof; vvherupon I earneſtly intreated her to find me a Houſe in *Burgos* to let, for the taking poſſeſſion; and to get a Grate, and a Wheele put up at my charge, vvithout imagining, that ſhe ſhould be at any coſt therein, but only lay it out for me. She ſo much deſired this *Foundation*, that ſhe vvas greatly diſpleaſed, it vvas not done preſently: and ſo, after my going to *Avila* (as I ſaid) I then not thinking thereon, ſhe notvvithſtanding vvas not idle; but conceiving nothing vvanted, ſave the City's conſent, vvithout telling me therof, ſhe began to procure it. She had tvvo Neighbours, eminent perſons, and great Servants of *God*, the Mother, and Daughter, vvho exceedingly deſired it: the Mother vvas called *Donna Maria Manrique*, vvho had a Son a *Conſervator*, called *Don Alonſo de S. Dominico Manrique*; the Daughters Name vvas *Donna Catharina*: they both perſvvaded *Don Alonſo* to propoſe it to the *Community*. *Alonſo* ſpake to *Donna Catharina Toloſa*, to know, what groundwork was laid for erecting a *Monaſtery*, and how it would be maintained; for, without ſome proviſion, the *Community* would not allow it. She told him, ſhe would engage for giving us a Houſe, if we wanted one, and for finding us Victualls (as in effect ſhe did) and thereupon delivered in a petition ſubſcribed with her name. *Don Alonſo* managed it ſo well, that he obtained the licence of all the other *Conſervators*, and *Commiſſioners*, and went to the *Archbiſhop* with it in writing. *Donna Catharina*, when ſhe began to negociate the buſineſs, writ me word, but I took it for a Jeſt, as knowing how difficultly poor *Monaſteries* are admitted; and, becauſe I knew nothing, nor ſuſpected, that ſhe ſhould engage her ſelf to do what ſhe did, I conceived that much more would be required.

While this was doing, one day within the *Octave* of *S. Martin*, as

I was recommending it to our *Lord*, I thought with my ſelf, what I ſhould do, if the City granted the licence; ſince, for me to go to *Burgos* with ſo many diſtempers, to which cold is ſo contrary (which then was extream) methought ſeemed impoſſible to be endured; yea it appeared raſhneſs, to take a Journey ſo long, being but lately returned from one ſo tedious, and ſharp, as that from *Soria* to *Avila* was; beſides, that the *Father Provincial* would not let me go. I conſidered, that the *Prioreſs* of *Palentia* might go very well; for, all being made plain, and eaſy, there would be no difficulty. Whilſt I was muſing thus, and reſolving not to go, our *Lord* ſpake to me theſe words, whereby I underſtood, that the licence was already granted: *Regard not cold; for, I am the true heat: the devill uſeth all his power to hinder this Foundation; uſe you yours for me, to get it finiſhed: and neglect not the going in perſon; for, it will availe much.* Hereupon I altered my mind; for, though nature reluctſ ſometimes in things of difficulty, yet never the reſolution to ſuffer for this great *God*: and I beſeech him not to heed theſe complainings of my weakneſs, but command Me what he likes beſt; ſince, by his favour, and aſſiſtance, I ſhall not faile, to do it. There were then great ſnows and colds but that, which moſt diſcouraged, and dejected me, was, my want of health; for, having that, methought, I ſhould have accounted all nothing. This very oft afflicted me, in this *Foundation*. The cold was afterward ſo litle (at leaſt that, which I endured) that truly, methought, I felt no more, than when I lived in *Toledo*: our *Lord* hath ſufficiently made his Word good, anſwerably to what he told me in this particular.

It was not many days before they brought me the City's Licence, with letters from *Catharina de Toloſa*, and her friend *Donna Catharina de Manrique*, wherein they extremely preſſed my going ſpeedily; for, they feared ſome diſturbance, and moleſtation, by reaſon the *Fathers Minims* were then come thither to found; and likewiſe the *Mitigated Fathers Carmelites* had bin attempting the ſame for ſome time; and alſo a litle after came thoſe of *S. Baſil*. So many *Orders* meeting at the ſame time, and place, to found, was a notable impediment, and very remarkable; but an occaſion with all of praiſing, and thanking our *Lord*, for the extraordinary charity of this place; for, the City very freely gave leave to all, though it were not in that proſperity, it had bin formerly in. I had always heard the charity of this City commended, but I never thought it ſo exceeding great: ſome favoured this, others that *Order*: but the *Archbiſhop* had an eye to all the inconveniences, that might enſue, foreſeeing, and remedying them, conceiving, ſo many poor.

poor *Orders*, once admitted, could not be maintained: and perhaps the ſame *Religious* repaired to him; or the devill deviſed it, to hinder the great benefit, *God* doth thoſe places, wherein are many *Covents*: ſince he is as able to maintain many, as few.

Now, this vvas the reaſon, thoſe devout Women haſtened me ſo that by my good vvill I vvould have gone avvay preſently, if I had not had buſineſs to do; for, I conſidered hovv much more I vvas obliged, not to loſe ſo fit an opportunity by my default, than they, vvhom I ſavv ſo induſtrious therein. By the vvords, I had heard from our *Lord* it appeared, vve vvere to meet vvith great oppoſition; and I neither knevv, nor could imagine, from vvhom, or vvhence. For, *Catharina de Toloſa* had vvrit me vvord already, that ſhe vvas ſecure of an houſe for the taking poſſeſſion; vvhich vvas that, ſhe dvvelt in: the *City* vvas free, and courteous; & the *Archbiſhop* alſo; therefore I could not conjecture, vvhence this reſiſtance ſhould proceed, vvhich the devills vvere to procure; for, I never doubted, but thoſe vvords, I heard, vvere from *God*. In fine, our *Lord* gives *Superiors* greater light; for, vvriting thereof to *Father Provincial* (as far as I underſtood) he ſtaid not my going; but only asked me, vvhether I had the *Archbiſhops* licence in Writing. I anſvvered him, I vvas certified from *Burgos*, that they had treated vvith him about it, and that leave vvas alſo deſired from the City, and vvas granted, vvhich the *Archbiſhop* had approved: ſo that concerning this, and his vvord paſſed in this matter, there ſeemed no reaſon to doubt.

The *Father Provincial* vvould needs go vvith us to this *Foundation*, either becauſe perhaps he vvas then at leiſure, having done preaching that *Advent*; and, being to go make a *Viſitation* at *Soria* (for he had never ſeen it ſince it vvas founded) he vvent not much about; or elſe he vvould go to take care of, and look to my health; for, the ſeaſon vvas exceeding ſharp, and I ancient, and infirm; he conceiving, my life to be of ſome importance. And it vvas certainly a ſpeciall providence of *God*; for, the vvays vvere ſo ſpoiled by the great rains, that it vvas very neceſſary, both He, and his Companions ſhould go, to be able to make triall, vvhere vve might paſs; and to help to pull the Coaches out of the Cart-rotes, and holes; eſpecially betvveen *Palentia*, and *Burgos*: for, indeed, it vvas a bold adventure to go thence, vvhen vve vvent. The truth is, our *Lord* told me; *We might ſafely go; that I ſhould not fear: for, He would be with us.* Though this at preſent I told not to *Father Provincial*, but he vvent chearing me up in the excceſſive troubles, and dangers, vvherein we vvere: particularly in a certain paſſage called *The Bridges*, near *Burgos*, vvhere in divers places of the vvay, vvas ſuch abundance of

Water, that it roſe above the Bridges, ſo that they were not ſeen, and we could not diſcern our way; for, all was Water; and a huge Deep both on the one ſide, and on the other. To conclude, it ſeemed great raſhneſs to paſs that way, eſpecially by Coach; for, had the Coach miſſed never ſo little, and gone aſide, it had fallen into the deep Water, and, bin quite ſwallowed up; and in ſuch danger one of them was. We took a Guide in an Inn, that was hard by, who knew the ways', which indeed were extreme dangerous. And who can expreſs the bad lodging, we had? for, we could not keep the uſuall Stages, by reaſon of the ill ways, ſo that very often, the Coaches ſticking in the mire, and holes, we were fain to take the beaſts out of one *Coach*, and join them to the other, to draw it out, whileſt we went afoot. O what did the *Fathers* that went with us endure! for, we chanced to light upon certain yong, and heedleſs Drivers: but the preſence, and company of *Father Provincial* was a great conſolation; for, he took care of all, and that with ſuch pleaſantneſs, that he ſeems uncapable of ever being troubled at any thing: ſo that, what was great, he facilitated, and made to ſeem litle; though not the Bridges; for, there, even he was much affraid: for, who would not fear, entring into a world of Water, without ſeeing any way, or having any Boat? Notwithſtanding that our *Lord* had encouraged me, I forbore not to fear: what then did my Companions do? We were Eight in all; two, that were to go back with me; and five, to ſtay at *Burgos*; four *Quire-Nuns*, and one *Lay-Siſter*. All Confeſſed in paſſing the *Bridges*, and asked my Bleſſing, and went on repeating the Creed. I forced my ſelf to comfort them, ſhewing no diſcompoſedneſs, but chearfully beſpake them; *Courage, my daughters, what greater happineſs wiſh ye; than, if need be, here to become Martyrs for love of our Lord? Let me alone; for I will go firſt; and, if I be drowned, I earneſtly beſeech you, not to paſs on, but return back to the Inn.* It pleaſed our *Lord*, that I going firſt ſecured the others paſſage over. But I went with a very violent diſtemper in my throat, which took me in my journy at *Valladolid*; my fever never leaving me, ſo that I eat in extreme pain. This made me not ſo ſenſible, as I uſe to be, of the troubles, and croſs accidents of this Journy. This Malady hath held me till now, being the end of *June*, though not ſo violent, yet painfull enough. All came off well-pleaſed; for, the danger paſt was recreation to diſcourſe of. Suffering for obedience is a great matter; eſpecially to them that practiſe it ſo conſtantly, as theſe *Nunns*. I think, I have not yet mentioned the *Father Provincial's* Name; it is *Father Fr. Heronymus Gratianus de Matre Dei*, whom I have ſomtimes heretofore ſpoken of.

Through

Through this ill way we got to *Burgos*, extreme wet with a great Showre, that fell before we entred the Town. *Father Provincial* would have us before all other things go viſit our *Lord* on the *Croſs*; to recommend our buſineſs to him; and alſo that it might be night, as being yet too early to enter the City without noiſe. It was *Friday*, when we got thither, the day after *S. Pauls Converſion*, the 26. of *January*. It was determined, to found ſpeedily, and I brought divers letters from *Canon Salinas* (of whom I ſpoke in the Foundation of *Palentia*, and whoſe pains herein was no leſs) and other principall perſons, to their kinred, and friends, with all earneſtneſs to favour, and promote this *Foundation*, as they did; for, preſently the next day all came to ſee me, and amongſt them the *Conſervators* of the City, who told us, they were not a whit ſorry for the licence granted, but exceeding glad, I was come; and bad me conſider, wherein they might ſerve me. Now, all our fear being concerning the City, upon ſuch a profeſſion, I accounted the buſineſs quite done. And though (before we had repaired, by reaſon of the extraordinary rain, to the houſe of the good *Catharina de Toloſa*) we intended to acquaint the *Archbiſhop*, ere any one knew thereof, to the end the firſt *Maſs* might be patiently ſaid, as I uſe to do in moſt places; yet notwithſtanding, in regard we were all ſo wet, we forbare this.

That night we reſted, nobly entertained, and feaſted by that holy *Lady*, but it coſt me dear; for, we ſtood a prettywhile by a great fire, to dry us, which, although it were in a good Chimny, made me never theleſs ſo ill, that the ſame night I had a Dizzineſs in my head, and ſuch violent vomitings, that it cauſed an Ulcer in my throat, and I ſpate blood: ſo that the next day I could not hold up my head, much leſs do any buſineſs: but lying on a Couch, which they had provided at the ſide of a Window that was over againſt a Gallery, where was a Grate, before which we drew a Curtain, I treated with thoſe, that came to ſpeak with me; they ſtanding without; which put me to great trouble. So, betimes in the morning *Father Provincial* repaires to the *Archbiſhop*, to ask his Benediction, imagining there was nothing elſe to be done. He finds him ſo changed, and diſpleaſed, at my coming without his leave, as though he had never commanded me, nor ever treated about this matter; and ſo he expreſſed himſelf to the *Father* to be exceedingly offended with me. Yet he confeſſed, he had commanded me to come; but ſaid, he meant, I ſhould come alone to conſult of the buſineſs; not with ſo many *Nuns*, as in a thing concluded on. *God* deliver us from the pain, he was in, when it was told him, that the matter had bin tranſacted already with the City, as he adviſed, and nothing more remained to be negotiated, but only the

found-

founding; and that the *Biſhop* of *Palentia* had told me (upon my asking him, whether it were fit for me to go, without firſt acquainting his *Lordſhip*) it was needleſs; becauſe the *Archbiſhop* had formerly deſired it: all litle availed. Thus this buſineſs went: but it was *Gods* will, that this *Houſe* ſhould be founded; for (as he himſelf ſaid afterward) had we certified him thereof beforehand, he would flatly have forbidden our coming. At length the *Archbiſhop* diſmiſſed *Father Provincial* with this Anſwer, that unleſs we had a Revenue, and Houſe of our own, we ſhould never think of getting a Licence; that we might do well to go back: as if the ways, and weather were now ſo good for it. O my *Lord*, how evident is it, that thou rewardeſt with a Croſs him that doth thee any ſervice! oh what an eſtimable recompence is it for thoſe, that ſincerely love thee, could we preſently arrive to know its value! but then we would not have had this gain, as conceiving, that it defeated our whole Deſigne. But the telling us further, that that which was to buy a Houſe, and to ſettle a Revenue, muſt not be taken out of what the *Nunns* brought, there being no thought, as the preſent times are, how otherwiſe it could be effected, ſufficiently ſhewed us, that the buſineſs would quite miſcarry, and that there was no remedy: though I was not of that mind; for, I continued ſtill confident, that all vvas for the better, and that theſe vvere rubbs, and impediments contrived by the devill, to hinder it, and that *God* vvould prevaile; maſtering, and overcoming all difficulties. *Father Provincial* vvas not at all diſturbed thereat, but vvent avvay very joyfull. *God* vvould ſo have it, that he might not chide me for not procuring the licence in vvriting, as he had advertiſed me.

There came hither to me one of the Friends, to vvhom, as I ſaid, *Canon Salinas* had vvritten: and he, and his kinred thought fit to deſire the *Archbiſhops* leave for ſaying *Maſs* in the Houſe, to avoid going through the Streets, being very dirty; and to go abroad barefoot ſeemed inconvenient. The houſe, vvherein vve lived, had a very commodious Hall, which above ten years had ſerved the *Fathers* of the *Society* of *Jeſus* for a *Church*, when they firſt came to *Burgos*: and therupon we thought it not amiſs to take poſſeſſion there, till we had a houſe of our own. But he could never be perſwaded to let us hear *Maſs* in it, though two *Canons* went to intreat him thereto. All that could be got from him was, that, having revenue, we might found there, till a Houſe were purchaſed: And to this end we muſt put in ſecurity for buying one, and for removing hence. We ſoon got ſecurity; for, *Canon Salinas's* friends offered to be bound; and *Catharina de Toloſa* to ſettle the Rent, to the end it might be founded. Herein, and in making the conditions were

were ſpent above three Weeks; we mean while never heard *Maſs*, but on *Holidays* very early in a *Church*, going through much Water, and dirt, that was in the Streets, I being very ill of a fever. But *Catharine de Toloſa* ſhewed her ſelf ſo civill, that I was carefully looked to in a place apart, where we lived retired, and ſhe gave us all a Months Diet, with extraordinary courteſy, as though ſhe had bin each ones Mother. *Father Provincial*, and his Companions lodged at a friends houſe of his, called *Doctor Manſo*, a *Canon* and *Profeſſor* of the great *Church*, they having bin *Collegiates* in *Alcala*: the good *Father Provincial* was much diſpleaſed, to ſee how nothing was done, not knowing how to leave us, weary alſo of ſtaying here ſo long. The Rent therfore being ſettled, and ſecurity put in for buying the Houſe, the *Archbiſhop* bad it ſhould be delivered, to his ſteward, who ſhould preſently diſpatch it. The devill was not wanting to interpoſe himſelf; for after we had well looked about us, when we thought, there remained no further obſtacle, and about a Month being ſpent already in procuring the *Archbiſhops* reſting ſatisfied with what had bin done: lo, on a ſudden the ſteward ſends me a note, certifying me, that leave would not be granted, till we had a Houſe of our own: that the *Archbiſhop* would not have us found in that, where we lived, becauſe it was moiſt, and the Street expoſed to noiſe: that there were, I know not what, intrigues in aſſuring the goods aſſigned for the Rent; and divers other things, (as if the buſineſs were but juſt then to begin) and that in this matter no other anſwer muſt be expected: laſtly, that the Houſe muſt be to the *Archbiſhops* liking.

Father Provincial, when he ſaw this, was exceedingly diſpleaſed, and likewiſe all We; for, to procure, and purchaſe a Seat for a *Monaſtery* (as is well known) requires time: beſides the ſeeing us go abroad to hear *Maſs* offended him; for, though the *Church* was not far off, and we heard it in a *Chappell*, without any ones viewing us, yet was it very troubleſome both to his *Reverence*, and us. That which was then agreed on (if I miſtake not) was, to quit the buſineſs, and return back again. I could not endure that; remembring the words, our *Lord* ſpoke to me; namely, that I ſhould endeavour it in his behalf; and I was ſo confident, it would be done, that I never troubled my ſelf about it; only *Father Provincials* ſadneſs afflicted me, and that he came with us, grieved me extremely, as one, that knew nothing, how much his friends were to help us, as afterward I ſhall relate. I being thus afflicted, and my Companions much more (though this little affected me, ſave only that of *Father Provincial*) our *Lord* ſaid to me, out of Prayer, theſe words: *Now*, THERESA, *be courageous*. Hereupon I laboured more earneſtly to

perſwade *Father Provincial* to be gone, and leave us: his *Divine Majeſty* queſtionleſs ordered it, and put it into his mind; for, *Lent* now drew near, and he muſt needs go to preach.

He, and his Friends together procured, that the *Hoſpital* of the *Conception* (I mean ſome rooms therein) was given us, where was the *B. Sacrament*, and *Maſs* alſo was ſaid every Day. Herewith he was ſomwhat ſatisfied, but it met with much oppoſition, and delay; for, a Widow had hired a very fair Chamber therein; which though ſhe ſhould not uſe, nor dwell in of half a year after, yet would ſhe not only not lend us it, but was much diſpleaſed, that certain Rooms in a higher part of the Houſe near the roof were given us, from one of which was a paſſage to her lodging: and was not content to have it locked on the outſide, but made it be nailed within. Beſides, the *Brothers*, to whoſe care the Hoſpital was committed, feared, leſt we ſhould deprive them of the *Hoſpitall* (a thing without any ground, ſave that *God* permitted it for our greater merit) ſo they deſired that *Father Provincial* and I ſhould promiſe before a publick *Notary*, and engage our ſelves, to be gone from thence preſently without any diſpute, whenſoever they bade us. This methought was very hard; becauſe the Widow there being rich, and having kinred, I feared, leſt we muſt remove, when everthe toy took her. But *Father Provincial*, being more adviſed, would have us, do whatever they deſired, for haſtening our going thither. They gave us but one Chamber, and a Kitchin: but a great Servant of *God*, called *Ferdinande Z de Maranza*, governed the Hoſpital, vvho gave us tvvo more for a Locutory, and ſhevved us great kindneſs, as he uſeth tovvard all, beſtovving much Alms on the Poor. The like alſo did *Francis de Cuevas*, vvho, being chief *Poſtmaſter* here, took great care of the Hoſpitall; and likevviſe, in vvhat he could, as occaſion vvas offered, alvvays aſſiſted and protected us.

I vvillingly mention our firſt Benefactors, becauſe both the preſent, and ſucceeding, Nuns, are bound to remember them in their Prayers: a debt much more due to *Founders*. Although my principall intention vvas not, that *Catharine de Toloſa* ſhould have bin *Foundreſs*, nor had I ever ſuch a thought; yet her vertuous courſe of life merited this of our *Lord*, vvho diſpoſed and ordred things ſo, as this Title cannot juſtly be denied her. For, beſides her paying for the Houſe, vvhen vve had not vvherevvith, vvhat all thoſe diverſions, and contradictions of the *Archbiſhop* coſt her, is unutterable: for, the meer apprehenſion that it ſhould not be erected vvas an extreme affliction to her; and ſhe vvas never vveary of ſhevving us kindneſs. The *Hoſpitall* vvas a great vvay from her houſe, and

and yet ſhe came almoſt every day to ſee us vvith great civility, and ſent us vvhatſoever vve needed: vvhereas there vvanted not thoſe, that flouted and murmured at Her for it: ſo that, had ſhe not had great courage, as ſhe hath, it vvas enough to make her deſiſt, and leave all. The ſeeing aftervvard vvhat ſhe ſuffered afflicted me exceedingly; for, though ſhe moſt-vvhat concealed it, yet ſometimes ſhe could not diſſemble it, eſpecially vvhen they touched her in conſcience; vvhich ſhe keeps ſo pure, that, though ſome perſons have given her great occaſions, there vvas never heard vvord to proceed out of her mouth that offended *God*. They ſaid; She vvould go to hell, and that ſhe could not do as ſhe did, having Children. She vvas directed in every thing by the advice of the Learned, for, though ſhe vvould have done othervviſe, I vvould not have conſented thereto for any thing in the vvorld, nor have permitted her to do a thing vvhich ſhe might not, though the erecting of a thouſand *Monaſteries* (hovv much more of one?) vvere omitted. But the courſe that vvas taken, and conſulted of being ſecret, no vvonder, though it vvere thought more, than it vvas. She anſvvered vvith that meekneſs (vvhich is admirable in her) and vvith ſuch patience, as ſufficiently diſcovered, that *God* endued her vvith vvit, and vertue to ſatisfy ſome to tolerate others, and gave her courage to endure all. O hovv much abler are the ſervants of *God* for great undertakings, than thoſe of high birth, (vvanting this qualification) though *Catharine de Toloſa's* family lacked neither eminent vertue, nor ſplendour, ſhe being deſcended of very noble Anceſtors.

Now returning to what we were diſcourſing, when *Father Provincial* had found us a place to hear *Maſs* in without going abroad, he ventured, and took heart, to go for *Valladolid*, where he muſt preach, though exceedingly afflicted, becauſe he ſaw from the *Archbiſhop*: no ground to hope, he would give a Licence: and, albeit I laboured to put him in hope, he could not believe me. And indeed, he had weighty reaſons (which I now mention not) to expect litle good: but if he had litle cauſe, his friends had leſs, and therupon increaſed his diſcouragement. When he was gone, I was more chearfull, and hearty, for (as I ſaid) his diſquiet was my chiefeſt trouble. He left us in charge to procure a Houſe of our owne, a thing difficult enough; for hitherto, with all the diligence uſed therein, none could be found fit to buy. Our friends were moſt ſolicitous concerning us, (eſpecially thoſe two of *Father Provincial*) and all agreed, not to ſpeak a word therof to the *Archbiſhop*, till we had a Houſe: who ſaid ſtill, he deſired this Foundation more than any; and I believe it, for he is a very good Chriſtian, who would not

have ſaid it, if it were not true; but his actions ſhewed it not; becauſe he demanded things, according to our ſmall means, ſeeming impoſſible: which was a plot, and Stratagem of the devill to defeat the buſineſs. But, *Lord*, how viſible is thy power! ſince thou tookeſt the ſame courſe to better, which he, to hinder, it. Be thou eternally Bleſſed.

We continued from *S. Mathias Eve*, that we came into the Hoſpitall, to *S. Joſephs Eve*, ſtill ſeeking very carefully to purchaſe a Houſe; that ſo the *Archbiſhop* might grant the licence; but none of all, we were in hand with, was fit, for we found inconveniences in all. They propoſed to me a *Gentleman's*, which of a loug time, was to be ſold, and though ſo many *Orders* had bin to look for a houſe, it was *Gods* providence, that none of them liked it; at which they now all wonder, and ſome of them heartily repent it: two perſons had told me of it, but ſo many diſparaged it in ſeverall reſpects, that I altogether neglected, or forgot it, as a thing no way convenient. Being one day with *Licentiate Aguiar* (a friend of *Father Provincials*, who took great care to find us out a houſe) he told me, he had ſeen ſeverall, and in all the City met with none for our turne; ſo, from what was told me, ſeeing no hopes of finding one, I began to call to mind this, that we refuſed, (as I was ſaying) and conſidered, that, though it were as bad as was reported, if we bought it to remedy our preſent neceſſity, it might afterward be ſold again. This my conceit I communicated to *Licentiate Aguiar*, increating him to do me the favour to go and ſee it. He diſliked not the deſigne, and, having never ſeen the houſe, on a ſudden one day, the weather being extreme ſharp, and tempeſtuous, he would go and view it. There was a Tenant in it, who had no great liking, it ſhould be ſold, and would not ſhew it him, but by that litle, that could be ſeen without, he liked it well, and was much pleaſed with the ſituation: ſo we reſolved to buy it. The *Gentleman* that owed it, was not here, but had left power to ſell it with a *Prieſt*, a ſervant of *God*, whom our *Lord* excited with a deſire of ſelling it to us, and of dealing very juſtly & honeſtly with us. It was agreed, I ſhould go ſee it, and I was ſo well contented, and ſatisfied therwith, that, had they demanded twice as much, as I judged they would ask, I ſhould have taken it, and have thought it a good Bargain, for the Landlord was offered as much, two years before, and he would not take it. The next day preſently comes the *Prieſt* with the *Licentiate*, who, underſtanding what his price was, had a mind, the Bargain ſhould immediatly be concluded. I acquainted ſome friends of mine therwith, and they told me, I paid 500. Crowns more than it was worth. I related it to the licentiate; But he conceived it to be ſold under the worth, though

I paid all that was asked; I was alſo of the ſame opinion, and ſhould not have ſtuck at it; for, methought, they gave it me for nothing: but, the mony being the *Orders*, therfore I made ſcruple therein. This Treaty was on the Glorious *Father S. Joſephs Eve*, before *Maſs*: I bid them meet again after *Maſs*, and then a finall concluſion ſhould be made. The *Licentiate*, being a man of very good judgment, ſaw plainly, that, if it began to be divulged, it would coſt a great deale more, or muſt be let alone: and ſo took the *Prieſts* word, for his returne hither after *Maſs*, taking great pains herein. We went and recommended it to *God*, who ſaid to me: *Why ſtay you for Mony?* letting me underſtand, that it was not well. The *Siſters* had very earneſtly requeſted *S. Joſeph*, that they might, againſt his day, have a Houſe of their owne; and they not thinking of having one ſo ſoon, he obtained of our *Lord* this favour for them. All urged me, that the purchaſe might be concluded, and ſo it was. The *Licentiate* found a *Notary* at the gate, which ſeemed a ſpecial providence of *God*; he brought him into us, telling me, we muſt make an end: he ſent for Witneſſes, and locking the Hall-door, that none might know it (for that was his main fear) the Sale was concluded, and confirmed with all its wonted and due Circumſtances, the ſame *Vigil* of the glorious *S. Joſeph*, by the ſingular care, and pains of this extraordinary Friend.

None ever thought, it would have bin ſold ſo cheap; and therfore, when it was known in the City, preſently, there began to appear purchaſers enow; and to ſay, the *Prieſt*, that ſold it, had given it away, ſo that the cheat being ſo notorious, and palpable, the Bargain would be broke: the good *Prieſt* ſuffered much herein. They ſtraight gave notice to the *Gentleman*, and his Wife, that owed the houſe, what had paſſed, who were ſo glad, that their houſe was made a *Monaſtery*, that they approved it, and accounted all as well done; though now they could do no other. The next day the Writings were drawn, and the third part of the Mony that the *Prieſt* asked for the houſe, paid; in ſome things about the agreement they uſed us hardly, but we took all patiently. It ſeems impertiment, I ſhould inſiſt thus on the buying of this houſe; but indeed they, who obſerved theſe things particularly, conceived it a Miracle, both for the cheapneſs, and for that ſo many *Religious* perſons, that had viewed it, and neglected the taking it, were blinded: and, as though they had not formerly lived in *Burgos*, thoſe, that ſaw it, were aſtoniſhed, blaming, and taxing them of ſtupedity. Beſides the *Orders* mentioned, there was enquiry after a houſe for a *Monaſtery* of *Nuns*, (nay for two) one wherof had bin founded but lately, and the other had

their house burnt downe, and so the *Nuns* want out of it. There was likewise another rich person, that went about searching to build a new *Monastery*, and had lately seen it, and rejected it: these all repented themselves afterward. The City did so ring herewith, that we saw evidently, that the good *Licentiate Aguiar* had great reason, to conceale the business of the purchase; and to use such diligence therein: for we may truly affirme, that next under *God* it was he that bestowed the house on us. A good understanding doth much in every thing: and he having such an excellent one, and *God* giving him such a good will, he by his parts effected this work. He spent above a Month in assisting, and contriving things for our accommodation, and with litle charge. It was evident, our *Lord* had reserved this House for himself, for almost every thing was found ready fitted to our hand. The truth is, as soon as I saw it, and how every thing was as it were made on purpose for us; methought it was a Dream to behold it dispatched so quickly. O how amply hath our *Lord* recompenced our sufferings, by bringing us to a terrestriall Paradise; for, in respect of the Garden, the prospect, and the Water, it seems no lesse. Be he eternally Blessed. *Amen.*

The *Archbishop* presently had notice thereof, and was very glad, we had sped so well, imagining his breaking promise to have bin a means thereof, and he had reason. I writ to him, I was exceeding glad, his most *Reverend Lordship* was pleased therewith and would hasten the fitting it, that he might do me an intire favour once for all. Having said this, I made hast to the house, being advertised, that they would delay us herein [as to the licence] till I know not what Writings were drawne up, and made ready. And so, though the Tenant were not gone (for there was a litle more trouble to get him out) we went, and dwelt in part of it. Instantly they told me, the *Archbishop* was much offended thereat: I sought to pacify him, the best I could, for, being a good man, though somtimes he be in choler, it soon passeth. He was displeased likewise, when he understood, we kept a Grate, and a Wheele, conceiving this should not be done without his order. I writ to him, that this in the Houses of persons of Recollection vvas usuall; but, as touching the Instituting a *Monastery*, I had not attempted so much as to set up a *Cross* there, that it might not seeme to be one: and this was truth. But, for all the good will he shewed us, he would not yield to grant us a Licence.

He came to see the House, and was much satisfied, expressing great kindness to us; though not so far as to grant the licence, yet he put us in good hopes therof: the business was, certain Writings were to be drawn

drawn up for *Catharine de Tolosa*, which till they were we done, were much afraid, he would not give it us. But *Doctor Manso* (the other friend of *Father Provincial*) was very intimate with him, & watched an opportunity to mind him therof, and get his assent; for, he was much troubled to see us in such a condition. For he would not let us have *Mass* said in the House that we had bought (which had a *Chappel*, that served for no use, except the saying *Mass* in it for the owners) but we must go abroad to hear it in a *Church*, every *Holyday*, and *Sunday*. (And it happened well, it was so near) though from the time we went thither, to the erecting of the *Monastery*, passed about a Month, more or less.

All the learned said there was cause enough for his granting us this licence, and the *Archbishop* himself, being a great Scholler, saw it likewise; but it seems to have bin nothing else, but that our *Lord* would have us suffer; and I thought it so best: but there was such a *Num*, as passing through the Street trembled with the feare it caused in her. The drawing the Writings cost no small trouble; for, one while he required Security, another while present Mony, and many other Circumstances: though herein the *Archbishop* was not very faulty, but a certain Steward of his that much opposed us; who had he not taken a journey, upon an occasion by *God* at that time presented him, wherby another succeeded him, it is likely, we should never have obtained this so desired Licence. How much *Catharine de Tolosa* suffered herein is unutterable: she bare all with such patience, as made me astonished; and was never weary of providing for us. She furnished all the Utensiles for the House, with the Beds, and divers other things, being her self abundantly stored therewith at home: for, it was manifest, she had rather her own house should lack something, than we want any thing that was necessary. Some, who have founded *Monasteries* for us, have given us more wealth; but none of them have sustained the tenth part of the trouble, that she: and, had she not had Children, she would have given all she could possibly: being so desirous of seeing this House finished, that all she did in relation thereto, seemed but litle to her.

When I saw such delaying, I writ to the *Bishop* of *Palentia*, intreating him to write again to the *Archbishop*, He remained then exceedingly displeased with him; for he took whatever the *Archbishop* did to us as his own ease, and as done to Himself. That which made us wonder was, that the *Archbishop* never conceived, that he had wronged us in any thing. I intreated him, as I was saying, to write to him again, and tell him, that, since we had a House, and what he desired was effected, he would once make an end. He sent me an open Letter for the

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Archbiſhop, ſo ſmart, that, by delivering it, we apparently hazarded the loſing, and defeating of all; whereupon *Doctor Manſo*, who was my *Confeſſor*, and Counſeller, would not let me preſent it: for, though it were very civill, yet in it were inſerted divers truths, which, conſidering the *Archbiſhops* temper, were likely to incenſe him, being already offended too much at ſome things, he had ſent to acquaint him with, though formerly they were great friends: ſo that he told me, as by our *Lords* death thoſe became friends, who formerly were not ſuch; ſo on the contrary for my ſake they two, who had bin friends, were turned enemies: I anſwered him, hereby he might perceive, what a one I was. To my thinking, I proceeded with ſpecial caution, and diligence, that they might not fall out with one another: I requeſted the *Biſhop* again with the beſt reaſons I had, and could alledge; to write another milder, and more affectionate letter to him, ſetting before him the ſervice he might do our *Lord* therein. He did what I ſo much deſired, which was no ſmall matter; for when he ſaw it was a ſervice to *God*, and a kindneſs to me (ſince whenever it was ſo, he hath ſtill ſhewn himſelf very favourable to me) he offered me his aſſiſtance to the utmoſt, and writ me word, that whatever he had done for our *Order*, was nothing, in compariſon of his extraordinary deſire of ſerving it. At length the Letter coming proved ſo effectuall (being ſeconded by the diligence of *Doctor Manſo*) that the *Archbiſhop* granted us the licence, and ſent it us by the good man *Ferdinand de Maranza*, who was not a litle joyed thereat. The *Sisters* were more afflicted with their long expectation that day than ever, and *Catharina de Toloſa* beyond all the reſt, ſo that none could comfort her: for it ſeems our *Lord* would have us moſt dejected, at the time, wherein we were to receive conſolation and content; and I, who never deſpaired hitherto, was a litle diſcouraged the evening before. Bleſſed, and praiſed for ever be his holy Name.

He gave *Doctor Manſo* leave to ſay *Maſs* there the next day, and place the *B. Sacrament* there: ſo he ſaid the firſt; but the high *Maſs* was celebrated by Father *Prior of S. Paul*, of *S. Dominicus Order*, (to which this of Ours hath always bin much obliged, as alſo to them of the *Society* of *Jeſus*.) *Maſs* was ſung very ſolemnly, with *Muſick*, and *Minſtrells*, that came freely of their own accord, without ſending for. All our friends were exceeding glad, and wel-nigh the whole City, for they pitied us greatly, ſeeing our uſage: and the *Archbiſhops* dealing ſeemed to them ſo ill, that many times I diſliked more, what I heard ſpoken againſt him, than what I ſuffered from him. The joy of *Catharine de Toloſa*, and the *Sisters*, vvas ſo exceſſive, as cauſed great devotion in me; vvhereupon

upon I ſaid to *God*; *Lord, what do theſe Servants of thine pretend to, but to ſerve thee, and to ſee themſelves for thy ſake locked up in a place, from whence they ſhall never go out?* One that never tried, can not believe, the contentment received in theſe *Foundations*, upon the ſeeing our ſelves under Clauſure, where no Secular perſon can come; for, though we exceedingly love them, yet this is not ſufficient to diſpoſſeſs us of the great contentment we have to ſee our ſelves retired, and alone. Methinks it is, as when many fiſh are taken in a net out of a river which, except preſently thrown in again, cannot live: ſo ſuch are Souls uſed to live in the Currents of the Waters of their *Spouſe*, which, being taken thence, and ſeeing the Nets, and ſnares of the things of the World, cannot truly live, till they returne thither again. This I obſerve in all theſe *Siſters*, and find by experience, that thoſe *Nuns*, that perceive in themſelves a deſire of going abroad among ſecular perſons, and of converſing much with them, have not met with that living Water, wherof our *Lord* ſpeaks to the *Samaritan*, and that their *Spouſe* hath hid himſelf from them; and juſtly, ſince they delight not to ſtay with Him. This I feare, ariſeth from two things; either that they embrace not this State only for love of Him; or, after undertaking it, acknowledge not the extroardinary favour *God* hath done them, in ſelecting them for himſelf, and delivering them from ſubjection to a Man, who oftimes is a means of ending their days, and *God* grant he be not alſo of loſing their Souls. O my *Spouſe*, true *God*, and *Man*, is this a favour to be undervalued by us? Let us praiſe him, and render thanks to him, my *Siſters*, that he hath done us it; and let us never be weary of bleſſing ſo great a *King*, and *Lord*, who hath prepared for us a Kingdome, that ſhall never end, for a few ſlight troubles that ſhall end to morrow, and that are ſweetened with a thouſand Delights. Be he for ever Bleſſed. *Amen.*

Some days after the *Monaſtery* was founded, *Father Provincial* and I thought there would ariſe certain inconveniences from the Revenue aſſigned by *Catharina de Toloſa*, for which the *Houſe* might be liable to a Suit, and ſhe be ſome way diſturbed: whereupon we choſe rather to truſt *God*, than continue in a condition, wherein for our ſakes ſhe might receive prejudice. So for this, and other reaſons, meeting in a *Chapter* together we all quitted, and with the leave of *Father Provincial* before a *Notary* diſclaimed the Goods, and Eſtate, ſhe had aſſigned us, and gave her up all her Writings. This was done very privately, leſt the *Archbiſhop* might know of it, who would have thought he had wrong done to him, wheras the *Monaſtery* had the loſs. For when it is known, that the *Monaſtery* is founded in poverty, there is no feare, but all will help it:

whereas, this being accounted a *Monaſtery* endowed, there ſeems to be ſome danger, that they ſhould want ſome proviſion as to the preſent: for after the deceaſe of *Catherine de Toloſa*, by a certain courſe, which her two Daughters have taken, who are this year to be Profeſſed in our *Monaſtery* at *Palentia* (which was, that they having formerly paſſed over their right to their Mother, afterward at the time of making their profeſſion *Catharina* annulling this their act to her, makes them renounce their right in favour of the *Monaſtery* of *Burgos*) and by another Daughter, ſhe had, that intendeth to take the Habit here, leaving to her the free diſpoſall of her Fathers, and her owne eſtate, which ſhe leaves alſo in favour of this Houſe; Thus there accrews as much, as the Revenue, that ſhe gave: all the inconvenience is, that the *Monaſtery* enjoys it not at preſent: but it hath bin always my opinion, they would never want for any thing. For, that *Lord*, that provides for the other *Houſes*, that live of Alms, thoſe, that contribute liberally thereto will here alſo raiſe up perſons to do the like, or find out other ways, wherby to maintaine them. Although (none having bin erected in this manner) I ſomtimes beſought him, that ſince his *Majeſty* was pleaſed it ſhould be founded, he would provide maintenance for them, and things neceſſary: nor indeed was I willing, to go from hence, till I ſaw ſome *Religious Woman* admitted here. And Being one time thinking hereon, after I had communicated, our *Lord* ſaid to me: *What doſt thou doubt of? this is provided for already, thou maiſt go well enough.* Letting me underſtand, that they ſhould not want neceſſaries. Whereupon I was as contented at theſe words, as if I had left them an ample Revenue, being never more troubled about it. Preſently I began to ſpeak of departing, conceiving, I did nothing here, but ſtay, and take my pleaſure in this *Monaſtery*, becauſe it liked me well: wheras in other places I might do more good, though with more trouble. The *Archbiſhop*, and the *Biſhop* of *Palentia* continued ſtill great friends: for ſtraight the *Archbiſhop* ſhewed us great expreſſions of kindneſs, giving particularly the Habit to a Daughter of * *Catharina de Toloſa*, and another *Religious*, that was admitted here: and hitherto there have not failed ſome ſtill, to provide liberally for us; nor will our *Lord* ſuffer his *Spouſes* to want, if they ſerve him, as they ought. His *Divine Majeſty*, of his infinite Mercy and goodneſs, grant them grace hereunto. *Amen.*

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and two Sons, ſhe had, turned *Diſcalceate Friers.*

† I think fit here to set down, how the *Nuns* of *S. Joseph* of *Avila*, which House was the first that was erected, and was founded under the obedience of the *Ordinary*, became since subjected to the *Order*. When it was founded, *Don Alvarez de Mendoza* was *Bishop*, who is now of *Palentia*, and all the time he lived in *Avila*, favoured the *Nuns* exceedingly; and, when Obedience was rendred to him, I understood from our *Lord*, that it was then expedient; and it fell out well for us afterward; for, in all the differences, and troubles of the *Order*, we found great assistance from him; besides many other occasions that fell out, whereby the love, with which he owned, and patronized us manifestly appeared. He never yielded, that we should be visited by any other Priest, but himself; and he did nothing in that *Monastery*, more or less, save what I desired him. In this manner passed some Seventeen years (for I remember not justly) wherein I never thought of altering their obedience. These years being expired, the *Bishoprick* of *Palentia* was conferred on the *Bishop* of *Avila*; and, I being then in the *Monastery* of *Toledo*, our *Lord* told me, it was expedient, the *Nuns* of *S. Josephs* should render Obedience to the *Order*, bidding me endeavour it: for, unless it were done, that *House* would soon come to be relaxed. I as having before understood, that it was meet to commit it to the *Ordinary*, conceived here a contradiction; so that I knew not what to do. I told it to my *Confessor*, the now *Bishop* of *Osma*, a great Scholler: he said, the matter was not much; for, that was expedient then; this now: (which by many instances since is very evidently seen to be true) and he judged it better for that *Monastery*, to fare as the rest did, than stand single. So he made me go to *Avila* to consult about it. I found the *Bishop* of a far different mind: he would by no means consent thereto; but I acquainting him with some things, that might prove prejudiciall to the *Nuns*, whom he tenderly loved, he thought further on it. And having a sharp understanding, and excellent wit, *God* also assisting, he thought on other reasons more important than those, I alledged, and so he resolved to do it; and though certain *Priests* told him, it was not convenient, that availed litle. The Votes of the *Nuns* likewise were requisite, of whom some disliked it, and thought it hard: but, in regard they greatly loved Me, they acquiesced in the reasons, I proposed to them; especially seeing that that *Bishop*, to whom the *Order* had bin so deeply obliged, was removed; and I was to be gone. This swayed them much

† Of the Translating of the subjection of the *Monastery* of *Avila* from the *Ordinary* to the *Superiors* of the *Order*.

much, and ſo this buſineſs of ſo great conſequence was concluded: for, both all they, and thoſe abroad alſo, have ſeen evidently, how the *Monaſtery* had bin ruined by the contrary courſe. O ever Bleſſed be that *Lord*, vvho vvith ſuch affectionate providence takes care of vvhat concernes his Servants. *Amen*.

All that is contained in this *Book* hitherto is penned by the Holy *Mother Tereſa de Jeſus* ovvn Hand, in the Book vvhich ſhe entitled *Of her Foundations*, vvhich, together vvith the other Books vvritten in her ovvn hand, are to be found in the famous Liberary of the *King* of *Spain* in the *Monaſtery Royall* of *S. Laurence* in the *Eſcurial*. That vvhich follovvs, is done by the *Mother Anna de Jeſu*.

The *Foundation* of the *Monaſtery* of *Granada*, which the Father *Fr. Hieronymus Gratianus de Matre Dei*, being *Provincial*, enjoined *Mother Anna de Jeſu* to write.

YOur *Reverence* commands me to write the *Foundation* of this *Monaſtery* of *Granada*: who, having ſo weak a Head, find my Memory ſo bad, that I know not whether I can call it to mind. Yet I ſhall relate what occurs to me.

In *October* 1585. It was four Years ſince *Father Fr. Jacobus de Trinitate*, (God reſt his Soul) being *Deputy Provincial* for your *Reverence*, came to Viſit the *Monaſtery* of *Veas*, where three or four Months were expired, ſince I was *Prioreſs*, and I was extreme ill: when the *Viſitor*, ſeeing me ſo, began very ſeriouſly to diſcourſe about coming to found at *Granada*: for divers conſiderable perſons, and women of quality, and rich, deſired it, offering liberally thereto. I conceived, nothing, but his good opinion, made him think, they would any ways aſſiſt us; and ſo I told him, I took thoſe words for a Complement, and that there would be nothing found of what they ſaid; nor would the *Archbiſhop* of the place give leave to found a *Monaſtery* in Poverty;

verty; where were ſo many *Religious* already as could ſcarce ſubſiſt, for that *Granada* was waſted, and the late years very barren. The *Father*, though he ſaw, what I ſaid was true, yet, out of the deſire he had of erecting this houſe, he conceived new hopes afreſh, ſaying that *Laguna* a *Licentiate*, Auditor of that Court, had promiſed great aſſiſtance; and alſo privately *Father Salazar* of the *Society* of *Jeſus*; ſaying, that they would get the *Archbiſhops* licence. I accounted all uncertain, as it was; though in regard the *Father* urged the buſineſs ſo much, I earneſtly recommended it to *God*, and deſired the *Siſters*, to beſeech him to enlighten us therein, to underſtand, whether it were expedient. His *Majeſty* did ſo, and that very clearly, telling us; *It was true, for the preſent, there was no accommodation, nor favour from men: but, foraſmuch as the other Monaſteries were erected in confidence of the Divine Providence, ſo ſhould this too; for He would take care therof, and would be greatly ſerved in it.*

When this befell me; I had newly Communicated, and it was now three Weeks, that the *Father Viſitor* had bin here, giving order, and employing means, for effecting it. I, notwithſtanding all the doubts, and excuſes, that I mentioned, reſolved upon it at that very inſtant, that I made an end of Communicating, and ſaid to *Siſter Beatrice de Sancto Michaele*, who was Door-keeper, and likevviſe then received with me: *Believe it, God will have this* MONASTERY of GRANADA *erected; therfore call hither* FATHER FR. JOHN DELLA CROCE, *to inform him, as my* CONFESSOR, *this which our Lord hath given me to underſtand.* I declared it in Confeſſion to the foreſaid Father *Fr. John della Croce*, who was my *Ghoſtly Father*, he thought fit, we ſhould give an account therof to *Father Viſitor*, who then was there, to the end he might write to your *Reverence*, that with your leave it might be effected. And the ſame day the matter was determined, and all things neceſſary thereto prepared, to the great contentment of the *Fathers*, and of the whole *Covent*, who underſtood, that this *Foundation* was agreed on. We writ to your *Reverence*, and to our Holy *Mother Tereſa de Jeſu*, requeſting four *Nuns* of thoſe in *Caſtile* for the *Foundation*, and likewiſe intreating the *H. Mother*, to come herſelf and found it. Being ſo very confident, it vvould ſucceed vvell; vve procured the ſending Father *Fr. John della Croce* vvith another *Religious* Man, to provide all things neceſſary, for removing the *Nuns*. So, leaving *Veas*, he vvent to *Avila* to find our H. *Mother Tereſa de Jeſu*; from thence they ſent an expreſs to your *Reverence*, living then at *Salamanca*. Upon ſight of the Letters, your *Reverence* granted our requeſts, referring to

our

our *H. Mother* the appointing what *Nuns* ſhe thought fit, and what we ſaid were neceſſary. Her *Reverence* aſſigned two of the *Monaſtery* in *Avila*, the *Mother Maria de Chriſto*, who had bin *Prioreſs* there five years; and *Siſter Antonia de Spiritu Sancto*, who was one of the firſt foure, that took the habit of *Diſcalced* in *S. Joſephs* of *Avila*: and from the Monaſtery of *Toledo Siſter Beatrice de Jeſu*, one of the ancienteſt *Religious* likewiſe, and our *H. Mothers Niece*. Her *Reverence* could not come, being about to depart for the *Foundation* of *Burgos*, which was erected at the ſame time: and, a good while before, She had writ to me, that ſhe would not come to this *Monaſtery* of *Granada*, when it was erected, becauſe ſhe believed it was Gods will, that I ſhould found it. But it ſeemed impoſſible to me to ſettle any Foundation without her *Reverence*; whereupon I was much afflicted, when I ſaw the *Nuns* were come to *Veas* without Her, on the day of our *Lady's Conception*. I read a Letter of Hers which they brought me, in which ſhe ſaid, ſhe wiſhed, meerly for my ſatisfaction, ſhe could have come, but that our great *God* commanded otherwiſe: that ſhe was very confident, that all ſhould ſucceed very well at *Granada*, and that his *Divine Majeſty* would greatly aſſiſt me, as began punctually to appear ſhortly after, in manner following.

Whilſt Father *Fr. John de la Croce*, and his Companion went into *Caſtile* for the *Religious* Women, the *Father Deputy Provincial Fr. Jacobus de Trinitate* went to *Granada*, to negociate the aſſuring to himſelf thoſe advantages, which he had in hope, that afterward when he had them in his poſſeſſion he might write to us to come. The good Man queſtionleſs laboured exceedingly, to ſecure ſomthing of the many offers made him, and to get the leave of the *Archbiſhop*. There was no means to obtain any thing, and yet out of his good meaning, he ſtill writ Letters to *Veas*, intimating the many, and great overtures made to him. I laughed thereat, and writ to him, not to heed them, but to hire us a Houſe, as well as he could, where we might be; for the *Siſters* were come from *Caſtile* already. The poor man was grieved, for he could not ſo much as do this: and, though he went to ſpeak with the *Archbiſhop*, and uſed the aſſiſtance of two of the ancienteſt *Auditors* to him, namely *Don Lewis de Marcado*, and *Licentiate Laguna*, yet was there no way to make him willing to let us come: but rather by very ſharp words he expreſſed his averſion thereto. He ſaid, he would diſſolve all the *Monaſteries* of *Nuns* there; and that they might be aſhamed, to deſire to bring more *Religious* thither in times, and years of ſuch ſcarcity, and dearth; ſeeing apparently, they could not be maintained: with ſeverall other things tartly enough

enough. The *Auditors*, who ſpake to him thereof, were ſufficiently diſguſted, yet notwithſtanding they ſought ſomwhat to pacify him, ſeeing the many things we writ from *Veas*, and that we haſtened it; alledging that litle ſerved for ten *Nuns* of us, that were to come. They alſo furthered the *Father* privatly, and aſſiſted him, that one of the *Magiſtrates* here hired him a houſe: which afterward, when he had got, he writ to us to come, exceeding ſorry to ſee, he had nothing elſe, but that. We tarried at *Veas* expecting; being reſolved, and ready to depart, upon the leaſt word, or intimation from the *Father*, ſignifying ſo much to us: for, ſo it was agreed between the *Father Fr. John della Croce*, and me, and the *Siſters*, who were there, the 13. of *January*. Standing in this expectation I entred into the meditation which we uſe to make at night thinking on thoſe words ſpoken to *S. John* by *Chriſt our Lord*, at his *Baptiſme*: *It becomes us to fulfill all righteouſneſs*: my interior being very much recollected upon it, and having forgotten the *Foundation*. I began to hear a great Noiſe of many Cries, Yells, and Howlings joined together in confuſion; and at the ſame time it ſeemed to me, that they were devils that made that lamentation; becauſe the Meſſenger was come with orders for our going to *Granada*: muſing hereon, the Cryes and Howlings that I heard increaſed ſo, that I ſvvooned, my naturall forces beginning to faile: being thus vveakened I clung to *Mother Prioreſs*, vvho vvas hard by: ſhe, thinking it to be meerly fainting, ordered ſomthing to be given me to eat. I making ſignes intimated that they ſhould forbear, and look, vvho vvas at the Wheele: they vvent, and found the Meſſenger there, vvho brought us directions for our departure.

On the ſudden there aroſe ſuch a violent Tempeſt, as if the vvhole World vvould be covered vvith Water, and Stones; and I fell alſo ſo ill, that it vvas thought I vvould dy. The *Phyſicians*, and all thoſe, that ſavv me conceived it impoſſible, I could begin my Journy, becauſe my pains vvere extreme, and the troubles, I endured, ſupernaturall: but this made me more courageous, and to make the more haſt, that the beaſts, and all things requiſite to our journy the *Monday* followving, might be in readineſs; for the Meſſenger coming on *Saturday* evening, the *Sunday* immediatly enſuing vvas not convenient for travelling: not to ſay I vvas ſo extreamly ill, that I could not hear *Maſs* though the *Quire* vvere very nigh my *Cell*. Notvvithſtanding, that *Monday* vve vvent, at Three a clock in the Morning, to the great joy of all the Company, vvho conceived, by this Journey of theirs our *Lord* vvould be greatly ſerved. We vvent betimes, though the vvays vvere ſo dirty by the former Shovvers, that our Mules could ſcarce paſs. We got to *Dayfuente*,

fuentes, the Fathers that went with us (who were Father *Fr. John della Croce*, and *Fa. Fr. Petrus de Angelis*) diſcourſing with me, what courſe might be taken, to incline the *Archbiſhop* to give us a licence, and not to ſtand ſo difficult on our admiſſion. The ſame night that we came to *Dayfuentes*, we heard a moſt terrible Thunder, and with it fell a Thunderbolt in *Granada* upon the *Archbiſhops* own Pallace, near the room where he lay; it burnt part of his *Library*, and killed ſome Cattell; and put the *Archbiſhop* into ſuch a fright, and amazement, that he fell ſick with the diſorder of it. This Accident, they ſay, ſomwhat allayed, and lenified him; for none ever ſaw, in the memory of man, a thunderbolt fall in *Granada*, at ſuch a time of the Year.

The very ſame day he, that had let out the houſe to *Father Deputy Provincial*, into which we were to come, went from his word, and revoked the writing he had paſſed to *Don Lewis de Mercado*, and *Licentiate Laguna*; alledging that, he knew not, when he gave it him, that the houſe was to be a *Monaſtery*: but, underſtanding it now, neither he nor divers others, that dwelt in it, would be gone: and ſo it proved; for neither thoſe *Gentlemen*, who under-hand favoured us, nor fifty thouſand Crowns, engagement only for hiring of an Houſe, prevailed to make them quit it. As ſoon as theſe good friends underſtood, we were ſo nigh, that within two days we ſhould be there, they knew not what to do: when accidentally *Don Lewis de Mercado* ſaid to his *Siſter* the *Lady Anna de Pegnaloſa* (which thing he concealed from *Father Deputy*, nor ſaid any thing to him of this matter) *Siſter*, You would do „ well, to ſee, now the *Nuns* are on their way, whether they could a- „ light here, at our Houſe, affording them a lodging where they may „ be apart, till they find ſome corner to live in. The good *Lady*, who for ſome years had not gone out of an *Oratory*, much lamenting her *Widowhood*, and the death of her only *Daughter*, began immediatly to raiſe up herſelf, and take heart (as ſhe told us) and with all ſpeed to ſet about dreſſing up her Houſe, and preparing all things neceſſary for the *Church*, and for accommodating us, which ſhe ordered for us very handſomely, though ſomvvhat ſcanted, in regard her houſe was but little. We came thither on the day of *S. Fabian* and *S. Sebaſtian*, by three a clock in the Morning, for that hour ſuted beſt for our not being ſeen, and for privacy. We found the good *Lady* at the ſtreet-door, where ſhe received us vvith many Tears, and expreſſions of devotion: we ſhed ſome too out of tender-heartedneſs, ſinging *Laudate Dominum* vvith great joy to ſee the *Church*, and its ſituation in a *Porch*. But, not having the *Archbiſhops* licence, I deſired, it might be locked up, and that the *Fathers*, vvho

who were with the *Father Deputy*, would not think of tolling a Bell, nor of ſaying *Maſs*, publickly, or privately, till we had the *Archbiſhops* conſent, which I hoped in *God*, he would ſhortly grant us.

I ſent to give him notice of our arrivall, beſeeching him to come and beſtow his Benediction on us, and ſet up the *B. Sacrament*: for, though it were a Holiday, we would not hear *Maſs* till his *Lordſhip* appointed "it. He anſwered with great kindneſs, and civility, ſaying; That we "were welcome, that he was exceeding glad of our coming, and that "he wiſhed he could riſe, that he might come and ſay the firſt *Maſs*: "but being ill he ſent his *Vicar* to ſay it, and do all, that I ſhould deſire. And ſo the *Vicar* coming, which was about ſeven a clock that very morning, I intreated him to ſay *Maſs*, and Communicate us all, leaving us the *B. Sacrament* ſet up by his owne hand: which he did immediatly with great Solemnity. Thoſe *Gentlemen* the *Auditors* were in our *Church*, and ſuch a multitude, that it was ſtrange, they could know of it ſo ſoon; for, the ſame day we came, at Eight a clock, the *B. Sacrament* was already ſet up, and divers *Maſſes* ſaid. All *Granada* came, as though they came to gain a *Jubilee*, and all with one voice proclaimed, that we were Saints, and that our *Lord* vouchafed to viſit this place by our coming thither. The ſame day *Don Lewis de Mercado*, and *Licentiate Laguna* went to viſit the *Archbiſhop*, who kept his Bed, being ill of the diſtemper by the Thunder, which fell two nights before; and they found "him chafing, at our coming: they replied, If his *Lordſhip* were ſo much "diſpleaſed thereat, why did he grant his licence? for, the *Monaſtery* "was now eſtabliſhed. He anſwered: „I could do no leſs, for I offered "extreme violence to my ſelf; becauſe I cannot abide to ſee *Nuns*: but "I meane to beſtow nothing on them, ſince I am not able to keep them, "that are under my charge and government. And ſo we began to enjoy in words and in deeds, our beloved poverty: for, though the *Lady Donna Anna* beſtowed Alms on us, it was very ſparingly, and none relieved us from abroad, ſeeing us live in her houſe, whither ſo many poor flocked, and whence ſuch ſtore of Alms was given to almoſt all the *Monaſteries*, and *Hoſpitalls* of the City; whereupon they imagined, we could not lack for any thing; and yet we did lack ſo, that very often we were not able to ſubſiſt with what that *Lady* gave us, had not our *Diſcalced Fathers* of the *Covent* of *Martyrs* furniſhed us with ſome ſmall quantity of Bread, & fiſh; though they had but litle themſelves, it being a year of ſuch famine, and ſcarcity, that *Andaluzia* felt it in great extremity. We were ſo ill ſtored with Bedding, that, except what we brought with us in our Journey, we had none, ſo that Two, or Three only of us

could be accommodated therewith: and therefore ſo many of us by turns lay on them anights, the reſt lying upon certain Matts, that were in the Quire. This proved ſo pleaſant to us, that, to enjoy it we diſcovered to none the Want we ſuffered, but laboured to hide it eſpecially from this devout *Lady*, leſt we might grieve her. And ſhe, ſeeing us ſo contented, and taking us for pious and penitent perſons, obſerved not, that we needed more, than what ſhe allowed us. Thus we ſpent moſt of the time, that we lived in her Houſe, which was ſeven Months. In all which from the firſt day we were oft viſited by the graver ſort, and the *Religious* of all *Orders*; who diſcourſed of nothing elſe, but the temerity in beginning theſe Houſes in ſuch poverty, and without any foundation of humane aſſiſtance, and conveniences. We anſwered them, that therefore we enjoyed more the Divine: and in confidence of the experience of *Gods* care and providence, which we have had triall of in our *Monaſteries*, we were not ſolicitous, nor troubled to begin them thus; but deſired rather, that none might be founded after any other manner, as holding this the ſecureſt way. Many laughed at the hearing this, and at the ſeeing how chearfull we were being thus ſtraightened; for indeed we were very ſtrict in keeping our Clauſure: in ſo much that *Don Lewis de Mercado* himſelf, that lived in the ſame houſe, never ſaw us without a Veile, nor can any one tell the marks, nor deſcribe the ſhape, and features of our countenances. Herein we did no more, than we uſe always, but this was thought a great matter in this City. Divers perſons (I mean Women) of all conditions came to ask the habit, and amongſt above two Hundred, who conſulted thereof, we met not with one, that to us ſeemed capable of receiving it, according to our *Conſtitutions*: and therefore we avoided ſpeaking to many, others we deferred, telling them, they muſt firſt underſtand our manner of living, and by this means we might try their inclinations; and that, till we light on a Houſe, there was not room for more, than were there already. We enquired for one very diligently, but by no means could find one for our purpoſe, either to be ſold or lett.

Meanwhile I was ſomwhat perplexed, and troubled, to ſee ſo little ſupply offered to us by the People: and, as oft as I reflected thereon, methought I heard that, which our *Lord Chriſt* ſaid to the *Apoſtles*: *When I ſent you to preach without Scrip, and without Shoes, lacked ye any thing?* And my Soul, anſwered, *No certainly*, with a confidence, that, both in ſpiritualls, and temporalls, his *Divine Majeſty* would abundantly provide for us. Without any ſoliciting there came, and we had Maſſes ſaid, and *Sermons* by the moſt eminent, and famous *Preachers*, and

Prieſts,

Prieſts, that were in all *Granada*, without almoſt any care taken therein: many delighted to hear our Confeſſions, and to underſtand our lives; as likewiſe to know that inward aſſurance which (as I ſaid) God gave me, that we ſhould want for nothing: as appeared in one inſtance, that befell me preſently after I arrived here. It hapned, that with great weight, and much particularity I heard internally that Verſe of the *Pſalme*, that ſaith: *Scapulis ſuis obumbrabit tibi, & ſub pennis ejus ſperabis*: Pſal. 90. *He ſhall overſhadow thee with his Shoulders, and under his Wings ſhalt thou truſt.* Hereof I gave an account to my *Confeſſor*, who was Father *Fr. John de la Croce*, and to *Father Doctor John Baptiſt Ribera* of the *Society* of *Jeſus*, whom I acquainted with what befell me, both in, and out of, *Confeſſion*. They both thought theſe things were pawns, and earneſts given by our *Lord*, that this *Foundation* ſhould proſper, and ſucceed very well, as hitherto, for theſe four years, it hath bin ſeen to do. Bleſſed be his holy *Name*; ſeeing that during all this time the *Siſters*, that came with me to the *Foundation*, aſſure me, they have had a more particular Preſence and greater Communication of his *Divine Majeſty*, than they had ever perceived in their whole life.

This was very apparent in the proficiency they daily made, and in that which (by report of all) with their example they cauſed in the *Monaſteries* of the *Religious* here. For I underſtood by the *Preſident Don Pedro a Caſtro*, that, after our coming, there was wrought a great change in them, I mean in the *Nuns* of other *Orders*, whereof are many in *Granada*. Among other favours, which (as I ſaid) our *Lord* did us, we enjoyed one extraordinary; which was the perceiving the *Perſon* of *Jeſus Chriſt* our *Lord* in the moſt holy *Sacrament* of the *Altar*, to keep company with us after ſuch a manner, as that, we ſeemed viſibly to perceive his Corporall Preſence; and this was ſo generally, and ordinary, that we often diſcourſed amongſt our ſelves thereof, ſaying, that the *B. Sacrament* never had wrought ſuch an effect upon us in any place as here: for, from that inſtant, wherein It was ſet up in our litle *Church*, it cauſed in us this conſolation, and in ſome it laſts till now; though not ſo ſenſible, as in thoſe firſt Seven Months.

Theſe being expired, we light on a Houſe to be let, to which (without the Landlords knowing ſo much; for, the Tenant, that dwelt in it had left it empty) your *Reverence* at that time made us paſs very privately, who were come from *Baeza* to procure conveniences for us, yet could get no better than this: Till about Ten Months after our *Lord* began effectually to move certain of the prime *Gentlewomen* here; who, aſſiſted by their *Confeſſors*, without leave of their Parents, and kinred, who by

no means would give their conſent to their entring into ſo ſtrict an *Order*, came privately to take the *Habit*. We within a few days gave it to Six with great ſolemnity, though with the extream diſguſting of their Kinred, and muttering of the City, conceiving ſome dreadfull matter in the entring into it: whereupon (as we have bin told) they take ſpeciall care, and caution to look to their Daughters. For, concerning the firſt whom we admitted (which is *Sister Mariana de Jeſu*) her Father and Mother died ſhortly after her entring into *Religion*; and, they ſpread a rumour, that of grief: but ſhe never was in the leaſt troubled at her coming hither, but on the contrary rather hath ſhewen exceſſive joy, and gratitude for the favour our *Lord God* hath done her, in calling her to our *Order*: as all the reſt have experienced, who have entred, and thoſe, which have bin ſince admitted. When they were profeſſed, we endeavoured with their portions to purchaſe a Houſe; and, though many were talked of, ſo far, as that it came to the drawing up Writings for ſome of them, yet the Sale of none was concluded of, till we reſolved on the taking that of the *Duke* of *Seſſa*; which, by reaſon of the great difficulties in the ſelling it, we thought it ridiculous to wiſh for; and ſo did all, that heard of it; though it were the moſt commodious, and beſt ſeated, in all *Granada*. I determined to conſult about the buying it: becauſe the *Sister*, the writer of this preſent Relation (whom I name not in regard your *Reverence* vvill knovv the perſon by the Hand) aſſured me above tvvo years ago, that our *Lord* had ſignified to her three ſeverall times in Prayer, that the *Monaſtery* ſhould be founded, and ſettled in this Houſe of the *Duke's*; vvhich ſhe underſtood vvith ſuch certainty, that nothing could hinder her from believing, but that it vvould accordingly ſucceed: vvhereupon it vvas effected, as your *Reverence* knovvs, and at preſent vve live in it.

ANNA DE JESU.

A Letter of the *Holy Mother Tereſa de Jeſu* to the Venerable *Mother Anna de Jeſu Prioreſs* of the *Diſcalced Carmelite Nuns* in *Veas*, in commendation of the Venerable *Father Fr. Joannes de Cruce*, and in anſwer of one, wherein ſhe complained of wanting a *Spirituall Maſter*, and *Guide* for her *Nuns*.

Daughter,

I Have a good mind to laugh, ſeeing how much without cauſe you complain; having there with you my *Father Fr. John della Groce*, a heavenly and divine perſon. And I tell you, *Daughter*, that ſince he went hence to *Veas*, I have not found in all *Caſtile* another *Spirituall Father* like him, nor ſo zealous in the way to Heaven. You will not believe the deſolation, and Melancholy, that his abſence, and the want of him cauſeth us. Let them know, they have a great Treaſure there, in the perſon of this *Holy Man*. And let all the *Nuns* of this Houſe treat with, and communicate their ſouls to him, and they ſhall find, that they are ſufficiently furniſhed, and how much they will advance, and proceed on in all things of Spirit, and Perfection: our *Lord* having given him a particular grace to this purpoſe.

Tereſa de Jeſu.

A Letter of the ſame *Holy Mother*, written to a *Nun* of another *Order*, who was grieved, that ſhe lived in a *Monaſtery* that was too full, and had too much buſineſs.

BEfore theſe *Monaſteries* of ours of *Diſcalceates* were founded, I lived five and twenty years in that of the *Incarnation*, where are about a hundred and fourſcore *Nuns*: and, becauſe I am in haſt, I only ſay, That to one that loves *God*, theſe things, though they be a kind of Croſs unto them, yet are an advantage to their Souls, and no way prejudiciall, if you ſhall be pleaſed to reflect, and conſider, that only you, and *God* live in this Houſe: and whilſt you have no Office that requires your ha-

ving an eye to things, hinder not your ſelf with them, but obſerve the vertue thou ſhall perceive in any one, to love it in her, and gain benefit to your ſelf, not applying your mind to thoſe defects which haply you may ſee in her. This hath ſtood me in ſuch ſtead, that, living amongſt ſuch ſtore of *Nuns*, as I have ſaid, they conduced as much to my purpoſe, as if I had lived alone, nay alſo benefitted me: for at length (my dear *Miſtreſs*) we may in every place come to love this great *God*. Bleſſed be He, for that none is able to hinder us from doing this.

Tereſa de Jeſu.

In the Additions to the Life of the *B. Father Fr. Lewis Bertrand* is a Paragraph in manner following.

THe *B. Mother Tereſa de Jeſu Foundreſs* of the *Diſcalced Carmelites*, Men and Women, in the firſt years, that ſhe began to attempt a *Reformation* of her *Order*, endeavoured to conſult to this purpoſe with divers ſpirituall perſons, particularly with *Father Bertran*: ſending him a letter, acquainting him with her deſires, and certain Revelations, ſhe had had about it. The *Father Fr. Lewis* recommending to *God* in his prayers and Sacrifices her good intentions, at the end of three or four Months anſwered her in this manner.

Mother Tereſa, I received your Letter: and becauſe the buſineſs, about which you ask my Opinion, tends ſo much to the ſervice of our *Lord*, I deſired to recommend it to him in my poor Prayers, and Sacrifices: and this was the reaſon, I deferred to anſwer you. I now bid you in the Name of that ſame *Lord*, arme your ſelf for ſo great an enterprize, for He will aſſiſt, and ſuccour you: and in his behalf I certify you, that, before the end of fifty years, your *Order* ſhall prove one of the moſt Eminent, that is in the *Church* of *God*: Who keep you, &c.

From

From *Valentia.*

The Letter of our *Holy Lord Pope Paul the Fifth* to *Henry* the *Fourth King* of *France*, for promoting the *Order* of *Diſcalced Friers Carmelites in his Kingdome.*

To our moſt Dear *Son Henry*, the *Moſt Chriſtian King of France*: *Pope Paul the Fifth.*

Our *Moſt Dear Son* in *Chriſt*, we ſend you Greeting, &c.

WIth this only Comfort, amidſt ſo many, and great labours, and cares of ours, are we delighted; that, though the perpetuall Enemy, of Mankind never ceaſes by new arts, and impediments to hinder the worſhip of *God*, and ſalvation of Souls; yet on the other ſide there are not wanting ſome, who, enflamed with a zeal of *Gods* honour, and love of their Neighbour, endeavour both by word, and example, to reduce into the right way thoſe that ſtray, and afford help, and conſolation to thoſe, that labour in our *Lords* Vineyard. Of which number doubtleſs are our beloved Sons the *Diſcalced Friers Carmelites*, who, both in this our flouriſhing City, and throughout almoſt all *Italy*, to the great benefit of Souls labouring continually in Prayers, Faſtings, Preachings, Confeſſions, and buſied in other pious Works, have given examples of extraordinary devotion, and piety; ſo that they are deſervedly beloved of us in our *Lord*, and by all had in great Veneration. Having underſtood therefore, that this *Religious Order* is much deſired in your *Majeſties* moſt flouriſhing Kingdome, and, conceiving the preſence of theſe devout men to be very uſefull for the reſtoring that ancient *Eccleſiaſticall Diſcipline*, for which ſake this *Kingdome* juſtly was entitled the moſt *Chriſtian*; which you no leſs prudently, than piouſly, ſhew You do deſire: we are willing by theſe our letters again and again to exhort your *Majeſty*, to introduce into your *Kingdome* of *France* this *Order* of *Diſcalced Carmelites*: for, we are confident, You will ſhortly find great benefit by their converſing with the *Subjects* of your *Majeſty*. Indeed it is ſtrange, how prevalent they are, in inſtilling devotion into Mens minds; as thoſe, that ſeek for nothing elſe, but the Glory of *God*, and ſaving of Souls, obſerving extreme Poverty in ſimplicity of heart. Our *Venerable Brother Francis Cardinal* of *Joyoſa*, who will deliver You theſe Letters, ſhall on our behalf more fully alſo inform you of the

Sanctity

Sanctity of this *Religious Order*, and more effectually excite you to this Pious Work: We desire you to give him altogether the same Credit, which you would do to us, if we spake with you in Person: and finally assure Your self, it will be most acceptable to us, to understand, that our Beloved Sons the *Discalced Friers Carmelites* are received in your most spacious kingdome of *France* under your *Majesties* patronage and protection, and have settled a firme, and stable residence there, as We desire. We beseech *Almighty God*, to keep you with his continuall protection, and, together with the increase of zeal for repairing *Catholick Religion*, augment in you the gifts of his holy Grace: and We from the very bottom of Our heart do bestow on your *Majesty* our *Apostolicall Benediction*. Given at *Rome* at *S. Peters* the 20. of *April* 1610. of our *Pontificate* the Fifth.

12 *Cal. May.*

The End of the *Foundations* of the *Monasteries* of the *Discalced Carmelite Nuns*.

Of the Customes observed by S. Teresa *in her Journies, when she went to found any* Monastery. *Extracted out of the* Bishop *of* Taraſſone. Lib. 2. Cap. 37.

HAving spoken of the *Foundations* erected by this *Blessed Mother*, it will be seasonable here (before we relate her Death) for the clearer discovering the *Spirit* of *God* that inhabited in her, to describe the Method, and order, the *Holy Woman* observed not only on the way, but likewise in the Monasteries through which she passed, either those of her own, or any other *Order*.

First, when the *Holy Mother* went any Journy, she procured to have with her some *Religious* Men of the *Order*, if there were any to be got; and also some *Secular Priest*, that was of good life, and reputation. Commonly *Father Julian d' Avila* accompanied her, one of great vertue, and piety, as we have formerly said. The first thing she did, after her arrivall at any place, was the hearing *Mass*; she communicated every day;

day; a thing never omitted by her, for whatever business, or haste. She ever took some *Companions* with her; some to leave in her new Foundation, others for usuall Associates: among the rest she chose for her ordinary Companion *Anna de Sancto Bartholomeo*, yet living, and a *Prioress* in *Paris*: a Religious Woman qualified, as became her, whom among so many the *B. Mother* selected, and with a particular eye designed for her society, and consolation.

The *Holy Woman* and her Companions commonly travelled in Waggons, as conceiving it a poorer and plainer way, than that of Coaches. Her Religious went in them with great Recollection; for, even upon the way, also being, where they might be seen by any secular Persons (though these Women) they never laid by their *Veils*; and, if any forgot herself herein, the *Holy Mother* reprehended her; and this she herself very punctually, an strictly observed.

When they came to their Lodging, she took care to have a *Chamber* very retired, and fast bolted, where her Religious might repose: and, when there was no convenience for this purpose (as in some Inns usually happens) they used course Coverlets, or some Hangings, and made themselves select, and handsome partitions, that her *Nunns* might neither see, nor be seen; and might have litle converse, or acquaintance with any; for, herein she used great caution, as one that cordially loved all integrity and purity; she likewise set a *Portaress* in the Inn, as though she had bin in a Monastery, to receive Messages from abroad: in fine she used as much Discipline, and Clausure, as if she had in bin her own House.

Now, *Saints* in quality resembling Precious, and resplendent Stones, which retain the same value, and splendour, whether in the Casket, or in the street; the *H. Mother*, and her Company, in whom so many Vertues shined when being in their *Monasteries*, were not obscured, or overcast upon the way. For, amidst the joltings of the Waggon, the trouble, and wearisomness of the journy, they kept their *Prayer*, as in the *Quire*, and for this end had their set-Hours, which they measured by an Hour-glass, as if they had bin in a *Covent*: and, many times upon the way, the *H. Woman*, and her Companions spent the whole night in Vocall, and Mentall, Prayer. They rang a litle Bell at the hours of *Silence*, as their *Rule* prescribes, and kept it as strictly, as if the *Rule*, here also, obliged them. And, which is more to be wondred at, so great was the respect, and veneration, they bore to the Sanctity of the *Mother*, that those which resorted thither, not only Priests, and other Persons of her Company, but the Boyes, and Waggoners (beyond

their usuall wont) observed *Silence*, all the time the *Nunns* forbare to speak. Afterward when they rang to signify, that the time of *Silence* was ended, these persons shewed great contentment therein. They all went very willingly with the *H. Mother*, and were not tired with their labours, nor satiated with the sweetness, and grace of her discourses; for, they were beyond measure pleasing, and delightfull to all. She gathered from emergent occasions on the way matter for spirituall conferences concerning God, wherewith she both delighted, and somtimes greatly wounded with contrition those who accompained her: yea they that at other times used to swear, and jest much, took more pleasure in hearing her, than in all their sports and pastimes, as themselves often confessed.

The *H. Mother* procured that all that went in her Company should render *Obedience* (a duty so justly owing to herself, as well for her *Office*, as her Person) to some *Religious Man*, if there were any; or else to the *Priest*, that accompanied them; and she was the first that yielded such submission. And such was her love to this Vertue, that in any Foundation when she constituted a *Prioress* (whom for divers years she by her sole authority settled there, and chose) presently she rendred her obedience, and submitted herself to her, not as *Foundress*, but as one of the most inferiour in the *Covent*; craving leave of her for all that she was to do. Which she practised when she came to any Monastery of *Nunns* of another *Order*; for, she immediatly tendred her Obedience to the *Superiaress*, as if she were really her own.

As to *Poverty*, she was excessive therein (if this excellent Vertue be capable of excess:) she went often out of her Monastery, without taking any thing for her Journey; yet she never wanted necessaries, nor also in the least a confidence in God. That *Foundation* most pleased her, which she erected in greatest Poverty: as also she used to say, that, for founding a Monastery, she needed only a Bell, and a House to be hired. Being a Foundation she refused a Carpet, and a Chafing-dish; as thinking neither of them usefull among *Discalced Nunns*. And she not only rejected these, but other things of a great value: as much shunning, as others seek, Riches.

Thus, according to the Testimony given by the *Dutchess* of *Alva*, *Donna Maria Enriquez*, it fell out, that, she giving her (upon the understanding her need, and poverty) certain Jewells to a great worth and value, the *Holy Mother* accepted them very thankfully; because she would not seem to slight her Gift; but, when she took her leave of her, privately calling the Woman belonging to her Chamber, she gave her the

the Jewels, to return them to the Dutchess; whereat she was much edified, and astonished; as unaccustomed to see that by her contemned, which the World so much prizes, and adores.

The same *Dutchess* with great importunity had obtained leave of the *Provincial* of the *Order*, for the *H. Mother*, at her coming to the *Monastery* of *Alva*, to visit her first, and alight at her house before she went to the *Monastery*, which was in the same Town. The *B. Mother*, accomplishing what by Obedience she had bin enjoined, was as courteously received by the *Dutchess*, as she had bin earnestly desired. She intreated her to sup with her (because she came by Night to her House) but the *H. Woman*, notwithstanding her weariness, and necessity (which may be presumed to be great in a Person so laden with diseases, and spent with labours) would by no means condescend to her request, as thinking it not fit, having a *Monastery* in the same Village, to eat a bit out of it. So, on this occasion, and the more to enjoy the *Holy Mother*, the *Dutchess* commanded all her Family to sup, not supping her self, till Midnight; at what time the *H. Mother* breaking through the *Dutchess's* importunities, to detain her yet longer, retired to her *Monastery*: thus leaving the *Dutchess* no less admiring, than edified.

She was likewise very strict (as one, whom God had set for a Mistress, and Pattern to others) in *Regular Discipline*: for, besides what hath bin spoken concerning *Silence*, and *Prayer*, *Obedience*, and *Retirement*, and the other Vertues, being in a journey she as duly observed the Fasts of the Order, as if (notwithstanding her want of health, and strength) she had bin obliged thereto: and, when she came to the *Covents*, she neither in Diet, nor in other things, would be otherwise treated, than usually the *Constitutions* appoint for the whole *Community*. She came once extream weary, and having a *Fever* by the way, to a *Covent*; the *Prioress* of the House knowing her custome, and that she would not admit of a Quilt; for easing not only the pains of her Journy, but of her sickness, had a mind (for a disguise) to lay one under the Straw-bed, the ordinary Bed of the *Discalced* (as if this could have much relieved her;) the *Holy* Mother presently discerned it, and causing it to be removed, sharply reprehended the *Infirmarian*, that had put it there.

In her Travells, whilst her health permitted, she dressed Diet for the rest, as she did likewise in the *Monasteries*; and this she preferred before the being a *Foundress*: which though she was, and that of so many Houses, yet she liked not the Title. This may be said of the order, which, as to the Exterious, the *H. Mother* observed, when she travelled: but

that which cannot be ſaid is * the Interiour, and that exceeding high Prayer, wherein that holy Soul went wholly immerſed (if I may ſo ſpeak) and engulfed in God; * the Charity, and Zeale of Souls that flamed in her breaſt, * the vehement deſire of ſuffering for the Love of God; things, which engaged our Lord to aſſiſt, and encousage her exceedingly, and beſtow a great Crown upon her, and do her the favour in her days to ſee, and eat of the fruit of the Tree, which by her Hands He had planted; as his Divine Majeſty promiſed her in a Revelation, which ſhe had in the Year 1571. wherein he ſaid to her theſe Words. *Take courage; ſince you ſee how I help you: I have deſired, You ſhould gain this Crown, in your days You ſhall ſee the* Order *of the* Virgin *greatly advanced.*

Addita ex R. P. Ribera de Vita B. Matris Tereſiæ Lib. 3. cap. 15. 16.

Tereſa leaves *Burgos*, comes to *Alva*; where She makes a holy End in our *Lord.*

THeſe things being ſet in order, *Tereſa* with inceſſant prayers continually importuned our Lord, that, ſince by his appoinmtent, and direction, this *Monaſtery* was happily begun, he would alſo provide, that it might neither want maintenance, nor other conveniences of living: whereupon her principall deſire was, to ſee the day, wherein ſome Virgins might be admitted into this houſe, whoſe ſtock, and portions might ſettle the ſtate of the *Monaſtery*. Whilſt ſhe was ſolicitous about this, our Lord ſaid to her; *Why doubt you? that buſineſs is done already; ſo that you may ſecurely depart.* By which words ſhe conceived, that our Lord would himſelf take ſuch care of that Houſe, that at no time it ſhould lack ſupplies of neceſſary proviſions. This aſſurance therefore confirmed, and quieted her as much as if it had had a fair yearly revenue ſettled on it. So, after a few days reſpite She began to conſider of her returne: for, ſhe conceived her pains at *Burgos* for the future needleſs. Having therefore made all things ready for her journy, ſhe went from *Burgos* to *Palentia*, and from thence to *Medina*, intending to go directly thence to *Avila*, where ſhe was *Prioreſs*, and there beſtow the holy *Veile* on *Tereſa de Jeſu.* But the moſt High had otherwiſe appointed

appointed. For, at *Medina* ſhe found Father *Antonio de Jeſu*, at that time *Superior* of the whole *Order*. He here attended the *B. Mothers* coming that he might thence take her along with him to *Alva*, at the requeſt, and importunity of the *Ducheſs Maria Henriquez*. As ſoon as ſhe was by *F. Antonio* acquainted therewith, ſhe found a great, and ſtrong reluctance in herſelf, in regard ſhe judged her preſence at *Avila* very neceſſary, and was extreme ſorry the *Ducheſs* ſhould thus ſtay this her intended Journy, ſo that the trouble ſhe ſuffered within her mind was incredible. But, having hitherto bin always moſt obſervant of her Superiour's commands, to the utmoſt of her power, ſhe, being ſo near her end, was not unwilling to obey here likewiſe in as great perfection, as ſhe could; in imitation of him, who [Philip. 2. 8.] *became obedient unto death, even the death of the Croſs*. So, ſhe was carried in a Litter to *Alva*, not without great pains, and very much ſickneſs. Inſomuch, as when ſhe came to *Peynaranda* the next Towne, ſhe felt ſuch exceſſive torments, and an incredible decay of ſtrength, that ſhe ſwooned away; which ſad Spectacle moved all that were preſent to pity her. There was nothing at hand to give her for recovering her ſpirits in that fainting, and languiſhing condition, but ſome Figs, and there was but one Egg to be got in all the Town. *Anna de S. Bartholomæo* was exceedingly troubled, that in ſo great a neceſſity ſhe could afford the holy *Mother* no help, or eaſe. But ſhe comforted her, ſaying, *Do not afflict your ſelf, Daughter; theſe Figs are very good; and many poor people have not ſuch.* The next day, going to another Town, they had only boiled Herbes with Onions among them, to repaire the meanneſs, and ſhortneſs of their Dinner the day before: yet with theſe ſhe ſtaid her appetite, as well as ſhe could; though ſuch food ill for her health. And the ſame night, being the *Vigil* of the *Apoſtle*, and *Evangeliſt S. Matthew*, ſhe was brought to *Alva*.

When She was come, being ſpent, and ſick, *Joanna de S. Spiritu* the *Superioreſs*, and her Companions earneſtly intreated her, ſhe would ly down, and take a litle reſt, whoſe motion, and requeſts ſhe yielded to, ſaying, *Good God, how weary do I find my ſelf! theſe twenty years, to my remembrance, I went not to Bed ſo ſoon, as I have to day.* Yet, getting up in the Morning, ſhe both diligently viſited the Houſe, above, and below, and went to *Church* to hear *Maſs*; where likewiſe ſhe with great fervour of ſpirit, and reliſhes of devotion received the *Holy Euchariſt*: and thus by fits at certain ſpaces ſomtimes relapſing into her diſtemper, othertimes riſing out of her Bed, ſhe paſſed ſome days. Till, on the Feaſt of *S. Michael* the *Archangel*, having heard *Maſs*, and received the

Bleſſed Sacrament (for ſhe now, with the uſuall fervour of devotion, daily frequented the Sacred Myſteries of the *Altar*) taking her Bed, ſhe never roſe out of it more: for, ſhe begin to be ill of a Bloody Fluxe; which was thought to be the cauſe of her Death.

Three days before ſhe deceaſed, ſhe ſpent a whole Night well-nigh in earneſt prayer, and devout ſupplications to God: when it grew light, ſhe called for *Antonio de Jeſu* to hear her *Confeſſion*. It is reported, that our Lord then revealed to her the day of her Death. For, ſome of the Nunns heard *F. Antonio*, after he had heard her *Confeſſion*, ſpeak to her, to intreat our Lord, not to take her ſo ſoon out of this life, that ſhe might not ſo quickly leave hers. To whom the Mother anſwered, that ſhe ſeemed no further needfull in this World; and then began to utter many wholſome advices & directions to her Daughters; which, though ſhe never yet had omitted; notwithſtanding now, as near her End, ſhe uttered them with greater ardency, and power, and clearer expreſſions of Love, than ſhe was wont. The day before the feſtival of *S. Francis*, the Glorious Founder of the *Minors*, at five in the Evening, ſhe asked for the moſt ſacred *Viaticum* of our *Lords Body*: her Body being ſo weak, and ſpent, that ſhe could not ſtir herſelf in her Bed, nor turn from one ſide to another, but by the help of others. And, whilſt the ſacred Pledge of the dying was gone for, joining her hands together ſhe beſpake them in theſe words: *I beſeech you my moſt deare Daughters, and Miſtreſſes, in our Lord, to obſerve the laws, and conſtitutions of the Rule very exactly, and intirely: and likewiſe, I beſeech you, regard not the ill example, which ſuch a negligent Religious woman hath given you; but, whatever I have herein offended, I deſire you would forgive me it.* As ſoon as It came in ſight, and that ſhe beheld her *Lord*, whom ſhe ſo paſſionately loved, approach within her Chamber-door; though; before, ſhe was ſo exceedingly debilitated, and decayed in her health, and ſo oppreſſed with the pains of her diſeaſe, that ſhe could not move out of her place, ſhe with violence, none helping her, courageouſly got up, as though ſhe would have leapt out of Bed, and muſt have bin held: her Face began to ſhine with an unuſuall beauty, darting forth reſplendent rayes, and looking after a far other manner than formerly it was wont, carrying a venerable kind of Majeſty with it likewiſe, and ſeeming not of the ſame age, ſhe was of, but much yonger. Then, like a milk-white Swan, upon the approaching end of her life, cloſing her hands, her Spirit filled with great devotion, and internal joy, ſhe began with a more melodious voice than ever her laſt Song, and, in her Colloquies with her Sovereign Good, and Deareſt Beloved, whom ſhe now ſaw before her, ſhe out of the abundance

bundance of her Soul uttered certain high, sweet, and amorous Expressions. Among the rest these: *O my Lord, and my Spouse, the desired Hour, I have so often wished for, is now come. Now is the time, that we may see each other. It is now time, Lord, to go; and happy, and prosperious let it prove: thy Will be done. The Hour is come at last wherein I shall pass out of this Exile, and my Soul together with Thee enjoy that, which it hath so exceedingly longed for.* Then she gave him infinite Thanks for begetting her in the *Church*, and permitting her to dy in it; often reiterating these words; *At length, Lord, I am a Daughter of the Church.* With great self-abasement likewise, and sense of devotion she begged of our Lord the pardon of her offences; and said, by the merits of *Jesus Christ* she hoped for eternall Salvation; intreating her Daughters to beg this of our Lord for her: then she humbly craved their pardon of all her faults. They, on the other side requesting the Mother to give them her last Commands, she would say no more, but bad them punctually observe the Injunctions of their *Rule*, and the decrees of the *Constitutions*, and ever perform sincere Obedience to their *Superiors*: a lesson; which she often inculcated, and repeated to them. In this time she frequently reiterated these words of the Fiftieth Psalm, *Sacrificium Deo spiritus contribulatus. Cor contritum, & humiliatum Deus non despicies. Ne projicias me a facie tua; & Spiritum sanctum tuum ne auferas a me. Cor mundum crea in me Deus. A Sacrifice to God is a troubled spirit. A Contrite, and humble heart, O God, thou wilt not despise. Cast me not away from thy face; and take not thy holy Spirit from me. Create in me a clean heart, O God.* But especially that half Versicle, *Cor contrium, & humiliatum, Deus, non despicies*, was often in her mouth, till her Speech failed her.

After that she had desired the *Sacrament* of *Extreme Unction*, she with great reverence received it, at Nine a-clock at Night, on the same *Vigil* of *S. Francis*: then, the *Nunns* reciting the *Psalms*, according to the custome, she joined therein with them, and answered orderly at the end of the severall Prayers. When she had received this *Sacrament*, she from her heart rendred thanks to God, that he had made her a *Daughter of the Church.*

Then *Antonio de Jesu* asked Her, whether, after her Death, her Body should be carried to *Avila*, or continue at *Alva*. Which Question, as far as could be gathered from her looks, displeased her; whereupon she said, *Am I to have any thing my own? Will they here deny me a litle Earth for my Body?* All that night she endured excessive pains, yet she omitted not the often reiterating those forementioned Verses of the

Psalm.

Psalm. The next day at seven in the Morning she turned herself on one side just in the posture, and manner, as that holy Penitent the *B. Magdalen* is commonly drawn by *Painters*, holding a *Crucifix* in her hand, so fast, that she let it not go, till the Nuns took it out of her hands, now ready to be interred. She retained an enflamed countenance as one, that, in great quiet, and composedness of Body, not so much as stirring in the least, were continually taken up with internall Contemplation. And when she now approached to the last period of her life, one of the *Nunns* viewing her more accurately thought she observed in her certain signs of our Saviour his talking to her, and shewing her strange things: for, the holy Mother discovered evident Marks of one wondring at the things she saw. Thus she continued till Nine in the Evening; and that Thursday, being *S. Francis's day*, on the *Forth* of *October*, in the year 1582. (in which was made a Correction of the *Calendar*, by taking from it the Ten days that remained over and above the account, so that the next Day after her Death was the *Fifteenth* of that *Month*) she surrendred her spirit to her *Creator*, *Pope Gregory XIII.* of Glorious Memory sitting at *Rome* in *S. Peters* Chair, and his *Catholick Majesty King Philip II.* reigning in *Spain*. Her Birth-day, fell on the 28. of *March*, 1515. so that in all we reckon Her to have lived Sixty seven Years, Six Months, and Seven Days: She lived Fourty seven Years in *Religion*: wherof the first Twenty seven were spent in the *Monastery* of the *Incarnation*; the Latter Twenty in the rigour of the first *Primitive Rule* of the *Carmelites*. Her End was so quiet, and gentle, that they, who had seen her often at her Prayers, would have thought her now intent upon the same Spirituall Exercise.

The Treatment of her Body *after her Decease*; *the manner of her* Buriall; *and what happened before, and after her Death.*

AS soon as this Holy Soul had forsaken the Body; her Face looked most beautifull, without any wrinkles at all, whereas through age it had contracted many, whilst she lived; and all her Body carried a strange Whiteness with it, not in the least wrinkled, so that you would say it was a smooth polished *Alabaster Statue*. Besides, her Flesh as pliant, and slick, as the flesh of a Child of two, or three years old. Here you might have seen in what *S. Bonaventure* her writes of *S. Francis*, that his Flesh looked as white as Snow, foreshewing already on Earth the Glory, which she was to possess in Heaven. Her limbs,

limbs, when touched, were as limber, and flexible, as a Childs are, both for smoothness, and softness; carrying, I know not how, a kind of Beauty with them, as an evidence of her Innocence, and Sanctity. Her whole Body all over sent forth a most delicious Smell, which what aromaticall odour to resemble it to none could tell: whose sweetness likewise with time increased, and grew at last so strong, that, because it made their heads ake, who were present, they were fain to open the Window, and temper it with the fresh aire. This befell in a lower Chamber of the Monastery (where now the *Nuns* use to meet every week to keep *Chapter*) yet the sent dispersed it self to the upper-room, and for that night, and the day following was diffused over the whole house, extended also to the *B. Mother's* clothes, blankets, and all things used by her in her sickness. And this so strongly, that many days after a *Sister* smelling this sent in the Kitchin, and inquiring curiously whence it came, found at last a litle *Salt-celler* in a Chest, having then some Salt in it, wherein remained the print of the *B. Mother's* fingers; when it was brought to her, in her sickness, and from thence this smell was perceived to come. It stuck to the Dishes likewise which she used, and the Water that washed her *Corps*, after she was dead, and, if in any corner, or among her clothes that she put off, any thing lay, that had touched her, it sent out the same fragrancy; by which those that smelt it might conjecture, that there was something privately kept there which she had heretofore made use of. The Person that put her Body into the ground, having after the performing that pious office, washed her hands, without reflecting thereon, began to smell such a sweetness coming from them, that she judged it to be celestiall, because she had never yet smelt the like on earth. Nor do I wonder so much, that there then began to exhale forth such delicious odours, since God was pleased to shew most apparent Signes of her Sanctity, when I consider, that, at times, her Daughters perceived the like Sent, as she lay sick in Bed. For, it appears, and that unquestionably, that a strange fragrancy issued often from her, sometimes whilst she was alienated from her Senses, sometimes when she had no such abstraction, and this both to Strangers, and to those of the Monastery. This a certain Matron of *Palentia*, at whose house *Teresa* once lodged, witnesseth: for, as oft as she came near her, she perceived this kind of Sent; and her litle Son likewise approaching to take her Blessing, and smelling this sweetness, said, in testimony of it, *Mother, how sweet this Saints Hands smell!* And *Anna de S. Bartholomæo* herself, as oft as she either removed her, or apparelled her in her last sickness, perceived this fragrancy, we speak of.

All that night, and to Ten in the Morning of the day following the *Nunns* watched with the *Corps*, which for so many years had bin a *Temple* consecrated to the *Holy Ghost*, and the Companion and associate of that pious Soule, ever and anon devoutly kissing her feet, and hands. There lived at that time in the Monastery a *Nun*, who having lost her smell was exceeding sad, that she could not perceive that fragrancy, which the rest of her companions said, they smelt; whereupon kissing her feet devoutly, and reverently, she immediatly recovered her sense, and smelt that which the others did: and the sent remained in her Nose the space of many days after, as likewise in her Hands, and that so settled, that though she frequently washed them, it would not be got out.

Another *Sister*, troubled with an intollerable pain in her head, and one of her eyes, as soon as she kissed the feet of the *B. Mother*, recovered her health.

Another was ill of a great pain in her eyes, so that as she went about still she held her hand to them; for the violence of her distemper was such, that unless she pressed them with her hand, she could not walk. She had likewise for four years been afflicted with a continual Head-ach. Yet, when she had applyed the Fingers of *Teresa* lately dead, to her eyes, and put her hands to her head, without using any other remedy, she felt her self cured of either malady.

The next Day her *Corps* being put into a Coffin, that was covered with Cloth of Gold (as she had seen it many years before, whilst she lay for some days as dead, without sense, and motion) was with the greatest decency, and in the handsomest manner, that Town could afford, buried in the hollow of a certain Arch of a Wall, which on the lower Quire-side is compassed in with Iron-bars, but is beheld also in the Church, that as well those without, as those within might enjoy the sight of it. Her Body dressed in her habit was put into a Coffin, which was overcharged with such a quantity of Stones, Mortar, and Bricks, that they broke into it, and together with them a great deal of Earth. This was done by the direction, and command of *Teresa de Layz* Founders of this House, thinking by this means the more to secure, and settle upon this place the possession of this sacred Pledge, and thereupon by no perswasions she could be brought to alter her mind herein.

Leave we now our *Teresa* at rest in her Grave a little, and enquire we here after the wonders that were done before, and about the time of her departure hence. For sometimes our Lord, when some of his more eminent Servants depart this life, hath used to shew beforehand certain signs, whereby both their former sanctity, and approaching glory may be understood,

flood. Before, then that this Glorious Servant of God died, certain *Nunns* several times saw a great, and very bright Star hanging over the *Vestry*. Another, betwixt Eight and Nine in the Morning, not far from the Window of the Room in which the *B. Mother* afterward died, saw a certain Ray of the colour of Cristall suddenly darted in. And one at the same time perceived at the same Window of her Cell two other lightenings. That same Year likewise, sometimes as they sang *Mattins*, or were at Prayer together, certain unusual flashes of light were discerned by the *Nuns* in the *Quire*. These sights were seen by all so frequently, and so general, that they said among themselves, that some extraordinary increase, or decay would befall the *Order*. And this Summer, before *Teresa* came to *Alva*, as some *Nuns* were together at Prayer, they heard a pleasing and friendly kind of gentle Sigh, as it were at a little distance from them; and the same day the *B. Mother* left this World, this very Groan was heard again; which brought to mind the former Groan, which they had heard at their Prayers. But, omitting divers things of this sort, I will annex some more eminent.

A certain *Nun* of famed Sanctity, living now with God in Glory, but at that time having charge of the *Infirmary* of that House, as she was sitting at a low Window of the Room, where *Teresa* lay, which looked into the Monastery, heard a confused kind of Noise, as of a Multitude rejoycing, and full of mirth. Soon after a great number appear to her, passing through the Monastery glittering with a strange splendour, all in white; who, coming into the same Room rejoycing, so filled it with their Company, that, though all the *Nuns* were there present, they were not seen: when they came neer to the Bed, where the *B. Mother* lay sick, immediatly she surrendred up her Soul to God. Whence may be very probably gathered, that they came in that last moment of her life, to accompany her Soul departing. At the time when she expired, one of the Sisters standing by, saw a little white Dove fly out at her Mouth; Her Spouse perhaps was there present, inviting her, and calling,

Surge, propera amica mea, columba mea, formosa mea, & veni. *Cant.* 2. 10. *Arise, make hast my love, my Dove, my fair one; and come away.*

At the very instant of her Death also another Sister saw a great Light of a Cristalline kind of colour, not far from the Window of the same Room. Now I should easily perswade my self, that this great number all in white was a large Train of *Virgins*, who haply came down to conduct this so pure a *Virgin*, and the Mother of so many *Virgins* to the celestial glory; unless another thing discovered it self to me much more manifest: Concerning which the matter stands thus.

As *Teresa* one Year, with great sentiments of piety, and solemn preparation, sutable to the veneration, she bare to them, celebrated the anniversary of the *Ten Thousand Martyrs*; that vast multitude of Christian Champions by way of gratitude appeared to her, assuring her at the hour of her Death to accompany her to the Heavenly joys, and advance her to the same degree of Glory with themselves. It seems therefore to me very likely, that these very *Martyrs* were with her; as it is most certain, that the *B. Mother* had this Vision; as in the Fourth Book is more fully shewed. Now, what I have in this Chapter related both of the strange fragrancy of her Body, and other Miracles, is an unquestioned truth, and for such I deliver it; for, the Body is yet to be seen with eyes, and touched with hands. As for the Miracles mentioned to have happened before her Death, I heard them from those, who saw the several Visions; Persons of great reputation, and religion, and who would witness, or affirm nothing, but what is true. Now, since some are true revelations, if any deserve credit, which more, than those, that fall out at such time, when one eminent for Sanctity is going out of this World? These tending directly to the manifestation of their Sanctity: neither doth the Devil use to favour the Servants of God, or by any signe attest their Sanctity at the time of their departure out of this life.

Ex Eodem. Lib. 5. Cap. 1, 2, 3.

After some space of time the Body *of the* B. Mother Teresa de Jesu *is found intire, and translated to the House of* S. Joseph *at* Avila.

I Have related after what sort the *B. Teresa's* Body (whereby, as by his Instrument, the *Holy Ghost* in her life-time wrought so many Miracles) was buried in the *Monastery* of the *Discalced* at *Alva*, in that very place, where, living, she by way of Prediction had foretold, of a certain Depositum, that was to be reserved in that place: and the event following declared her meaning concerning her Body, which if it was whilst she lived, an Organ, wherewith God by his Handmaid was pleased to effect wonderful and renowned things, as we have occasi-

occasionally shewn all the Book over, when dead, we shall find it prove no less.

The first Year therefore of the *B. Mother's* Interment, the *Nuns* out of devotion frequently visited the Body; and, if any through slothfulness fell asleep, she was wakened sometimes to attend to her Prayers by hearing a certain noise. Oft-times also a kind of sweet smell issued from it, though inclosed within a thick heap of Stones, and Morter. Besides this sweetness was chiefly perceived on those Days, when the Festivals occurred of such *Saints*, whom *Teresa*, when living, was especially devoted to: though it came afterward to be almost daily, and constant. It was a sent, though very delicious, yet not always the same; for, sometimes it resembled the smell of *Lilies*, sometimes of *Jasmine*, and *Violets*; at other times you could not tell what to liken it to. Hereupon the *Nuns* had an extreme desire to look upon the Body; for, since it smelt so very sweet, that even strangers abroad perceived it, it seemed impossible to be rotten, or corrupted. Therefore, as soon as *Jerom Gratian* came to *Alva*, the *Nuns* gave him a full relation of what was done, desiring his leave to dig it up, and view it. The Father liking their motion, they began secretly to remove the Stones that covered it; which were so many, that in four Days time he with his companion could not carry them away all. And, some of the Stones by chance falling among the straw, that was in the place, a few days after one of the *Nuns* stuffing a Bed therewith for a *Novice* newly admitted into the *Order*, perceived the Straw to smell, when inquiring, and wondring at the reason, at length she found, the Floor had the same sweetness from the Stones there casually thrown.

On the *4th.* of *July* therefore 1583. they opened the *Coffin*, nine Months after her Death; which by reason of too much moisture was in the upper part of it corrupted, and broken, half-rotten, and covered with moss, yet smelling exceeding sweet; For, when the Bricks, and Stones were laid on it, there was cast in a great deal of Lime, the moisture of which reached to the very Body: The Clothes likewise were quite rotted away, and smelt dampish, and earthy: And the Body also was covered with the Earth, that came through the putrified, and mossy *Coffin*; yet was it self as perfect, and entire, as if it had been but lately buried. For, as our Lord kept it, when living, free, and untainted from any carnal filthiness, in a most perfect Virginity; so, being dead, he preserved it from corruption, and putrefaction: not permitting the Worms to prey upon that, wherein unchast, and lascivious affections had taken no possession. Then was it stript of all its garments (for, when she was buried, she was dressed up in all her Clothes) the Body was washed, and cleansed

from the Earth: And she sent issuing from it, and diffusing it self all the house over, was manifest, and wonderful, and perceived in every corner for several days. I received of some friends a litle of this Earth; which exhaled such a strange sweetness, that none could tell what it was. Only one of our Fathers said, it was like that, which came from a great Bone of the *Martyr S. Laurence*, which is kept in the *Colledge* at *Avila*. But the sent issuing from the Body was exceeding admirable, strong, and so altogether new, that never any smelt the like. Then was the Body new clad, and wrapt up in Linnen, laid in the same place, it was in before, and put into a *Coffin*, and so exposed to the view of all that come into the *Church*, the place where it lay being publick, and open. Yet, before it was coffined up, *Father Provincial* took off the left Hand, which he carried afterward to *Lisbon*, to be kept in a Monastery of *Discalced Nuns*, founded there a litle before. So, to the great joy of the *Nuns*, the holy Body continued here, being diligently kept, and looked to, and with much devotion at certain seasons visited. Not long after, in a *Provincial Chapter* at *Pastrana*, the *Fathers Discalced* in the Year 1585. on *S. Luke's* Day, being the 18*th.* of *October* determined, that these Sacred *Relicks* were much better to be secretly removed, and translated from *Alva* to the Monastery of *S. Joseph* at *Avila*, where the *H. Mother* laid the first Foundations of this *Institute*, and where, when she died, she was actually *Prioress*. That which principally induced them hereto was the devotion of *Alvarez Mendoza Bishop* of *Palentia*, who had promised to build the chief *Chappel* of that *Monastery*, and in the eminentest place thereof to erect a stately *Monument* for the *B. Mother*, and another for himself not far from it; being so exceedingly affected toward her, that even in death he would not be parted from her. This matter was committed to *F. Gregory Nazianzen Vicar Provincial* of *Castile*; and he was enjoyned to leave one Arme at *Alva* for the comfort of the *Nuns*. Letters also were added, signed the same day, about eight in the evening, empowering him to carry away the Body. What time likewise a thing wonderful, but true, happened at *Alva*; which whoso desires particularly to know may inform himself from the *Nuns* of *Alva*. Who, at that very Hour being in the place of their recreation, talking together of those things, which they thought were to be debated in the *Congregation*, heard three several Knocks pretty loud, not far off them, and the same afterward reiterated: which, they conjectured, were given by some Body at the turning wheel of the *Vestry*, who, being haply shut in unawares, desired to be let forth. A little while after the Door-keeper, looking very carefully, whether any one were left in the *Church*, heard three such Knocks again, and told it

to

to the *Sisters*. Upon which the *Prioress* bad them; *Daughters, let us not heed such things; perhaps the Devil hath a mind to disturb our quiet.* Afterward another of the *Nuns* affirmed, that she for certain heard the like Noise in the *Coffin*, which the Holy Corps was put into; for, the Grave was not far from the Wheel, I mentioned. And she said true. Now, what this was, they then knew not; till at last, acquainting *F. Gregory Nazianzen* with the whole business, they understood from him, that the Letters, which he brought with him, were sealed that very Hour: and thereupon they all concluded, the *B. Mother* being to remove did by that Signal, and warning bid her Daughters farewell. And so it fell out: for, the next *November Gregory* came to *Alva*, and on the *Vigil* of the Glorious Martyr *S. Katherine*, being the 25*th.* of *November*, the *Nuns* receiving a command to go into an upper Room to say their *Matins*, he with the *Superioress*, and two or three of the ancienter staying in the lower, having read his Letters to them, and opened his Commission from the *Provincial Congregation*, they with great privacy, and hast, take out the Sacred Pledge, which, though somewhat drier, and without blood, was then as entire, as before, and sent forth the same smell, that we spoke of. The Clothes were almost quite rotted. And at that time, in my opinion, two manifest Miracles were done, besides that eminent one, of that Virginal, and pure Body's being exempt from all corruption. The first is, that, whereas at her death *Teresa* bled so exceedingly, that it coloured the new white Woollen Garment, they had put on her, the very same Blood three Years and two Months after smelt notwithstanding fresh, and odoriferous: and, when a piece of this Garment was put into a Linnen Cloth, that also grew by little and little red, and died with the colour of blood. I saw a piece of this Cloth, and many more besides all died after the same manner by it, (though without partaking of the moisture); when-as nothing was done to them, but only the one for a Day was applied to the other; And indeed it seems miraculous that so excellent a Smell should be observed in this Blood. The other; that whereas, after they had taken the Body out of the *Coffin*, *F. Gregory Nazianzen*, sufficiently unwilling thereto (for, as he afterward told me, he thought, he never in all his life in any thing more perfectly sacrificed his own Will to God) for executing his Superior's command, drew a Knife, that he had hanging at his Girdle, to cut off her Arm, which he was to leave at *Alva*, and had entred it already in her left Arm, (being that, which was put out of joint, when the Devil threw her down the Stairs of the *Service-room*) which had the Hand taken away from it before, he with very great ease, without putting force to it, as if he had been slicing a *Melon*, or

new

new Cheese (as himself affirmed) cut it down from the Shoulder-joint as readily, as if he had tried it often before. Thus was the Arm severed from the Body: Then, taking the Body, and wrapping it in a Linnen Cloth, immediatly he conveyed it to the Gate. But, the odoriferous Sent diffusing it self, and being smelt by the *Nuns*, then in the *Service-room*, they began, not amiss, to suspect, that the *sacred pledge* below was taken away from them; and thereupon following the sent, they hasten to the Gate. When, *Gregory* being gone, and the Gate of the House shut, they return back sad, having now only an Arm, and a piece of bloodied Cloth, whereas they had hitherto possessed the whole Body entire. Presently *Gregory*, conceiving delays unseasonable, departed that Night for *Avila*, lest, if the business came to be discovered, the Townsmen of *Alva* should make an insurrection. At *Avila* the sacred Pledge was joyfully, and acceptably entertained, and honourably disposed in a place, where all the *Nuns*, at pleasure, might see it, and delight themselves. It was first laid in the *Chapter-room* on a Biere with Curtains hung about it. Afterward a longer Coffin in fashion of a Tomb was provided, which they covered with violet-coloured Silk, and drew Cords about it made of Silk and Silver; and on the out-side it was covered over with a black *Velvet* fringed with a Lace of Silk and Gold. Besides; the Nails, Locks, and Keyes of the Coffin, as likewise the Hinges, were all gilt: two *Escocheons* also of Gold, and Silver, hung up; in one of which were the *Armes* of the *Order*, in the other the most holy *Name* of *Jesus* written: and upon the *Monument* in Cloth of Gold was this *Inscription* embroidered, *Mother Teresa* of *Jesus*. This Tomb I my self afterward saw; which though it then retained not the Body, yet it kept the Smell.

The Miracle of the Holy Body *begins to be divulged among the People; and it is brought back to* Alva.

BOth the *Fathers*, and the *Nuns* were exceeding vigilant, that no rumour about the integrity of the Body, or the removing it to *Avila* might spread among the common People: this course at first was best liked of; but afterward some, that were acquainted with the business, thought it better, to call together some *Physicians*, and *Divines*, who, viewing it more curiously, might see, whether this entireness were possible from a natural power, or whether it were to be attributed to a supernatural, and miraculous; that what these determined, might

might be accordingly regiſtred. For which cauſe alſo they deſired *Maria de S. Hieronymo*, *Prioreſs* of this Houſe, that the whole proceedings of the matter might be drawn up into a Narrative. Though ſhe was not minded to publiſh any thing of it till ſhe had gotten leave from her Superior the *Provincial*. He was ſo far from diſliking this diligence, that immediatly he ſent his Letters granting full power, which at length arrived on the day before the *Calends* of *January* of the Year following, about evening. But, in regard our Lord was pleaſed to have this diſpatched without delay, and his wondrous works publiſhed, there came to *Avila* at that very hour *Fr. Didacus de Yepes*, at that time Governour of thoſe of *S. Hieroms Order* at *Madrid*, * and likewiſe *Licentiate Laguna*, Privy Counſellor to the *King*, as alſo *Francis Contreras*, now *Aſſeſſor* of the *Parliament* of *Granada*; who all with much pains in ſharp weather forbore not to travel from *Madrid* to *Avila*, meerly to ſee this Miracle. They alighted at the *Palace* of *Peter Fernandez Temin[illegible]* the *Biſhop*, relating to him, what a Treaſure lay hid in his City. He, underſtanding the whole buſineſs by his Treaſurer *John Carrillio*, who was already acquainted with the particulars, certifies the Governeſs of the Houſe by a Meſſenger, that he with the *Aſſeſſors* of the *Kings Court*, would be there next Day at Nine of the Clock. So, when next Day came, being the firſt of *January* 1586. beginning the new Year, at nine, the hour appointed, the *Biſhop*, with the *Counſellors*, and two *Phyſicians*, and others, to the number of Twenty, were preſent. *Didacus de Yepes*, and *Julian de Avila Prieſt*, with two *Phyſicians*, going into the Monaſtery, fetched out the holy Body, and laying it on a Carpet (having firſt carefully ſhut the Door) well-nigh all of them carrying Lights in their hands, they uncovered it; and the *Biſhop*, and his Attendants all bare-headed, and kneeling down, not without admiration, and many tears, exactly viewed it.

* Afterward *Biſhop* of *Taraſſone*, who, after *Ribera* writ *S. Tereſa's* life; and P. 1. l. 2. 41 c. relates this *ſtory* more at large.

Then the *Phyſicians* curiouſly obſerving all particulars affirmed, that here was nothing natural, but that this integrity was argument ſufficient of a Divine power; as they depoſed, when they returned to the *Biſhop* at evening, alledging ſeveral reaſons for confirmation thereof. But, the thing was ſo manifeſt, and clear, that there needed not many words. For, who could deny, that, for a body, never opened, nor embalmed, whereto no Searcloth, or aromatick Liquors had been applied, to continue incorrupt, and unblemiſhed after three Years, and three Months, ſo, as to want no whole part, and to ſend forth ſo ſtrange, and odoriferous a Smell, was a work of the right hand of the Almighty, and tranſcending all natural

ſtrength? And they wondred no leſs, upon ſeeing the Linnen-cloth died vvith the blood ſo freſh, and odoriferous. The *Biſhop* then turning to the *Nuns* ſaid, the Treaſure, their Houſe was poſſeſſed of, was a right precious one indeed, ſo that they ſeemed to need no more in this World. Enjoining them likewiſe to uſe it decently, and reverently, as was fit, and not put the Carpet, whereon the *Sacred Relique* was laid, to common uſes thence-forward. Then, on pain of *Excommunication*, he forbad any to divulge what was ſeen: but they could not be ſilent; ever and anon ſaying, *Oh, what wondrous, and ſtupendious things have we ſeen!* and they were inflamed with ſuch an ardour to diſcover the thing, that, the *Biſhop* being forced to abrogate his cenſure of *Excommunication*, the whole Town came to know it.

Theſe things ſtood at *Avila*; but had not at *Alva* the like ſucceſs. For, when the holy *Reliques* were taken thence, *Antonio de Toledo* the *Duke* was not yet returned from *Navarr*, and *Ferdinand de Tolido*, his *Uncle*, *Prior* of *S. Johns*, vvas abſent too; who, upon underſtanding the buſineſs, grew extreme angry, and diſpleaſed, both becauſe he was exceedingly devoted to the *B. Mother*, and becauſe he ſaw, how precious a Jewel his City had loſt: for, he eſteemed the injury done not ſo much to the *Duke*, as to himſelf, to whom the *Duke* in his abſence had committed all the care of his *Dukedome*. Not long after, coming to the Monaſtery vvith a publick *Notary*, he under a ſevere, and heavy penalty, enjoined the *Prioreſs*, and *Nuns*, by no means to deliver to any the Arm of the *B. Mother* that was remaining among them, without his command. Nor ſtaid his care here; but, being ſolicitous for the Body too, he diſpatched Letters to *Rome* to the *Pope*, ſo effectual, that he commanded the *Fathers Diſcalced* to return the holy *Reliques*, as ſoon as might be to *Alva*, and reſtore them to the *Prioreſs*, and the *Houſe* at *Alva*; and, if they had any thing to ſay to the contrary, that they ſhould either themſelves, or by their *Procurator*, plead their cauſe before Himſelf.

No ſooner had *Father Nicolas de Jeſu Maria*, at that time *Provincial*, received, and heard his *Holineſſe's* command, but immediatly he went to *Avila*, and took order, that the *Body* ſhould be privatly conveyed to *Alva*, atttended on by *F. John Baptiſt Prior* of *Paſtrana*: Who together with *F. Nicolas de Sto. Cyriko Prior* of the *Covent* at *Manzera*, bringing the ſacred *Reliques* with them, came to *Alva* on the *Vigil* of *S. Bartholomew* 1586. But, they were conveyed ſo ſecretly, that none could know, what was brought in; and about eight in the morning they reſtored them to the Monaſtery. Theſe had not been long in the *Houſe*

at

at *Alva*, but I went on the ſame occaſion to *Avila*, to view the holy Body; for, I had an extreme deſire to ſee it; and, had I came a little ſooner, I had found it before the Gate, and ſo ſatisfied my wiſh. As ſoon as it was noiſed in the Town, the Towns-People, and Clergy began to ſhew their joy by a ſolemn *Proceſſion*, and conſorts of Muſick. But the *Provincial*, becauſe he did but depoſite the ſacred Corps there, in obedience to the *Popes* commands, as a *Lone*, for a time, not to continue there conſtantly, forbad any pomp to be uſed; appointing only that it ſhould be delivered to the *Nuns*, and witneſs be taken of delivering it. So, *John Baptiſt* carefully purſuing the commands received from his Superior, varied not a jot from his Order. Then was the *Venerable Pledge* placed in the lower *Quire*, and, the *Duke* with his *Mother*, the *Counteſs* of *Lerin*, being at the *Grate*, ſhewn to a great number of People gathered together in the *Church*, ſet about with lighted Tapers. When, the *Prior* of *Paſtrana* asking the *Nuns*, whether they knew it to be indeed the true Body of the *B. Mother Tereſa de Jeſu*, and were ſure, that this, which was delivered to them, was it, they all with one voice anſwered, it was; as alſo did another company of Citizens, who had taken up all the places in the fore-part of the *Church*. In witneſs of all vvhich he commanded *Records* to be drawn up by a publick *Notary*. And it was but fit, that the throng of the Citizens ſhould be kept without the Grate; for, there reſorted ſuch a multitude, all with ſuch an eagerneſs, ſuch a deſire of ſeeing, and the Perſons ſo violently bent upon it, that, had the holy Reliques been publickly expoſed in the fore-part of the *Church*, the People tranſported with devotion would not have forborn cutting off pieces of the Garments, and even of the *Body* too. But, all the afternoon there flocked ſuch crowds one after another to ſee the Miracle, that they could neither keep them out, nor could we, that were in the inner part in the *Chancel*, get out, till late at night: the People were ſo inſatiably deſirous of ſeeing it.

Then the Townſ-men, and Magiſtrates, ſuſpecting that the *Fathers* vvould not finally leave theſe ſacred *Reliques* at *Alva*, kept vvatch and vvard, leſt any might take them away from thence: yea, they by publick authority requeſted the *Nuns* to permit none to carry them away, being over-joyed at their having regained the ſacred Pledge. Of all which I am an eye-witneſs, vvho being vvithin the Grates viewed it my ſelf as I pleaſed, and afterward, though this without any ſtay got to kiſs her Feet: for, though the evening drew on, and the

Church-doors vvere ſhut, yet vve could not get out, for the ſtrangers. I vvill mention here another paſſage no leſs ſtrange; as happening in, and concerning my ſelf. The very ſame evening that thoſe *Diſcalced Fathers*, vvho had brought the *B. Tereſa*'s Body to *Alva*, novv ready to be gone, repaired to their Inn, (vvhich vvas the ſame, that I vvith my Companion aftervvard came to) to refreſh themſelves a little; the Garment that had been put upon the Body, vvas brought to them, to be carryed back with them to *Avila*, becauſe the *Nuns* of *Alva* had provided her another: and it vvas brought folded up, and ſo vvrapt in a Blanket, that notwithſtanding part of it appeared without. I, going nigh to it, to do it reverence, perceived a very ſvveet Smell come from it; the Garment continued in this place about three Quarters of an Hour. When the *Fathers* were gone, I went to the Room, in which they had been; which retained ſuch a fragrancy in that litle ſpace, as I ſaid, wherein that Garment remained there, that I preſently perceived it, and plainly knew it. Not long after my Companion coming in, I asked him, whether he ſmelt any thing, he anſwered, Yes; for, it was impoſſible but he muſt ſmell it. And, lying in the Room that Night, as oft as I waked, I perceived this Sent manifeſtly in my Noſe.

From that time to this preſent the Saered Body hath remained at *Alva* with the Arme, though there it be very ſeldome permitted to be ſeen. For, the *Diſcalced Nuns*, and whole Corporation of *Avila* contending, and urging to have the holy *Reliques* carried back to *Avila*; *Antonio de Toledo Duke* of *Alva*, and *Conſtable* of *Navarr*, and likewiſe *Ferdinand de Toledo Prior* of *S. Johns*, deſirous partly for their own, partly for the Monaſtery, and Town of *Alva*'s ſake, that it ſhould remain at *Alva*, referred the matter to *Sixtus Quintus* the *Pope*: by whoſe authority *Cæſar Specianus Biſhop* of *Novaria*, *Apoſtolical Nuncio*, being conſtituted Judge, in the Year 1588. in *December* gave Sentence, that the *B. Tereſa*'s Body ſhould reſide conſtantly at *Alva*. From this Decree when Appeal was afterward made to the *Pope* himſelf, he on the Tenth of *July* following ratified it with all poſſible, and neceſſary authority, and weight of words, as firm, as could be deſired. So, it was laid in a magnificent, and ſtately *Tomb*, which the *Prior* of *S. Johns* (the chief, and only cauſe of ſettling the Body in *Alva*) promiſed to provide for it.

I will not here paſs by, how, before the Body was carried back to *Alva*, our Lord himſelf from Heaven fore-ſhewed it. For, a Month before

before its return, in that very place, wherein afterward it was laid, and lies at this day, a certain *Nun*, being in Prayer, in the upper *Quire*, saw a very bright Star; the lustre of which was such, as that the other Stars compared with it seemed dark, and obscure. Afterward in the lower *Quire* she saw a very clear light, that had an incomparable, and admirable beauty. Whence she, not improbably, guessed, that this House would enjoy some eminent happiness; who, after the Body was restored again, perceived then, that This by those Miracles had been fore-shewn.

A Description *in what State the* Body, *and* Arme *are at present.*

THose who shall have read this, probably, will desire to know much more particularly in what condition the *Body* at present is: which I shall here willingly describe to them, having viewed it more curiously, and exactly, to be able (as I now purpose) to make an entire, and compleat Narration thereof. I will begin with the *Arme*, which I have often felt: Next, I will describe the *Body* it self.

The *Arme*, from the *Vertebra* of the Shoulder, is perfectly entire, save that it wants the *Hand*, which, as I said before, was carried to *Lisbon*. It is (being that, which by falling down Stairs once was disjointed, and broken; and also by cutting off the Hand, some Vigour, and Vital Vertue being gone out of it) less fleshy, than that, which is still joined to the *Body*: yet hath it flesh enough, though it had more formerly; for, it is now somewhat dried. It is just of the colour of *Dates*; the Flesh of it like flesh powdered, and dried; the Skin all along wrinkled, as it useth to be in those, who, formerly fat, grow afterward lean. Yet it continues entire still, covered over with its own down, which I have often seen, and felt. It is kept by the *Nuns* always wrapt up in a clean Cloth, which by degrees is moistened with a certain unctuousness, or Oile coming from it, and anon, rendering it so unctuous, as if it had been dipt in Oile, or some such

Liquor: and the Liquor hath the same odoriferous smell, that the *Arm* and *Body* have. Several Clothes have been died with it; and given to several Persons, as certain sacred *Reliques*; and are so still, though this moisture come not away in such quantity, as formerly; because the Flesh is extenuated every day more and more. Besides no putrefaction can ever totally waste this flesh, as though it were of Brass, or Steel. For, the least piece of flesh, though but half the thickness of ones Nail, even in the greatest heat of Summer, though worn about ones Neck, or in ones Bosome, or any other place extreme hot, never loseth its smell, if well wrapt up. And this is most certain, being found true by constant use, and daily experience. Insomuch as that he that hath a great, or a small piece of the *B. Mother Teresa*'s flesh, as to its lasting, and incorruption, may be confident, he hath that, which is as solid, as any hard Bone of some other Saint. When I first took that *Arme* into my hands it was one forenoon; and the same Sent stuck to them, that comes from the flesh; which pleased me so, that being to go to Dinner, I would not wash, that they might not in the washing lose that sweetness. But this fear was needless: for even washed they retained the same still; nay, at night after I was in Bed, my Hands kept that smell. Besides, at this time I was seized with such an unwonted fervour of devotion, that I both then plainly and manifestly perceived it, and it also continued with me for a Fortnight.

The *Body* it self I saw at leisure the 25*th*. of *March*, the day of the *Annunciation* of the *Mother* of *God*, and the *Incarnation* of our *Lord Christ*, in the Year 1588. which because I viewed more accurately, as resolving to give a Testimony of it (which I here do) I am able to describe exactly, and make particular relation of it. It is (then) upright, and extended at length, though a little inclining forward, and bending, as the posture of decrepit Persons useth to be; but by it one may easily gather that she was notwithstanding tall of Stature. Withall, so solid, and consistent, that, by putting one Hand under the Arm-pits, it is able to stand on its Feet, and may be dressed, or undressed, as if living. It is of a Date-colour, as is the *Arm*, I spoke of; yet in some places a little more inclining to white. No part of it is yellower than the Face; for, being always covered with a Veile, and sullied by gathering much dust, it fared worse, and hardlier than other parts of the Body. Yet it continues entire, and not so much as the tip of the Nose is broken, or impaired; nor one Hair shed off her Head, but the very same, as formerly, when first buried. The Eyes

are dried; the humour, they had, being waſted; yet they are entire, and unblemiſhed. The Warts which were on her Face, as we ſaid, are perfect, and unaltered together with their Hairs on them. The Mouth is ſo cloſe ſhut, that it can by no means be opened. The Body is fleſhy, and full of Muſcles, eſpecially about the ſhoulders.

Out of that part, which the *Arm* is cut off from, there diſtils a viſcous, and tenacious Moiſture, which ſticks to ones hand, if touched, and ſends forth the ſame Smell, as the reſt of the Body. The Hand is well-ſhaped, in the manner of one bleſſing, but hath not all its Fingers: thoſe that cut them off I do not commend; for, that Hand, that did ſuch wonderful works, and which God was pleaſed to have continue entire, I ſhould judge it a crime to mutilate. The Feet are neat, and keep in their juſt proportion. In fine, the whole Body is fleſhy, and brawny. The Sent it breathes forth is the ſame with that, which comes from the Arm, though much ſtronger. Indeed I took ſuch delight by the fuller diſcovery of this hidden Treaſure, that I think it the joyfulleſt day, I ever had in all my life, and my Eyes could never be ſatisfied with looking on it. Yet I cannot but lament, and expoſtulate too, out of my fear, leſt in time to come, either by great Perſons intreaty, or at the importunate requeſts of ſome *Monaſteries*, it may be divided into pieces. Which, in my judgment, it ſhould not, but remain wholly in the ſame condition, as God was pleaſed to leave it in; Since it is a moſt ample Teſtimony of the Divine Greatneſs, and likewiſe an evident argument of the Virginal integrity of the *B. Mother Tereſa*, and of her admirable Sanctity. And whoever ſhall either requeſt, or grant this, are not really, in my opinion, to be accounted her true *Children*.

Thus Ribera, *in his Fifth* Book, *and Third* Chapter. *After which he proceeds to relate many* Miracles *done by her* Sacred Reliques, Garments, *unctuous* Linnen-clothes, *and the like: which I refer the pious Reader to view at his leiſure in the Author.*

FINIS.

UMI

THE MANNER of VISITING THE MONASTERIES OF *DISCALCED NUNS.*

Printed in the Year, MDCLXIX.

MANNER of VISITING

IN

MONASTERIES

OF

DISCALCED NUNS.

Printed in the Year, MDCCLXIX.

A Brief Diſcourſe, wherein the Fathers Provincial *and* Viſitors *are directed how in their* Viſitations *to proceed with their Subjects; who are commanded likewiſe how to carry* themſelves *toward their* Superiors, *and toward one another, with the greater Spiritual advantage.*

FIrſt, I confeſs the Imperfection, I have ſhewed in my beginning this Tract, as to what concerns *Obedience*; a Vertue, I more deſire, than any thing in the World. The undertaking, It hath been a very great Mortification to me, and I have uſed great reluctance; our *Lord* grant, I may ſucceed in ſomething, I ſay; ſince I truſt only in his Mercy, and in the humility of him, who hath commanded me to write it; that for this, *God* will do the work, as powerfull, and not regard me.

Though it ſeems not convenient to begin with the Temporal, yet ſo it hath ſeemed to me; that, for the Spiritual improvement, it imports much (though in *Monaſteries* of Poverty it ſeems otherwiſe, but yet in all it is of concernment) to keep good order, and take an account of the managing of every thing. Preſuppoſing firſt, that it becomes a *Superior* principally ſo to demean himſelf toward theſe his Subjects, that, though, on the one ſide he be affable, and diſcover a love to them, yet on the other he let them know, that in ſubſtantial matters he is to be rigorous, and inflexible. I do not conceive, any thing in the World doth a *Superior* ſo much miſchief, as the not being feared; and, for his Subjects to think to treat with him, as their fellow; and *Women* eſpecially: for, if once they perceive in the *Superior* ſuch a flexibleneſs, as to paſs by their faults, and change his mind, leſt they grow diſcontented, it will be very difficult to govern them.

It is extreme neceſſary, they ſhould underſtand there is a Head, who will ſhew no favour in any thing that may prove a diminution of *Religious Diſcipline*; and that the *Judge* is ſo ſtrict in adminiſtring Juſtice, that let them be confident, he will not ſwerve from what tends moſt to *Gods* ſervice, and greater Perfection, though the World ſink; and will be affable, and kind to them, as far as he perceives them not deficient herein. For, as it is neceſſary to ſhew himſelf mild, and like a Father, loving toward them (which conduceth much to their conſolation, and to the end

they be not alienated from him) ſo is this other neceſſary too. And, when one muſt faile in one of theſe two, it is a leſs ill without compariſon to faile in the latter, the being very gentle, and kind; than in the former, the being ſtrict, and impartial. For, the *Viſitations* being but once a Year, in going about with love to correct, and make them leave their faults, by a litle and litle, except the *Nuns* underſtand, that, at the Years end, thoſe, they have committed, are to be amended, and punished; a Year, or two will run out, and *Religious Diſcipline* come to be relaxed: ſo that when they would remedy it, they cannot. And, though the fault ſhould be only the *Prioreſſe's*, the *Nuns* being once uſed to a relaxation, ſhould they put in another *Prioreſs*, yet Cuſtome in our Nature is a terrible thing: and by litle and litle, and in ſmall matters, they come to bring irremidable miſchiefs on the *Order*. And the *Superior*, who in time remedies it not, ſhall render a dreadful account thereof to *God*.

I ſeem to do an injury to theſe *Monaſteries* of the *Virgin* our *Lady*, in treating of ſuch things as theſe; ſince, through the goodneſs of our *Lord*, they are now ſo far from needing this Severity: but fearing that relaxation, Time is wont to make in *Monaſteries*, by not attending thoſe Beginnings, I am forced to ſay this; and although it is ſeen, that every day, through *Gods* Mercy, they go on improving, yet in ſome of them perhaps ſome breach had happened, if the *Superiors* had not done what I am ſpeaking of; that is, proceed with this rigour in redreſſing petty matters, and diſcharging the *Superioreſſes*, they perceived unfit for this purpoſe. In this particularly it is neceſſary to ſhew no pity: for, many that are very holy will not be fit *Superioreſſes*; and it muſt be remedied ſpeedily; ſince, where is practiſed ſo great Mortification, and the exerciſes of Humility, ſhe will not take it for an injury: and, if ſhe do, it is evident, ſhe is not fit for the Office: inasmuch as ſhe ought not to govern Souls ſo much practiſing Perfection, who hath ſo litle thereof, as to deſire to be *Superioreſs*.

He that is to viſit therefore had need to ſet before him *God*, and the ſervice, he doth theſe Houſes, that they be not impaired by his means; and let him reject certain Compaſſions, which moſt commonly the Devil raiſeth from ſome great miſchief, and which are the higheſt cruelty, he can uſe toward his Subjects.

It is impoſſible, all thoſe, who ſhall be choſen *Superioreſſes*, ſhould have Talents for ſuch an Office; which when diſcovered, in no wiſe let the firſt Year expire without diſplacing her. For, in one Year ſhe may do much harm; and, in three, may ruine the *Monaſtery*, by making a Cuſtome

Cuſtome of her Imperfections: and the doing this is ſo very important, that, though the *Superior* be very averſe, as conceiving her a Saint, and not having a wrong intention, yet let him force himſelf ſo far, as not to leave her in the *Office*. This I requeſt him for the love of our *Lord*. And, when he perceives, that theſe who are to elect, proceed with any partiality and paſſion (which *God* forbid) let him null the Election, and nominate a *Prioreſs* out of other *Monaſteries*, wiſhing them to chuſe her: for, of an Election made after ſuch ſort, never can good iſſue come. I know not, whether this, I have ſaid, be Temporal, or Spiritual.

That, which I would begin to ſay is, that the Books of Expence be looked into with great care, and diligence, and let not this be paſſed lightly by: in * the Houſes that have Rents eſpecially, it is very requiſite, that the expence be ordered with proportion to the Income, though they ſhift as they can; ſince, *God* be praiſed, all, that have Revenue, enjoy ſufficient: and, if they ſpend with moderation, they may live very well; otherwiſe, by litle and litle, if they begin to be in Debt, they will go to ruine: for, being in great want, the *Superiors* will think it inhumanity, not to allow themſelves their own labours, and let their kindred provide for each of them; and the like, as the cuſtome now is in other places; whereas I had rather without compariſon ſee a *Monaſtery* diſſolved, than reduced to this ſtate: and for this it is, that I ſaid, that from the *Temporal* great inconveniences are wont to come upon the *Spiritual*. This therefore is of much importance.

In Houſes of *Poverty* he muſt be extreme vigilant, and careful that they do not contract Debts: for, if they have faith, and ſerve *God*, they ſhall not want, ſince they ſpend not exceſſively. In both the one, and the other he muſt know particularly the *Diet*, that is given the *Nuns*; and how they treat the *Sick*, looking that they be ſupplied with ſufficient neceſſaries; for, this our *Lord* never fails to give; provided, there be in the *Superioreſs* Courage, and Diligence. This is already ſeen by experience.

He muſt obſerve both in the one, and the other, the work that is done: and likewiſe to compute the Gains of their Handiwork is beneficial for two things. One is, to animate, and thank them for what they have done. The other, that, in the Houſes where there is not ſo much care taken of working, becauſe they have not ſo much need, they may be told, what the *Nuns* get in other places; for, this taking account of their labour, beſides the temporal benefit, is every way very profitable: and it is a conſolation to them when they work, to underſtand, that the

Superior is to see it; because, though this be not a matter of importance, they are to bear with Women of such strict *Clausure*, and whose whole content lies in pleasing the *Superior*, condescending sometimes in this kind to our weakness. He is to inform himself, whether there be any extraordinary entertainments; this is especially needful in Houses endowed, which are able to do more in this particular, and thus *Monasteries* come to be ruined by things which seem of small importance. If the *Superioresses* happen to be expensive, they may leave the *Nuns* destitute of Victuals, by over-liberal giving, as is seen in some places. And therefore it is necessary to consider, what may be done proportionably to the Revenue, and the Alms that may be given, and in every thing to put a limit, and measure.

He must not permit enlargements of their Houses; and that, for the curious Workmanship and Vanity therein, they run in Debt, except on urgent necessity; and therefore it were requisite to enjoin, that no Work be undertaken without giving the *Superior* notice, and an account what there is to do it with, that he may, according to the Stock, grant, or deny, leave. This is not meant of a small matter, which can cause no great harm; but that it were better to bear the incommodity of a house not very good, than be disturbed, give scandal, run in Debt, and want Victuals.

It imports much that there be an Inspection made into the whole House, to see what *Clausure*, and *Recollection* there is; for, it is good to remove the occasions, and not trust the sanctity that appears now, how much soever it be, because none knows what it will be. And so it is necessary to forecast all the ill that may follow, to remove (as I said) the occasion; and especially, that the *Locutories* have two *Grates*, one on the out-side, another on the in-side, and that through neither of them one can put their hand. This imports much; as also to look that the *Confessionals* have the Curtains nailed; and that the *Window* from Communicating be little: that the *Gate* have two Bolts, and that of the *Cloister* two Keyes, as the *Constitutions* enjoin; one let the *Porter* keep, the other the *Prioress*. I see the practice already is so; but, lest it should be forgotten, I insert it here; for, they are things, which must ever be looked to, and let the *Nuns* see they have an eye to it, that there be no neglect therein.

It concerns Him much to inform himself concerning the *Confessors*, and likewise the *Chaplain*; and that there be not much communication, save about necessaries; and to enquire very particularly hereof from the *Nuns*, and of the *Recollection* of the House. And, if any one be tempted,

tempted, to hear her very patiently; for, though many times that, which is not true, will seem so to her, and she will aggravate it, he may take notice of her information, so to learn the truth from the rest, laying his commands upon such Persons, and reprehend them afterward with severity, that they may be afraid, and do so no more. And, when, without the *Prioress*'s fault, any shall pry into small matters, or relate things with exaggeration, they must be dealt with rigorously, and made to understand their blindness, that they be no further troublesome; for, when they see, they gain nothing thereby, but that they are discovered, they will be desist. For, being not matters of importance, they are always to favour the *Superioresses* therein, though faults must be remedied; for, the simplicity of perfect Obedience would be a great step toward the quiet of Inferiors. For, the Devil might tempt some, in imagining, they understand a thing better than the *Superioress*, and so going on to observe things that import litle, whereby they may do much harm. These things the *Superiors* discretion will easily understand, thereby to effect in them some improvement; though, if they be Melancholick, he will have much ado. To such no gentleness is to be shewn; for, if they think they shall speed in any one thing, they will never cease to be troublesome, nor desist: but let them always know, they are to be punished, and, for this reason, the *Superioress* is to be countenanced.

If haply any one desire, they would remove her to another *Monastery*, she must be answered so, as that neither she, nor any other may ever conceive it a thing possible. For, none (unless having seen it by experience) can imagine the monstrous inconveniences therein, and what a Gate is opened to the Devil for Temptations, if once they think it possible to get out of the House, upon the urgent occasions, which, to this purpose, they would alledge. And, though it be to be allowed, they must not understand it to be so upon their desiring it, but other pretences must be found; for, she will never settle any where, and will do much harm to the rest: but let them know, that the *Nun*, which shall desire to remove from her House, shall never gain credit with the *Superior* in any matter; and, though he had meant to have taken her abroad; when her abroad, I say, for some necessity, or some *Foundation*, yet that for that very reason he would not do it. And it is good to do thus; for, these temptations never assault any, but Melancholick Persons, or those of such a temper, as are not fit for doing much service: and perhaps, it would do well, before any one treat of such a matter, for the *Superior* to make some discourse thereof, how ill a thing it is, and how bad an opinion he should have of any one that lay under this kind of

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Temptation, mentioning the reasons; and how that now none any more may go forth; though hitherto there were occasions, that made it necessary so to employ them.

Let him enquire, whether the *Prioress* hold particular friendship with any, doing more for her, than for the rest; for otherwise it is not to be heeded, unless it prove very immoderate: because the *Prioresses* have need of conversing more with those, that are of better understanding, and more discreet. And, since our nature suffers us not to account our selves what indeed we are, every one thinks her self as good as others: and by this means the Devil may put this Temptation into the minds of some; For that, where there are no great matters from occasions abroad, he goes finding out some small things at home, that there may be always a War, and merit in resisting him: and so they will be imagining that such or such a Person, or Persons govern the *Prioress*. Therefore, if there be any excess [of familiarity] it must be moderated; For it is a great temptation to the weak; but not therefore altogether to be forborn; because, as I said, they may be such Persons, as this may be necessary: yet it is always good, to take special care of not having much intimacy with any. And it may soon be known, how the matter goes.

There are some so out of measure perfect, to their thinking, that all they see, seems to them a defect: and these are ever they, that have most defects, and discern them not in themselves; but lay all the fault upon the poor *Prioress*, and others: and so may deceive the *Superior*, in his desiring to remedy that which is fit to be done; and therefore, for a sufficient ground to amend any thing, it is necessary, not to credit one alone, but to enquire of more. For, where so much rigour is practised, it would be a thing intolerable, if every *Superior*, at every *Visitation*, should still make new Orders: so that, unless it be in important matters, and (as I said) upon good information from the same *Prioress*, and others, concerning what is to be amended, and the cause, and manner how it is done, they are not to leave severe Injunctions: for, they may impose so much, that, unable to bear it, the main scope of the *Rule* may be neglected. That, wherein the *Superior* is to be especially careful, is, that the *Constitutions* be observed: and, where there shall be a *Prioress*, that takes the liberty to break them for a small cause, or makes a custome thereof, thinking this thing, or that to import little, let it be held for certain, that she will do great harm to the House; which Time will evidence, though, presently, it appear not. And this is the reason, why some *Monasteries*, and also *Orders* too are so decayed in some places, by little regarding small faults; whereby they come to fall likewise into the greatest.

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Let him frequently admoniſh all in publick, to declare, when there is a failing herein in the *Monaſtery*; for that, if he come to know it, he will very ſeverely puniſh her, who ſhall not acquaint him. This will make the *Prioreſſes* fear, and proceed with caution. It is neceſſary not to comply with them, whether they find it diſpleaſing, or not; but let them know, that thus it muſt ever go; and that the chief reaſon of putting her in the Office is, to enforce the keeping of the *Rule*, and *Conſtitutions*, and not of her own head to expunge, or add; and that there is to be one that obſerves her, and informs the *Viſitor* concerning her.

I hold it impoſſible for the *Prioreſs* to diſcharge her Office, that doth any thing, which ſhe diſlikes the *Viſitor* ſhould ſee; for, it is a ſigne, that that is not very juſtifiable in the ſervice of *God*, which I would not have him to know, who is in his ſtead. So alſo the *Superior* is diligently to obſerve, if there be plainneſs, and truth in the things that are treated with him; and, if not, let him reprehend it with great ſeverity, and procure it for here-after; diſpoſing, as is fit, in order thereto the *Prioreſs*, and thoſe in office, and uſing other diligences. For, though they do not lye, ſome things may be concealed; and there is no reaſon, that, being the Head by whoſe direction they are to live, He ſhould be debarred from knowing all. Since hardly can the Body do any good without the Head; and it is no leſs, if they conceal, that from him, which he is to amend. I conclude with this; that, ſo the *Conſtitutions* be obſerved, all will go plain: and, if there be not great caution in this, and in keeping of the *Rules*, *Viſitations* will profit little, which are appointed chiefly for this end, unleſs it be in their changing the *Prioreſſes*, and even the *Nuns* too, (if there be a cuſtome already contracted) to introduce others, who may be exact in the Diſcipline of the *Order* (which is juſt as if the Houſe were begun anew): and ſo to put every one of them apart in another *Monaſtery*, diſperſing them, ſince one or two can do litle hurt in a well-ordered Houſe.

It is to be noted, that there may be found a *Prioreſs*, who will deſire a liberty for ſome things, that are againſt the *Conſtitutions*, and perhaps will alledge arguments to her thinking ſufficient, becauſe ſhe underſtands no better, or (which *God* forbid) would fain perſwade the *Superior* of their conveniency. And, though they be not [directly] againſt the *Conſtitutions*, they may be ſecretly, ſo that it may prove prejudicial to admit them; for, he, being not preſent, knows not what may be; and we know how to aggravate what we deſire. Therefore, poſſibly, it were beſt not to open a Gate for any thing to enter at, except it accord with the preſent ſtate of things, ſince it is evident how well they proſper;

and manifeſt by experience, that what is certain excels what is doubtful. And in ſuch caſes the *Superior* muſt be reſolute, and not ſtick to ſay Nay; but with that freedom, and holy dominion, I ſpake of at the begnning, not to heed the pleaſing, more than diſpleaſing the *Prioreſſes*, or *Nuns*, as to that, which in time may breed ſome inconvenience: its Novelty is ſufficient prejudice to its Beginning.

In granting Licences for receiving of *Nuns*, it concerns very much, that the *Superior* grant it not, till due information be made to him. And, if he be in a place where he can enquire, let him do it himſelf. For, there may be *Prioreſſes* ſo deſirous of admitting *Nuns*, as that they are ſatisfied with a little. And, becauſe they would have it ſo, and ſay, they are ſufficiently informed, their Subjects almoſt always comply with their deſires; and it may be, for friendſhip, or kindred, or other reſpects the *Prioreſs* may be biaſſed by ſome particular affection, thinking ſhe goes right, when ſhe erres. Now, as to the admitting them, that may afterward be eaſilier amended; but, for the profeſſing them, a very great diligence is requiſite; and that at the time of the *Viſitations* the *Superior* be acquainted, whether there be any *Novices*, and how they behave themſelves: that, if any be not fit, he may make uſe of ſuch advertiſement at the time of granting the Licence for their *Profeſſion*. For, it is poſſible, the *Prioreſs* may like a *Nun* well, or have ſome intereſt of her own, and that the Subjects dare not ſpeak their opinion, yet will tell it the *Superior*. * So that, if it were poſſible, it were a ſure courſe to defer the Profeſſing them, if nigh, till the *Superior* make his *Viſitation*: and likewiſe, if he think good, to bid them ſend him their Votes in private, as at an Election; for, it is of ſuch conſequence to let nothing continue in the Houſe, which may trouble, and diſquiet them all their life, that any diligence whatſoever herein will be well employed.

In admitting *Lay Siſters* much caution is neceſſary. For, almoſt all *Prioreſſes* love to have many *Lay-Siſters*, and the *Houſes* are charged, and with thoſe ſometimes that can work little. So that it is very neceſſary not to comply preſently with them, unleſs there ſeem conſiderable need: let enquiry be made of thoſe who are there; for, except caution be uſed, much harm may be done. In every *Houſe* care is ever to be taken, that the Number of *Nuns* be not filled up, but that ſome places lye void. Becauſe one may be preſented for a *Nun*, whom it were very advantageous for the *Houſe* to admit, and there is no room. Again to exceed the Number appointed is in no wiſe to be yielded to, which is to open a Gate to, and imports no leſs than, the deſtruction of the *Monaſteries*. And therefore it is better, that the benefit of one ſhould ceaſe, rather

rather than all receive harm. If the Number be not compleat in any other Houſe, a *Nun* may remove thither, for another to be admitted: and, if ſhe, whom they change, brought a Portion, or Alms, let it be given her, ſince ſhe goes for altogether: and thus ſome remedy may be found; but, if this may not be, let the loſs prove what it will, but let not a thing be begun ſo pernicious to all. The *Superior*, when they requeſt his Licence for admitting any, is to be acquainted, what Number there is already, that he may ſee what is fit; for, there is no reaſon a matter of ſuch conſequence ſhould be truſted only with the *Prioreſs*.

The *Viſitor* muſt enquire, whether the *Prioreſſes* add to that which they are obliged to; as well in ſaying the *Office*, as in *Penances*. For, it may happen, that every one may at her pleaſure add things ſo ſingular, and be ſo troubleſome therein, that the *Nuns* overcharged may loſe their health, and be diſabled from performing their ſtanding duties. This is not to be underſtood, when ſome neceſſity, for a Day, preſents it ſelf; but ſome may grow ſo indiſcreet, as to make it a Cuſtome, as it is wont to fall out; and the *Nuns* dare not ſpeak, conceiving it litle devotion in them; nor is it fit they ſhould ſpeak of it, ſave to the *Superior*.

Let him obſerve what is done in the *Quire*, as well Sung, as ſaid; and examine, if they keep the ſtops; and, what they ſing, be in a low voice, ſutable to our profeſſion, that may edify others: for, the ſinging loud hath two inconveniences; the one, that it looks ill, not to keep the true note; the other, that the modeſty, and ſpirit of our way of living are thereby loſt. And, if herein great caution be not uſed, there will be ſome exceſs, and the Auditors will loſe their devotion: but let their Voices be ſomewhat mortified, rather than diſcover, that they ſeek to pleaſe thoſe that hear them; this being now almoſt general; and, the cuſtome ſo confirmed, as it ſeems incurable: ſo that it is needful much to inculcate it.

It will be to very good purpoſe, that, touching ſuch important matters as he ſhall enjoin, the *Superior* ſhould under Obedience before the *Prioreſs* command one [of the Siſters] to write him word, when-ever they are neglected; and that the *Prioreſs* ſhould underſtand, that ſhe can do no leſs. This in part will ſerve, as if the *Superior* himſelf were preſent, to make them uſe more care, and circumſpection not to exceed in any thing.

It will be expedient, for him effectually to exaggerate, before he begin his *Viſitation*, the great miſchief that comes by the *Prioreſſes* ſtomacking thoſe *Siſters*, who tell the *Superiors* their faults, if any occur

to them, though they be not certain thereof: since, as they conceive, they are in conscience obliged hereto: and this, from whence occasion of Mortification is offered her, should please the *Superioress*, since they further her in the better discharging her place, and serving our *Lord*. And, if this be the cause of her disliking the *Nuns*, it is a sure Signe, that she is not fit to govern them; for, at another time they will not dare to speak; as considering, the *Superior* must depart, and they remain in trouble, and thus all will go relaxing. Now, for his admonishing them herein he is not to trust the Sanctity that is in the *Superioresses*, how great soever it be; because such is our Nature (and the Enemy, when he hath nothing else to repair himself with, attacks us mainly here) that peradventure he gains in this, what, in other things, he loseth.

Strict secrecy in every thing is very requisite in the *Superior*, and to keep the *Superioress* from knowing, who accuseth her; since (as I said) they live yet upon Earth: and, were there no more, it prevents some temptation; how much more, when much harm also may follow thereon.

If the things reported of the *Prioress* be not of consequence, they may be told her by the by, without her knowing that the *Nuns* spoke them: for, the more it can be disguised that they have said any thing, the better still. But, when they be things of importance, the remedying them is more to be regarded, than the not displeasing her.

He must enquire, whether any Money comes to the hands of the *Superioress* without the *Key-keepers* knowledge; which imports much (for, without advertising them of it, this may be done unwittingly): nor let her ever possess any, but as the *Constitution* enjoins. In the Houses of *Poverty* this is also necessary. I think I have elsewhere said this, and so other things too; but, it being some time since, I have forgotten it, and not busying my self in reviewing it, I leave it thus.

It is a great trouble for a *Superior* to attend to so many particulars, as are here, but he will finde a greater, when he sees the litle good done, where these are not observed. And, as I said, be they never so holy, the *Sisters* must know (the main of all for governing of *Women*, as I intimated at first) they have a Head, that is not to be moved by any earthly thing, but will maintain, and make them observe all the *Order's* Laws, and punish the contrary, looking that special care be taken hereof in every House; and not only will visit every Year, but know, what they do every day; whereby Perfection will rather go on increasing, than impairing: because *Women* for the most part are addicted to *Reputation*, and *Fear*. What I have said conduces much to their not growing negligent;

ligent: and sometimes, when there is need, let it not be said only, but done; for, by one all will take example. And, if for pity the contrary be done, or for other respects at the beginning, when there are but few faults, he will be forced afterward to do it with more severity, and these pities will prove the greatest Cruelty, and make him render a strict account thereof to *God* our *Lord*.

There are some so very simple, as to think it a great fault in them, to speak of the *Prioress*'s defects, in matters that should be remedied: and who account it a baseness; an unworthy action: they must be admonished what they are to do: as also that they before-hand advertise the *Superioress* with humility when they see her to faile in a *Constitution*, or in any matters of importance; and, possibly, she is not faulty therein; but it may happen, that those Persons, who affirmed, she did so, because they are disguited with her, may accuse her. There is great ignorance in discerning what they ought to do in these *Visitations*; and therefore the *Superior* had need by his discretion to go on advertising, and teaching them.

It is very necessary, that he should be acquainted what is done with the *Confessors*, and that not from one, or two, but all the *Nuns*, and the authority given them; for, since he is not the *Vicar*, nor is to be, and this is ordained, for restraining his power, there must be no communication with them, but very sparingly, and the less, the better. In treatments, and Civilities, let great caution be used; though sometimes some thing cannot be avoided.

It is likewise requisite to advise the *Prioresses* not to be too profuse, and sumptuous, but to take care how they are bound to observe what they spend, since they are but only as House-wives: and are not too lavish, as of their own Stock, but as is fit, with much caution, that there be no excess: since, besides their giving no ill example, they are obliged in conscience hereto, and to preserve the temporals, and retain to themselves nothing in particular more than all the rest, unless it be a *Key* of some litle *Trunk* for keeping *Papers*; I mean *Letters*; for, especially if they be any Instructions of the *Superiors*, it is reasonable, they should not be seen.

He is to look, that their *Head-clothes*, and *Apparel* be according to the *Constitution*: and, if at any time he findes any thing (which *God* forbid) that seems curious, or not tending to edification, let him cause it to be burnt in his presence. For, by doing so once, they will be afraid, and mend presently, and remember it for those that are to come.

He is also to observe their manner of speaking, that it be with Simplicity, plainness, and beseeming Religion, which useth rather the Stile of *Hermites*, and Persons retired, than to take up expressions of Novelty, and Phrases (for, so I think they call them in the World) there being always new Modes of speaking. Let them more value the being clownish, than curious in these things.

As much as may be possibly, let him prevent *Law-suits*; unless they cannot do otherwise: for, our *Lord* will give them some other way, what they lose this. Let him always incite them to the observing that which is of greater Perfection; and enjoin them, neither to commence, nor prosecute any Law-suit without acquainting the *Superior*, and having his special Order.

As likewise concerning those who are to be admitted, let him admonish them, to value more the *Talents* of such Persons, than the *Portions* they bring; and for no respect to admit any, except according to what the *Constitutions* enjoin; especially, if there be any defect in their manners.

It is necessary to carry on what at present is practised by the *Superiors*, whom our *Lord* hath given us, from whom I have taken much of that, which I have said here, seeing their Visitations; especially in this point, that no intimacy be held with one *Sister*, more than with the rest, by staying with her alone, or writing to her, but let the *Superior* shew a common affection to all jointly, as a true *Father*. For, when-ever in any *Monastery* particular amity is taken up, though such as that of S. *Hierom*, and S. *Paula*, it shall not be free from Detraction; as they were not free. Nor will it do harm to that House, but all the rest; for, the Devil, to gain thereby, will soon divulge it; and, for our sins, the World is so fondly addicted to it, that many inconveniences may ensue, as at present is seen. For the same reason the *Superior* is less esteemed, and that general love lost, which, if he be, what he ought, all will ever bear him; as conceiving, that he confines his affection only to one Person; whereas it is very beneficial, to be greatly beloved of all. This should not be understood concerning certain times when necessary occasions present themselves, but concerning matters considerable, and excessive.

Let him remember, when he enters the *Monasteries*, at his coming in to visit the *Clausure* of the House; which, it is fit, he should always do, and strictly look to the whole House, as hath been said already, and that he ever go with his Companion, together with the *Prioress*, and some *Nuns*; but, in no wise, though it be Morning, let him stay to eat in the

Monastery

Monastery, notwithstanding they should importune him to it; only let him see how things stand, and instantly dispatch to be gone: for, as for speaking with any, it is better done at the Grate. For, though it may be done with all sincerity, and plainness, it is laying a beginning, because there may in tract of Time come one, to whom, it is not convenient to allow so much liberty: and, if any desire to take more, our *Lord* grant, it be not permitted; but that these things tending to edifying be ever done, and all the rest, as is now practised. *Amen, Amen.*

Let not the *Visitor* consent to any excess in the Meals they provide him on those days whereon he visits, but only receive what is fit. If he perceive the contrary, let him reprove it sharply. For, it agrees not with the profession of the *Prioresses*, which is, being poor; nor with that of the *Nuns*; and serves for nothing; since they eat only what sufficeth them; besides, that it doth not edify the *Nuns* herein, as is fit. For the present, should there be some Excess, I conceive it will finde litle remedy, by reason the *Superior* we have, minds not, whether they give him litle, or much, bad, or good; nor do I know whether he could understand it, unless he set his mind much upon it. He thinks it a great matter that he should be alone, whilst he makes his Scrutiny, without a Companion; because, if there be any failing in the *Nuns*, he would not have him hear it; an admirable course, that the fooleries of the *Nuns*, if any be, may not be known; for, at present, *God* be praised, it can do litle harm; because the *Superior* looks upon it, and takes notice of it as a *Father*, and, as such, keeps it in mind; and *God* discovers to him (as being in his stead) the importance of the business. He that is not so affected, will perhaps think that much, which is nothing; and, because it greatly concerns not himself, makes litle scruple in relating of it, and so without cause the *Monastery* comes to lose its credit. Our *Lord* grant, the *Superiors* may look to it, to do always as he doth.

It is not expedient, he that is *Superior*, should discover, that he affects the *Prioress* much, or is very well pleased with her, at least before the rest; for, it will make them cowardly, and not dare to mention her defects. But let him carefully remember, it is necessary, they should understand, he will not justify Her, but remedy them, if any thing be to be mended. For, there is no affliction like that of a Soul, that is zealous for *God*, and for her *Order*, when she is grieved to see it go declining, and hopes the *Superior* should remedy things, yet findes, they continue so still; for, in such case she turns to *God*, resolving thenceforward to be silent, though all sink, seeing, how litle she thereby availes. And, because the poor Wretches are heard but once, when called

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ed to the Scrutiny, and the *Prioreſſes* have time enough to excuſe their failings, and alledge reaſons, and extenuate things, yea perhaps to make the poor Creature, that ſpoke it, ſuſpected of doing it out of Paſſion, (for, more or leſs, ſhe underſtands, without their telling her, who it is) and the *Superior* hath no Witneſs; ſo that things come to be related in ſuch ſort, that, it ſeems, he cannot chuſe but believe them; by this means, all continues as it was: for, might one witneſs it, he would know the truth within a few days; whereas the *Prioreſſes* think they ſpeak truth; but this ſelf-love is ſuch a thing, that it is a wonder, if we take the blame upon us, or know our ſelves.

This hath befallen me very often; and that with *Prioreſſes* great Servants of *God*, whom I credited ſo far, that me-thought the thing was impoſſible to be otherwiſe; and, living ſome days in the *Houſe*, I remained aſtoniſhed, to ſee ſo much the contrary of what ſhe told me, and in a matter of Moment; for, ſhe made me think it was their paſſion, though it was almoſt half the *Covent*; whereas it was ſhe, that underſtood not her ſelf, as afterward ſhe came to know. I conceive, the Devil, not having many occaſions wherein to tempt theſe *Siſters*, tempts the *Prioreſſes*, to the end they may frame opinions in certain things of them, and ſee how they brook them. All tends to the praiſing our *Lord*. So that, I am reſolved to believe none, till I have informed my ſelf ſufficiently, that I may make her, who is deceived, underſtand, that ſhe is ſo: for, unleſs this courſe be taken, things will be hardly remedied.

All this is not in matters of conſequence; but, from theſe, they may aſcend to higher, if they proceed not with caution. I am aſtoniſhed to ſee the ſubtilty of the Devil, and how he makes every one imagine, that ſhe ſpeaks the greateſt Truth in the World. For this reaſon I ſaid, that neither the *Prioreſs* was entirely to be credited, nor any one particular *Nun*; but that, when the matter is of Moment, enquiry be made of more, that a remedy may be prudently provided. Our *Lord* vouchſafe to give us ever diſcreet, and holy *Superiors*; for, if they be ſuch, his *Majeſty* will afford them light, to the end they may in every thing proceed aright, and underſtand us: for, by this means all will be very well governed, and Souls go on increaſing in Perfection, to the honour, and glory of *God*.

FINIS.

